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Bombay Gazetteer (Pub. under Govt. order), 1879-1901. Vol. XX A. Sholapur 1884.

Sub: Gazetteers and Handbook — Bombay — Sholapur 1884.

WEST BENGAL SECRETARIAT

THE names of contributors are given in the body of the book. Special acknowledgments are due to Mr. C. E. G. Crawford, C.S. and Mr. Shántárám Vináyak Kantak, Assistant Surgeon, Pandharpur.

Much help has also been received from Messrs. G. Waddington, C.S. Collector of the district, and H. Woodward, C.S.

JAMES M. CAMPBELL.

August 1884.

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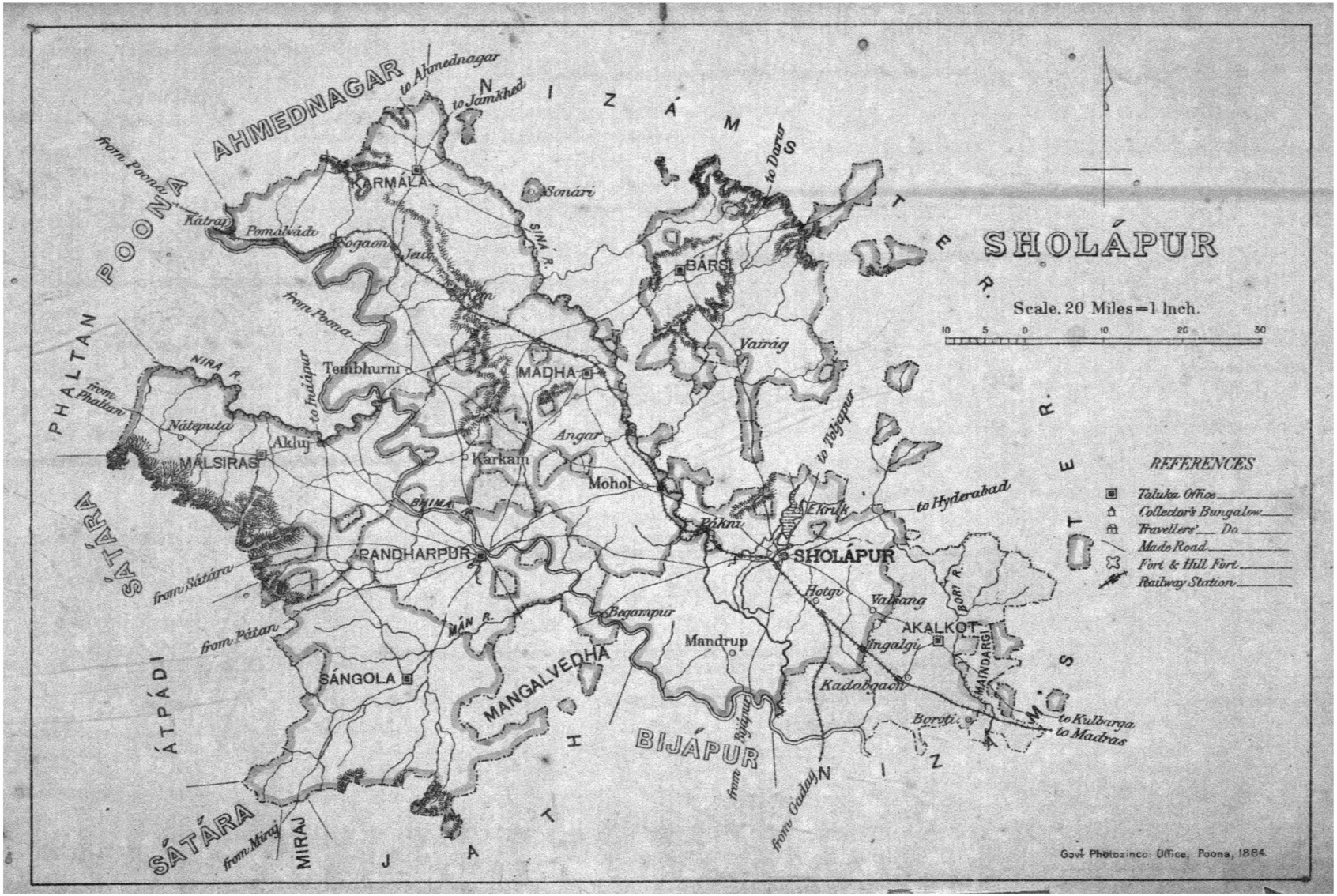

Govt. Photozinco. Office, Poona, 1884.

SHOLAPUR.

CHAPTER I.

DESCRIPTION.

Chapter I. Description.

Shola'pur, between 17° 10′ and 18° 32′ north latitude and 74° 42′ and 76° 15′ east longitude, has an area of 4521 square miles. In 1881 it had a population of 582,487 or 128·84 to the square mile, and in 1882 a realizable land revenue of £104,969 (Rs. 10,49,690).

BOUNDARIES.

Except Bársi in the north-east which is surrounded by the Nizám's country, Sholápur is bounded on the north by Ahmadnagar and the Nizám's country; on the east by the Nizám's country and the Akalkot state; on the south by the river Bhima, the district of Bijápur, and the Patvardhan and Jath states; and on the west by Átpádi, Sátára, Phaltan, Poona, and Ahmadnagar. The district outline is irregular. Beyond the limits of the main body of the district in the extreme north-east lies the whole of Bársi, and several groups of Karmála, Sholápur, and Sángola villages. Several Akalkot, Jath, Nizám, and Patvardhan villages also lie within Sholápur limits.

SUB-DIVISIONS.

For administrative purposes the lands of the district are distributed over seven sub-divisions. Of these Bársi lies isolated in the north-east, Sholápur is in the south-east, Sángola in the south-west, Málsiras in the west, Karmála in the north-west, and Mádha and Pandharpur in the centre. These sub-divisions have, on an average, an area of 646 square miles, 102 villages, and 83,212 people:

Sholápur Administrative Details, 1882-83.

Sub-Division.	Area.	Villages.										Population.		Land Revenue, 1882-83.
		Government.				Alienated.			Total.			1881.	To the square mile.	
		Villages.		Hamlets.		Villages.		Hamlets.						
		Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Government.	Alienated.	Total.			£
Bársi .	596	145	3	16	6	4	...	..	148	4	152	110,046	184·64	25,682
Sholápur ..	847	115	..	32	11	8	...	...	115	8	123	149,539	176·55	19,764
Sángola ...	649	84	1	32	3	4	..	2	85	4	89	62,849	96·83	15,814
Málsiras ..	574	112	...	29	4	11	...	1	112	11	123	58,332	101·62	15,322
Karmála ...	766	77	1	15	1	8	..	1	78	8	86	61,548	80·34	11,483
Mádha ...	619	68	..	51	...	7	..	3	68	7	75	67,961	109·79	8455
Pandharpur ...	470	57	..	37	...	12	...	1	57	12	69	72,212	153·64	8449
Total .	4521	658	5	212	25	54	...	8	663	54	717	582,487	128·84	104,969

Chapter I.
Description.
ASPECT.

The district has a length of about 100 miles from the north of Karmála to the south of Sángola, and a breadth of about 100 miles from the west of Málsiras to the east of Sholápur. It lies in the basins of the Nira, Bhima, and Sina. Most of Málsiras in the west drains north into the Nira which falls into the Bhima in the west of the district. The drainage area of the Bhima, which winds north-east through the centre of the district, includes on the left bank south Karmála, Mádha, Pandharpur, and south Sholápur, and on the right bank east Málsiras, Sángola, and south Phandharpur. The Sina, which flows roughly south-east parallel to the Bhima, drains Bársi and north-east Sholápur on the left, and north Karmála and Mádha and a little of central Sholápur on the right. Round Sholápur the country is about 1800 feet above sea level. Except north Bársi west Mádha and south-west Málsiras and Karmála which are hilly, Sholápur is flat or waving. Most of the surface rolls in long low uplands separated by hollows, with an occasional level. The shallow-soiled uplands are suited for pasture, and the deep-soiled lowlands under careful tillage yield the richest crops. In Karmála and Mádha in the north-east and centre the watershed of the Bhima and Sina is marked by low table lands and small separate hills. Except this, the Sholápur uplands are gently rounded swellings of trap overgrown with yellow stunted spear-grass. Low-lying villages are shaded by trees, and Bársi has large mangoe groves. The rest of the district is bare bleak and treeless. The only timber trees are stunted *bábhuls* and mangoes and a few *nims* Azadirachta indica and *pipals* Ficus religiosa. As these afford no cover the district is without the larger wild animals except the wild pig and wolves. Near river and stream banks the soil is deep black and rich, and on rising ground it is gravelly and reddish, yielding little but stunted yellow spear-grass. In Sángola the soil is black and stony. The villages, as a rule, are small and generally lie on stream or river banks one to four miles apart. The Bársi and Mádha villages are shady; in the rest of the district they are generally bare. Except in Sángola and Málsiras most of the villages are walled. In Sholápur the village walls have fallen, and in other parts they are decaying, though in almost all the gate remains. In Pandharpur and Sángola the husbandmen though poor, are skilful; in the rest of the district, they are generally poor and careless, trusting much to chance and the season.

HILLS.

Except in Bársi, Karmála, Mádha, and Málsiras, Sholápur has few hills. The chief hills are Vadshighát in Bársi, Vághoba and Bodki in Karmála, Chinchgaon in Mádha, and Gurvad in Málsiras. In north Bársi several spurs from the Bálághát range in the Nizám's country, twelve to sixteen miles to the north-east, pass south for a few miles. Of these the chief is the Vadshighát about fourteen miles east of Bársi, noted for a cave temple sacred to Rámeshvar. In Karmála Vághoba hill, about 210 feet high, and Bodki hill, about 190 feet high, lie about sixteen miles south-east of Karmála. The slopes of both hills are covered with stunted grass, and the tops are flat and untilled. Above the trap rock the hills have generally three layers of soil, a surface

Chapter I. Description. HILLS.

layer of red *murum*, a second of white earth mixed with lime stone, and a third of *murum* or broken trap. In the Mádha sub-division, about four miles north of Mádha, the *mála* or highland of Chinchgaon, about 300 feet above the plain, lies between the villages of Chinchgaon Tadval and Vadshinga. The hill is steep and covered with grass and has a spring at the foot. Its flat top is tilled by Marátha husbandmen, and a cart-road passes by the hill with little traffic. A layer of *murum* or broken trap separates the black surface soil from the central trap. In the west of the district a chain of flat-topped hills runs along south-west Málsiras. The chief hill, near the villge of Gurvad, about eight miles south of Málsiras, is crowned by a temple of Tukái about 400 years old.

RIVERS

The chief rivers are the Bhima, with its right bank feeders the Nira and the Mán, and its left bank feeder the Sina which receives the Bhogávati from the north. The Bhima and Sina run south-east, the Nira nearly east, the Mán north-east, and the Bhogávati south-east. During the dry season all the rivers are fordable; even in the Bhima except occasional pools the stream dries or runs only ankle-deep. During the south-west monsoon the smaller streams are flooded by local rain, and the Bhima by heavy falls in the Poona Sahyádris.

Bhima.

The Bhima is one of the chief feeders of the Krishna. It rises in 19° 4′ north latitude and 73° 34′ east longitude, in the Sahyádris in the Khed sub-division of Poona. The source of the river, which is adorned by the temple of Bhimáshankar, is one of the twelve chief *ling* shrines in India. From Bhimáshankar the river runs south-east through Poona, Ahmadnagar, Sholápur, and Bijápur, and, after forming the north-eastern boundary of the Bombay Karnátak, falls into the Krishna about sixteen miles north of Ráichur in the Nizám's territory. Of about 180 miles which lie within Sholápur limits, for a winding length of about seventy miles the river separates Karmála on the left from Indápur in Poona on the right; for about six miles it separates Mádha on the left from Málsiras on the right; for about twenty miles it separates Pandharpur on the left from Málsiras on the right; for about forty miles it passes through Pandharpur; and for about forty miles it separates Sholápur on the left from Bijápur on the right. The course of the river is throughout winding with a generally south-east direction. Near the centre of the Pandharpur subdivision it passes on the right Pandharpur one of the holiest places in the Deccan. Of its three feeders the Bhima receives the Nira from the right about five miles south-west of Tembhurni in Karmála, in the west of the district; the Mán also from the the right near Sarkoli about ten miles south-east of Pandharpur in the south of the district; and the Sina from the left about ten miles south-west of Ahirvádi in Sholápur in the south-east of the district. The water of the Bhima is little used for irrigation. The river flows between high alluvial and tilled banks 500 to 1500 feet apart. In places it is rocky, but as a rule the bed is either smooth and gravelly or muddy. Beginning from the north, the Bhima is crossed by nine ferries, three in Pandharpur, at Kuroli Pandharpur and Brahmapuri, and six in Sholápur, at Ghodeshvar, Kusar, Bhandar-Kavta, Sadepur,

Chapter I. Description. Rivers.

Aunj, and Tákli. During the rains the Bhima flows full and strong with occasional floods. After the rains it rapidly dwindles, till in the hot season pools remain only in the deeper hollows with an occasional flow in the parts between.

Nira.

The Nira, the chief right bank feeder of the Bhima, rises in the Bhor state in the spur of the Sahyádris which is crowned by the fort of Torna. From the Sahyádris it runs south-east and east along the borders of Poona, Sátára, and Sholápur. Of its total length of 110 miles about thirty lie on the borders of Poona and Sholápur. During these thirty miles the Nira runs nearly east forming the north boundary of Málsiras, and, passing the villages of Akluj and Támbve, falls into the Bhima about five miles south-west of Tembhurni in Karmála. The banks of the Nira are steep and rocky and its bed is gravelly. It is about 400 feet broad, and has a few small pools from which water is drawn by lifts or *budkis* to water garden crops.

Mán.

The Mán, a right bank feeder of the Bhima, rises in a spur of the Mahádev range in the Mán sub-division of Sátára and runs through Mán in Sátára, Átpádi in the Pant Pratinidhi state, and Sángola and Pandharpur in Sholápur. Of its total length of about 100 miles, about fifty lie within Sholápur limits. For about fifty miles to the west of Sholápur limits the river runs south-east, and, for fifty miles within Sholápur limits, it runs north-east passing the towns of Nazre and Sángola, and falling into the Bhima at Sarkoli, about ten miles south-east of Phandharpur. The banks of the Mán are low and cultivated, and its bed is gravelly.

Sina.

The Sina, one of the chief left bank feeders of the Bhima, rises fourteen miles west of the town of Ahmadnagar, and running south-east through Ahmadnagar and Sholápur, falls into the Bhima near Kudul, about twenty miles south of Sholápur. Of 110 miles, the total length of the Sina within Sholápur limits, for about sixty the Sina separates the Nizám's country on the left from Karmála and Mádha on the right; for forty-five miles it flows through Mádha and Sholápur; and for five miles it separates Akalkot on the left from Sholápur on the right. About four miles north of Mohol in Mádha, the Sina receives the Bhogávati after a course of about forty miles north through Bársi and the Nizám's lands. The Nira is 300 to 600 feet broad. The banks are steep and earthy and the bed sandy and sometimes rocky. The Sina is crossed by five ferries, one in Mádha at Kolgaon, and four in Sholápur at Lamboti, Tirha, Vaddakbál, and Vángi.

Bhogávati.

The Bhogávati, a large tributary of the Sina, rises in the Bálághát range in the north-east of Bársi, and after a south-westerly course of about forty miles through Bársi and part of the Nizám's dominions and Mádha falls into the Sina about four miles north of Mohol in Mádha. It is about 100 feet broad, and has a slender stream during the hot season.

Water Supply.

As the rainfall is light and uncertain Sholápur often suffers from want of water. Even in ordinary seasons during the hot weather the smaller streams and most of the wells dry and the water in the reservoirs becomes scanty and unwholesome. In 1882-83 according

Chapter I. Description.

to the Collector's returns, Sholápur had 18,402 wells and 253 ponds. Of late years much has been done to improve the water storage of the district, the chief work being the making of the Ekruk lake about three miles north of Sholápur with an area of 4640 acres of water surface and commanding 17,746 acres of land. The other most important reservoirs are at Koregaon in Bársi, and Ashti in Mádha, and four watter supply-works at Sholápur, Bársi, Karmála, and Mádha.[1]

GEOLOGY.

As in most of the Deccan, the general geological formation is trap, covered in most places with a shallow over-layer of very light soil, and in parts by a good depth of rich loam suited for cotton.

CLIMATE AND SEASONS.

The[2] climate of Sholápur is healthy, and, except the hot months of March April and May, is agreeable and free from extremes of heat or of cold. The year may be roughly divided into three nearly equal seasons; the cold season from November to February, the hot season from March to mid-June, and the rainy season from mid-June to the end of October. October is a time of transition from the rainy to the cold season. During the cold season the air is generally bright, clear, and bracing, the nights and mornings being especially cool and freshening. Easterly and north-easterly winds prevail but are not strong enough to be unpleasant. The hot season from March to June, especially during March and April, is marked by a dry scorching heat. The mean temperature during this period is 86°; and the climate is oppressive with strong hot winds and occasional dust-storms. In March the hot winds blow from the east and in April and May from the west. The hot winds generally cease after nine and the nights are usually cool. During May clouds begin to gather, the wind grows fitful, and heavy thunderstorms generally cool the air. The rainy months are pleasant. The sky is more or less overcast, rain falls in frequent heavy showers broken by gleams of sunshine, the moisture is never excessive, the temperature is generally mild and even, and the wind almost always fresh and cool from the west and south-west, a delightful change from the dry stifling hot winds. The mean temperature during the rains is 80° and from November to February about 73°. Bitter cold is almost unknown.

RAINFALL.

All over the district the rainfall is scanty. For the ten years ending 1882 rain returns are available for seven stations. During these ten years the highest recorded fall is 66 inches at Sholápur in 1878 and the lowest is 6 inches at Karmála and Sángola in 1876; the total average fall of the district varied from 36$\frac{3}{7}$ inches in 1878 to 9$\frac{1}{7}$ inches in 1876 and averaged 25$\frac{3}{5}$ inches. During the ten years ending 1882, at Sholápur the fall varied from 66 inches in 1878 to 11 inches in 1876 and averaged 31$\frac{3}{10}$ inches; at Bársi, about forty miles north of Sholápur, the fall varied from 41 inches in 1882 to 12 inches in 1876 and averaged 28$\frac{1}{3}$ inches; at Karmála, about seventy miles north-west of Sholápur, the fall varied from 34 inches in 1882 to 6 inches in 1876 and averaged 24 inches; at

[1] Details of these reservoirs are given under Irrigation in Chapter IV.
[2] Transactions Medical and Physiological Society, IV. 134-5.

Chapter I.
Description.
RAINFALL.

Mádha, about thirty-five miles north-west of Sholápur, the fall varied from 32 inches in 1882 to 8 inches in 1876 and averaged 25 7/10 inches; at Pandharpur, about thirty-six miles west of Sholápur, the fall varied from 44 inches in 1874 to 8 inches in 1876 and averaged 27 4/5 inches; at Málsiras about sixty-five miles west of Sholápur, the fall varied from 41 inches in 1877 to 12 inches in 1875 and averaged 20 3/10 inches; and at Sángola, about fifty miles west of Sholápur, the fall varied from 34 inches in 1877 to 6 inches in 1876 and averaged 21 4/5 inches. The returns show that, except at Málsiras where the lowest fall is in 1875, the year of the lowest rainfall is 1876 at all the stations, and the year of the highest fall is 1878 at Sholápur in the east, 1882 at Bársi, Karmála, and Mádha in the north and north-west, 1874 at Pandharpur in the centre, and 1877 at Málsiras and Sángola in the west. The details are:

Sholápur District Rainfall, 1873-1882.[1]

STATIONS.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	Average.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
Sholápur ..	31	25	25	11	34	66	23	32	23	41	31 3/10
Bársi ..	26	32	22	12	28	35	22	32	35	41	28 1/2
Karmála ..	24	26	18	6	28	32	24	28	20	34	24
Mádha ..	25	30	16	8	30	30	28	31	27	32	25 7/10
Pandharpur .	29	44	19	8	36	38	24	33	20	27	27 1/2
Málsiras ..	19	21	12	13	41	26	20	17	16	18	20 3/10
Sángola ..	14	26	16	6	34	28	21	25	22	26	21 1/2
Average ...	24	29 1/7	18 3/7	9 1/7	33	36 3/7	23 1/7	28 3/7	23 3/7	31 3/7	25 3/7

For the ten years ending 1882, monthly rain returns are available for the city of Sholápur. During these ten years the returns show three months when rain seldom falls, January February and December; four months when rain generally falls, March April May and November; and five months when rain always falls, June July August September and October. Of the ten years, in one rain fell in January, in three in February, and in four in December; in six in March, in nine in April, in eight in May, and in seven in November; and in all ten years in June July August September and October. Of the twelve months in the year, January is the dryest month with a fall varying from 0·09 of an inch in 1882 to nothing for nine years and averaging about 0·01 of an inch; February comes next with a fall varying from 0·64 of an inch in 1873 to nothing for seven years and averaging 0·11 of an inch; December is third, with a fall varying from 1·46 inches in 1877 to nothing for six years and averaging 0·28 of an inch; March is fourth, with a fall varying from 1·52 inches in 1876 to nothing for four years and averaging 0·31 of an

[1] Besides these, for the eighteen years ending 1870 rain returns are available for Sholápur, and for the eight years ending 1870 for Bársi. At Sholápur, during the eighteen years ending 1870, the fall varied from 35·78 inches in 1869 to 13·65 inches in 1855 and averaged 26·63 inches. The details are · 25·75 inches in 1853, 31·58 in 1854, 13·65 in 1855, 23·77 in 1856, 34·14 in 1857, 33·50 in 1858, 33·33 in 1859, 33·07 in 1860, 26·47 in 1861, 23·74 in 1862, 21·28 in 1863, 20·77 in 1864, 13·72 in 1865, 20·02 in 1866, 25·87 in 1867, 25·92 in 1868, 35·78 in 1869, and 35·03 in 1870. At Bársi during the eight years ending 1870, the fall varied from 43·19 inches in 1870 to 18·62 inches in 1868 and averaged 26·74 inches. The details are : 24·20 inches in 1863, 22·56 in 1864, 19·05 in 1865, 22·45 in 1866, 25·76 in 1867, 18·62 in 1868, 38·12 in 1869, and 43·19 in 1870. Bombay Government Selections, New Series, CL. 176.

Chapter I.
Description.
RAINFALL

inch; November is fifth, with a fall varying from 2·17 inches in 1881 to nothing for three years and averaging 0·54 of an inch; April is sixth, with a fall varying from 2·64 inches in 1873 to nothing in 1877 and averaging 0·60 of an inch; May is seventh, with a fall varying from 4·28 inches in 1873 to nothing for two years and averaging 1·26 inches; October is eighth, with a fall varying from 13·74 inches in 1878 to 0·26 of an inch in 1876 and averaging 3·39 inches; July is ninth, with a fall varying from 8·56 inches in 1874 to 2·08 inches in 1881 and averaging 4·20 inches; June is tenth, with a fall varying from 12·54 inches in 1882 to 2·05 inches in 1876 and averaging 5·51 inches; August is eleventh, with a fall varying from 17·68 inches in 1878 to 2·95 inches in 1874 and averaging 6·99 inches; and September is the wettest month, with a fall varying from 20·59 inches in 1878 to 0·41 of an inch in 1879 and averaging 8·82 inches. Of the ten years, for one the rainfall was 66 42 inches in 1878; for one 40·57 inches in 1882; for three between thirty-five and thirty inches, 34·17 inches in 1877, 32·44 in 1880, and 31·14 in 1873; for four between twenty-five and twenty inches, 24·68 inches in 1875, 24·62 in 1874, 23·06 in 1879, and 22·80 in 1881; and for one 10·57 inches in 1876. The details are:

Sholápur City Rainfall, 1873-1882.

MONTH	1873	1874.	1875.	1876	1877	1878.	1879	1880	1881	1882	Average.
	In	In	In.	In	In	In	In	In	In.	In	In
January							.			0 09	0 1
February	0 64		.		0 11		0·15				0 11
March			0 30	1 52	0 43		0·02	0·49		0 37	0·31
April	2 64	0 39	0 06	0 24		1 32	0 32	0 31	0 70	0 07	0 60
May	4 28	2·56	0 25			0 29	2·36	0 19	1 71	0·99	1 26
June	7·00	5 16	3·79	2·05	8 40	5 56	3 35	4 01	3 23	12 54	5 51
July	3·03	8 56	4 23	2 36	2 88	6 25	3 57	6 04	2·08	3·03	4 20
August	4 86	2·95	7 29	3 60	4 47	17 68	8 99	5 29	7·67	7 15	6·99
September	7 88	12 61	4 39	0 54	10 85	20 59	0 41	12 43	4·40	14 07	8 82
October	0 81	2·39	3 22	0 26	5 50	13 74	3 21	3·19	0 84	0 77	3 39
November			0 02		0 02	0·99	0 44	0·50	2 17	1 31	0·54
December			1 12		1 46		0 04	..		0·18	0 28
Total	31 14	24 62	24 68	10·57	34 17	66 42	23·06	32·44	22 80	40 57	31·04

HEAT

During the five years ending 1882, the extreme greatest heat varied from 110·7° in April 1881 to 87·5° in December 1879; extreme least heat from 72·6° in May 1878 to 46·1° in November 1881; the mean greatest heat from 107° in May 1881 to 83·4° in 1879; the mean least heat from 77·5° in May 1880 to 52·8° in December 1879; the mean range from 34·3° in March 1882 to 13·5° in August 1879; and the mean temperature from 91·75° in May 1881 to 68·55° in December 1879. Of the five years, in three the month of highest greatest heat was April, in 1881 with 110·7°, in 1880 with 109·3°, and in 1882 with 109·2°; in one it was May with 110° in 1879; and in one it was March with 108·7° in 1878; and in all the five years the month of the lowest greatest heat was December, in 1882 with 90·2°, in 1880 with 88·6°, in 1878 with 88·3°, in 1881 with 88·2°, and in 1879 with 87·5°. Of the five years in four the month of the highest least heat was May, in 1878 with 72·6°, in 1881 with 71·4°, in 1880 with 71·3°, and in 1882 with 68°, and in one it was April and May with 69·4° in 1879; and in two years the month of the lowest least heat was December, in 1878 with 49·1° and in 1879 with 46·3°; in two it was November, in 1882 with 47·7°, and in 1881 with 46·1°; and in one it was January with 46·4° in 1880. Of the five years,

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in three the month of the highest mean greatest heat was April, in 1879 with 106·1°, in 1880 with 106°, and in 1882 with 105·3°; and in two it was May, in 1881 with 107° and in 1878 with 104·6°; and in three years the month of the lowest greatest heat was December, in 1882 with 86·9°, in 1880 with 85·7°, and in 1878 with 85·4°; in one it was November with 85·1° in 1881; and in one it was August with 83·4° in 1879. Of the five years the month of the highest mean least heat was May throughout, in 1880 with 77·5°, in 1879 with 77·3°, in 1881 with 76·5°, in 1878 with 76°, and in 1882 with 75·7°; and in four years the month of the lowest mean least heat was December, in 1878 with 57·3°, in 1881 with 56·2°, in 1882 with 55·4°, and in 1879 with 52·8°; and in one it was January with 55·3° in 1880. Of the five years, in two the month of the highest mean range was March, in 1882 with 34·3°, and in 1878 with 32·4°; in one it was January with 33·1° in 1880; in one it was February with 32·6° in 1881; and in one it was December with 31·5° in 1879; and in two years the month of the lowest mean range was September in 1881 with 17·8°, and in 1880 with 17·2°; in one it was July with 16·4° in 1882; in one it was August and September with 16·2° in 1878, and in one it was August with 13·5° in 1879. Of the five years, in four the month of the highest mean temperature was May, in 1881 with 91·75°, in 1880 with 91·35°, in 1878 with 90·3°, and in 1882 with 90·2°; and in one it was April with 90·55° in 1879; and in all the five years the month of the lowest mean temperature was December, in 1880 with 72·55°, in 1878 with 71·35°, in 1881 with 71·2°, in 1882 with 71·15°, and in 1879 with 68·55°. The details are:

Sholápur City Temperature, 1878-1882.

YEAR.	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sep.	Oct.	Nov.	Dec.
1878.												
Maximum ...	94·1	100·8	108·7	107·8	107·7	106·0	94·3	91·9	94·6	93·1	92·6	88·3
Minimum ...	50·1	59·9	61·2	69·4	72·6	70·3	70·0	70·0	70·0	62·9	52·1	49·1
Mean Maximum ...	89·1	96·0	102·2	103·9	104·6	99·6	88·9	87·9	87·5	88·0	88·4	85·4
Mean Minimum ...	59·5	64·0	69·8	74·4	76·0	..	72·6	71·7	71·3	69·3	64·9	57·3
Mean Range ...	29·5	32·0	32·4	29·5	28·6	...	16·3	16·2	16·2	18·6	23·5	28·2
Mean Temperature.	74·3	80·0	86·0	89·15	90·3	...	80·75	79·8	79·4	78·65	76·65	71·35
1879.												
Maximum ...	91·7	96·6	105·9	109·1	110·0	96·2	94·4	89·4	94·1	91·6	89·8	87·5
Minimum ...	51·3	57·2	61·7	69·4	69·4	69·3	68·8	68·2	65·2	56·5	48·3	46·3
Mean Maximum ...	87·1	92·3	100·1	106·1	99·8	87·1	91·0	83·4	88·7	88·9	86·7	84·3
Mean Minimum ...	58·2	62·7	68·8	75·0	77·3	71·5	71·5	69·9	69·1	65·9	58·3	52·8
Mean Range ...	28·8	29·6	31·3	31·0	22·3	15·6	19·8	13·5	19·6	23·0	28·4	31·5
Mean Temperature.	72·65	77·5	84·45	90·55	88·55	79·3	81·25	76·65	78·9	77·4	72·5	68·55
1880.												
Maximum ...	92·2	97·3	107·7	109·3	108·1	105·1	97·0	94·1	90·6	94·1	89·7	88·6
Minimum ...	46·4	50·0	66·8	70·2	71·3	68·0	67·8	65·2	66·8	58·7	56·9	52·6
Mean Maximum ...	88·3	93·8	101·9	106·0	105·2	94·4	87·6	90·2	86·3	89·4	86·5	85·7
Mean Minimum ...	55·3	60·8	71·0	75·9	77·5	72·9	69·7	69·6	69·1	68·5	64·0	59·4
Mean Range ...	33·1	33·0	30·9	30·2	27·7	21·5	18·0	20·6	17·2	20·9	22·5	26·3
Mean Temperature.	71·8	77·3	86·45	90·95	91·35	83·65	78·65	79·9	77·7	78·95	77·25	72·55
1881.												
Maximum ...	89·2	98·0	102·2	110·7	109·7	101·6	95·6	96·8	92·6	93·8	92·2	88·2
Minimum ...	48·1	56·3	57·9	70·0	71·4	68·5	70·0	68·5	67·1	60·3	46·1	49·9
Mean Maximum ...	86·7	93·9	99·7	105·2	107·0	96·1	90·8	89·5	87·8	91·7	85·1	86·2
Mean Minimum ...	58·1	61·3	67·6	74·9	76·5	72·8	71·6	70·9	70·0	66·8	61·3	56 2
Mean Range ...	28·6	32·6	32·0	30·3	30·6	23·4	19·2	18·5	17·8	25·0	23·9	30·0
Mean Temperature.	72·4	77·6	83·65	90·05	91·75	84·45	81·2	80·2	78·9	79·25	73·2	71·2
1882.												
Maximum ...	94·2	98·2	107·2	109·2	107·2	99·8	93·2	94·2	93·4	94·2	93·7	90·2
Minimum ...	50·6	55·6	62·1	67·1	68·0	66·1	66·6	67·1	67·6	54·9	47·7	50·6
Mean Maximum ...	89·7	94·6	102·3	105·3	104·7	91·7	87·5	89·2	87·2	91·1	87·5	86·9
Mean Minimum ...	59·6	60·9	68·0	74·7	75·7	71·4	71·1	70·1	70·1	65·9	62·0	55·4
Mean Range ...	30·1	33·7	34·3	30·6	29·0	20·3	16·4	19·1	17·1	25·2	25·6	31·5
Mean Temperature.	74·65	77·75	85·15	90·0	90·2	81·55	79·3	79·65	88·65	78·5	74·75	71·15

CHAPTER II.

PRODUCTION.

MINERALS.

Limestone.

THOUGH over the whole district the rock is trap, nodular limestone or *kankar* is everywhere abundant. At Sholápur unslaked lime fit for whitewash sells at ¼*d.* the pound (Rs. 15 the *khandi*), and slaked lime used in building at $\frac{5}{32}$*d.* the pound (Rs. 9 the *khandi*).

Building Stone.

The building stone of the district is trap or basalt found either in quarries or in boulders strewn over the *murum* plain. The stone used at Sholápur is brought less than fifteen miles from Chincholi, Darphal, Haglur, Kegaon, Kondi, Lamboti, Pakni, Savleshvar, and Shelgi. The Savleshvar quarries supply slabs four to six feet long, and the Chincholi and Lamboti quarries large stones for rollers, five feet long and about three feet in diameter. Rubble is taken from quarries about a mile from Sholápur, the best of which is owned by one Bháu Ghongade. In Bársi trap stones four to six feet long are brought ten to eighteen miles from Gháripuri, Mohol, Ropla, and Shelgaon. The building stone used in the town of Bársi is brought from Vádi three miles north-west of Bársi and is mostly of small size. Within sixteen miles of Pandharpur are quarries of good black hard stone at Bábulgaon, Bhalvani, Gursal, Korti, and Penur, and in the hills which form the southern boundary of the Sángola sub-division in the south-west of the district. Some of these quarries yield stone of any size. Except a few Maráthás the stonecutters and quarrymen are Vaddars who always work by contract and earn 1*s.* 6*d.* to 2*s.* (Re. ¾ - 1) a day. The cost varies greatly according to the size, the quantity taken, and the season of the year. At the quarries rubble generally costs 2*s.* to 3*s.* (Rs. 1 - 1½) the hundred cubic feet.

Road Metal.

Road metal is commonly made from the boulders which strew the *murum* plains in various parts of the district. At Sholápur it is chiefly taken from quarries, and at the quarry it costs 7*s.* to 8*s.* (Rs. 3½ - 4) the hundred cubic feet.

Tiles and Bricks.

Sholápur houses are generally built with flat roofs covered either with lime or mud. In mud-roofed houses layers of brick are laid over the planking and are covered with the white earth which is found in almost every village, or with *karal* a kind of sandy oily loam. A few years ago the Government offices were the only tiled buildings in Sholápur, but of late people have begun to use tiles. In some cases they use the flat local tile and the round tile together, the round tile being laid on the top of the flat tile to prevent leakage through the joints. Clay fit for making bricks and tiles is found near many stream and river banks. The tiles cost 8*s.* to 12*s.* (Rs. 4 - 6), and the bricks, which are generally rough and brittle, cost 12*s.* to £1 4*s.* (Rs. 6 - 12) the thousand.

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Charcoal.

In the Sholápur sub-division at Bhánddarkavtha, Halgur, Telgaon, Venchur, and several other places small quantities of *bábhul* wood charcoal are made. At Sholápur charcoal sells at $\frac{3}{8}$*d.* the pound (Rs. 25 the *khandi*) and at Pandharpur and Bársi at $\frac{9}{32}$*d.* the pound (Rs. 17 - 20 the *khandi*). Charcoal is largely imported from the Sátára and Kolhápur states of Jamkhandi, Miraj, and Sángli. As it is safe from the attacks of white ants and other insects, the wood of the *nim*, Azadirachta indica, is largely used for building. Its light yellow colour deepens with age. Besides as fuel and in making carts, sugarcane mills, ploughs, and other field tools, *bábhul* wood is largely used for building. It is of a deep reddish colour and is very lasting. For building purposes *nim* and *bábhul* wood sell at nearly the same rates 4*s.* to 5*s.* (Rs. 2 - 2½) the cubic foot; as fuel *bábhul* wood sells at $\frac{3}{32}$*d.* to $\frac{3}{16}$*d.* the pound (Rs. 6 - 12 the *khandi*).

FORESTS

The dry shallow soiled uplands of Sholápur are ill suited for trees. The present (1883) area reserved for forests is 242 square miles or about 5·35 per cent of the whole area of the district. The forest area is much scattered. It may be roughly divided into two tracts of forest land, on the hills between Bársi and the Nizám's territories in the extreme north-east and on the hills to the south of Málsiras and Sángola in the extreme south-west. Before December 1871, when forest conservancy was introduced, Sholápur was extremely bare of trees and brushwood. Almost the whole land was taken for tillage. Before the great spread of tillage, which dates from about 1860, Bársi Málsiras and Sángola had large tracts of scrub forest chiefly *khair* Acacia catechu, and *nim* Azadirachta indica, and in the valleys of the Bhima and the Sina were considerable areas under the *bábhul*, the *bor* Zyzyphus jujuba, and the *nim* Azadirachta indica. In December 1871 two square miles of scattered grass land or *kuran* were handed to the forest department. During the twelve years ending 1883 these two miles have spread to 242 square miles. Advantage was taken of the shrinking of tillage which followed the 1876 famine to take for forest about 111,150 acres or 173¾ square miles of arable land. Of these, 23,900 acres were in Sholápur, 42,150 in Karmála, 24,500 in Mádha, 1300 in Pandharpur, 7150 in Málsiras, 12,150 in Sángola, and none in Bársi. The rest has chiefly been taken from meadows or *kurans*, and from village grazing lands or *gáyráns*.

Staff.

In 1872, at the beginning of forest conservancy, the Sholápur forest lands were placed in charge of a forest inspector under the district forest officer of Poona. In 1876 the forest inspector gave place to a sub-assistant conservator. At present (1882-83) the forests are under the charge of an assistant conservator or district forest officer, seven rangers, seven round guards, and eighty-seven beat guards, together with an office establishment of one *sheristedár* or head clerk, and three messengers. In 1882-83 the total yearly cost of this staff was £1406 8*s.* (Rs. 14,064).

Demarcation.

Between 1872 and 1878 no great additions were made to the forest area. Since then large areas have been almost continuously taken for forest, and the lands of the Sholápur and Karmála subdivisions have

been demarcated, and those of the Bársi Mádha and Málsiras sub-divisions have been both demarcated and settled. In the Pandharpur and Sángola sub-divisions the lands of those villages which are not under the command of the Mhasvad and Ashti reservoirs, have been demarcated; the lands of the remaining villages will be demarcated as soon as it is known what parts of these villages are not commanded by the reservoirs.

Description.

The whole of the Sholápur forest area is reserved that is no timber-cutting rights are admitted to exist within forest limits. In these reserves, where they have been found to exist before the lands are brought under reserve, the rights of having periodical gatherings at shrines within forest limits, of using the water for village cattle, and of passing along the existing foot bullock and cart tracks have been admitted. In 1882-83 of the 242 square miles of forest land 102 have been reserved and 140 were proposed for reserve. Of 756 state or *khálsa* and fifty-five part-alienated or *dhumála* villages 351 state villages have forest reserves. Of these, eighty-four villages out of a total of 152 are in Sholápur, fifteen out of 123 are in Bársi, sixty-four out of eighty-nine are in Mádha, eighty-five out of 123 are in Karmála, twenty-nine out of eighty-five are in Pandharpur, thirty-eight out of sixty-nine are in Málsiras, and thirty-six out of seventy-five are in Sángola. In about one-third of the remaining 310 state villages reserves cannot be formed as no waste land is available; in the remaining two-third villages the formation of reserves will depend on the orders of Government. Of the total area of 154,840 acres or about 242 square miles, 32,573 acres are in Sholápur, 8032 in Bársi, 43,495 in Karmála, 27,503 in Mádha, 2066 in Pandharpur, 21,326 in Málsiras, and 19,845 in Sángola. The forest lands are of two classes, scrub forest and *bábhul* meadows. The scrub forest is found on the hills of Bársi, Málsiras, and Sángola, and the *bábhul* meadows occur all over the district. Of the total area 24,885 acres are scrub forest and 129,955 acres are *bábhul* meadows. The blocks of scrub forest vary from six to 3000 acres and the *bábhul* meadows or *kurans* from six to 200 acres. In the scrub forests the chief trees are the *kháir* Acacia catechu, and *nim* Azadirachta indica, with a young growth of *ápta* Bauhinia racemosa, *bábhul* Acacia arabica, *bor* Zyzyphus jujuba, *dhávda* Conocarpus latifolia, *guti* Zyzyphus xylopyra, *hivar* Acacia leucophlœa, *kinai* Acacia procera, *lulye* Acacia amora, *medshing* Spathodea falcata, *murmut* Acacia eliunea, *pair* Ficus cardifolia, *rán-bor* Zyzyphus mummularia, *salai* Boswellia thurifera, *shikákái* Acacia concinna, *siras* Acacia odoratissima, *temru* Diospyrus montana, *turan* Zyzyphus rugosa, and *umbar* Ficus glomerata. In the *bábhul* meadows the chief trees are the *bábhul* Acacia arabica, the *bor* Zyzyphus jujuba, the *jámbhul* Syzigium jambolanum, and the *nim* Azadirachta indica. The best *bábhul* meadows are in sandy soil, the next best on black soil, and the worst on shallow broken earth overlying *murum*.

[1] The details are: Of scrub forest 7621 acres lie in Bársi, 10,051 in Málsiras, and 7213 in Sángola, and of *bábhul* meadows 32,573 acres lie in Sholápur, 411 in Bársi, 43,495 in Karmála, 27,503 in Mádha, 2066 in Pandharpur, 11,275 in Málsiras, and 12,632 in Sángola.

Chapter II. Production. FORESTS. *Timber Felling.*

The forest lands have little timber fit for cutting. In Sholápur, Bársi, Karmála, Máòha, and Pandharpur about 186 tons (534 *khandis*) of firewood, and in Pandharpur about forty large *bábhul* and *nim* trees are yearly felled for local use. The woodcutters are Maráthás, Mhárs, and Musalmáns. Seven hundredweights (1 *khandi*) of firewood cost 6*d.* to 9*d.* (4-6 *as.*) to fell, and sell at 2*s.* to 3*s.* (Rs 1-1½) in the forest reserves. The forty timber trees cost about £2 (Rs. 20) to fell and sell at £17 10*s.* (Rs. 175). The timber is locally used in making carts and house beams. The timber-dealers are chiefly Vánis and Musalmáns. Besides selling local *bábhul, bor,* and *nim* wood, which are largely used even in the better class of buildings, the timber-dealers import teak and *kenjal* or Terminalia aluta from the Poona and Nagar Sahayádris either by rail or floated down the Bhima and Sina. The large teakwood spars for beams comes from Bombay by train. At Sholápur a species of *shevri* Bombax malabaricum which grows like a pole with no branches to a height of about twenty-five feet and has a diameter of nine to twelve inches at the base, is much used as rafters in house and bungalow roofs.

Receipts

Forest receipts are comparatively small. During the eleven years ending 1882-83 receipts have risen from £274 (Rs. 2740) in 1872-73 to £829 (Rs. 8290) in 1882-83. During the first four years receipts rose from £274 (Rs 2740) in 1872-73 to £404 (Rs. 4040) in 1875-76; during the next three years owing to the famine they fell from £404 (Rs. 4040) in 1875-76 to £264 (Rs. 2640) in 1878-79; and during the last four years they again rose from £264 (Rs. 2640) in 1878-79 to £829 (Rs. 8290) in 1882-83. During the eleven years ending 1882-83 the expenditure has risen from £230 (Rs. 2300) in 1872-73 to £2021 (Rs. 20,210) in 1882-83.

Sholápur Forest Receipts, 1872-73–1882-83.

YEAR	Receipts	Charges	YEAR	Receipts	Charges.	YEAR.	Receipts	Charges.
	£	£		£	£		£.	£.
1872-73	274	230	1876-77	270	266	1880-81	511	1951
1873-74	354	179	1877-78	266	419	1881-82	624	2215
1874-75	351	150	1878-79	264	776	1882-83	829	2021
1875-76	404	126	1879-80	301	1258			

Plantations.

Of the whole 242 square miles of forest land about one-fifth is yearly sold for grazing. In the remaning four-fifths, which are yearly sold for grass-cutting, plantations are formed according to six systems; full ploughing, furrow ploughing, sowing by drill, sowing in pits, dibbling, and broadcasting. During the seven years ending 1883-84, 1152 acres were planted by full ploughing, 551 by furrow ploughing, 11,828 by sowing in pits, 1874 by dibbling, and 92,555 by broadcasting. By sowing by the drill which was introduced in 1883, 157 acres were planted. Most of the broadcast sowing is done on the hill slopes of the Bársi and Málsiras sub-divisions, where trees have rapidly grown. Of the six systems of planting the broadcasting is the cheapest and is fairly successful; the full ploughing though more successful than the broadcasting is much more costly. As it is both cheap and successful, sowing by the drill will probably supersede all systems except broadcasting. Besides for fuel the

FORESTS.

timber of the *bábhul* Acacia arabica and the *nim* Azadirachta indica are used in making beams, posts, doors, carts, ploughs, and other field tools. The bark of the *bábhul* Acacia arabica and the *tarvad* Cassia auriculata is used for tanning, and their pods as well as the flowers of the *palas* Butea frondosa are used in dyeing. The bark of the *ápta* Bauhinia racemosa is made into ropes.

Trees.

The[1] chief Sholápur trees are: *Ain* Terminalia tomentosa, *ámba* Mangifera indica the Mango, *anjan* Memecylon tinctorium, *anjir* Ficus carica the Fig, *ápta* Bauhinia racemosa, *ashok* Jonesia asoca, *ávla* Phyllanthus emblica, *bábhul* Acacia arabica, *bakul* Mimusops elengi, *bel* Ægle marmelos, *bor* Zizyphus jujuba, *chandan* Santalum album the Sandal, *chilhári* Cæsalpinia sepiaria, *chinch* Tamarindus indicus the Tamarind, *dálimb* Punica granatum the Pomegranate, *dhávda* Anogeissus latifolia, *dikemali* Gardenia lucida, *erand* Ricinus communis, *gindhan* Cordia rothii, *hingan* Balanites ægyptiaca, *hivar* Acacia leucophlœa, *jámb* Eugenia jambos the Rose-Apple, *jámbhul* Syzigium jambolanum, *karanj* Pongamia glabra, *karvand* Carissa carandus, *kavath* Feronia elephantum the Wood-Apple, *khair* Acacia catechu, *limb* Azadirachta indica the Indian Lilac, *limbára* Heynea trijuga, *medshing* Spathodea falcata, *mendhi* Lawsonia intermis, *moha* Bassia latifolia, *nandruk* Ficus retusa, *nárał* Cocos nucifera the Cocoa-Palm, *nimbu* Bitens hammoun the Lemon, *palas* Butea frondosa, *pányára* Erythrina indica, *pársa pimpal* Hibiscus populneoides, *pimpal* Ficus religiosa, *pimpar* Ficus comosa, *rámphal* Anona reticulata the Bullock's Heart, *ránbor* Zizyphus vulgaris, *ritha* Sapindus emarginatus, *ság* Tectona grandis the Teak, *salai* Boswellia thurifera, *saundad* Prosopis spicegera, *shevga* Moringa pterygosperma, *shevri* Bombax malabaricum the Silk-cotton, *shindi* Phœnix sylvestris, *shiras* Albizzia odoratissima, *sitáphal* Anona squamosa the Custard-Apple, *sontarvad* Pomcina pulcherrima, *supári* Areca catechu the Betel-Palm, *tád* Borassus flabelliformis the Palmyra-Palm; *tarti* Capparis rythocarpus, *tarvad* Cassia auriculata, *umbar* Ficus glomerata, and *vad* Ficus indica the Banyan tree.

DOMESTIC ANIMALS.

In 1882-83 the stock returns showed 192,733 oxen, 101,318 cows, 55,523 buffaloes, 10,292 ponies, 418,240 sheep, 6807 goats, 4480 asses, and 40 camels. Exclusive of ponies sheep goats and asses, the returns give an average of 510 head of cattle to each village. In the Sholápur district large grass lands or *kurans* are few, and are either private or mixed with forest land. Throughout the year the village cattle, except the plough bullocks, are generally sent every day about eight in the morning to graze in waste or *padit* numbers and are brought back to the cattle sheds in the evening by boys paid to attend them. During the five months ending in November the cattle generally have excellent fodder, improve greatly in health, and make up what they lose in the hot season. During December and January the cattle are fed on millet stalks or *kadbi*.

[1] The description and use of these trees given in the Poona Statistical Account apply to Sholápur.

Chapter II. Production. Domestic Animals.

During the remaining four or five months from March to June the village cattle suffer much from want of fodder, and grow weak and thin. In these months as the fields are empty, the cattle find little fodder outside of the house. At home the allowance is generally very scanty a bundle or two of millet stalks a head. Every morning and evening the cows and she-buffaloes are milked, and, after meeting local wants, the milk is made into clarified butter.

Oxen.

Oxen, returned at 192,733, are of six breeds *khilári* raised by Dhangars of that name, *deshi* or local, *lamáni* or Lamán's cattle, *málvi* from Málwa, *sorti* from Gujarát and *gokáki* from Gokák in Belgaum. The *khilári* bullocks are the best and the local the commonest. The *khilári* bullocks are largely found in the state of Jath and the Átpádi sub-division of the Pant Pratinidhi's state to the south and south-west of Sholápur. They are stout, hardy, and well-made mostly of one bright colour, with straight horns, red eyes, and somewhat fierce look, and an ill temper. As they cost as much as £10 to £30 (Rs. 100 - 300) the pair only the rich can afford *khilári* bullocks. The local bullocks are mostly home-bred and are quiet and tame. Though equally lasting and patient, the local bullock is inferior to the *khilári* bullock in strength and beauty. In the plough and in the cart one pair of *khiláris* will do as much as two pairs of local bullocks. In colour the local breed is more mixed and less bright than the *khilári* breed. They are much cheaper costing £4 to £10 (Rs. 40 - 100) the pair. The four remaining breeds are rare. The *lamáni* is valued for its size and appearance, the *málvi* is a larger species of *lamáni*, and the *sorti* and *gokáki* are admired for their heads. The *gokáki* bullocks are better suited for carting than ploughing. The bullocks are usually owned by husbandmen who use them chiefly in the field. Plough and cart bullocks are never sent to graze with the village herd. During about ten months in the year, from April to February, bullocks have constant work. For about eight months, from July to February, a well-to-do husbandman, who has enough lands to raise crops in rotation, can supply his bullocks every day with fresh fodder. In July and early August the husbandman feeds them on the fresh stalks of the *hundi* or eighty days' *jvári* ; in late August September October and November on fresh grass, which, under the care of a young boy, the working bullocks are allowed to graze three hours every morning; in December January and part of February he feeds them on the green fodder of the early and late crops. During March April May and June the bullocks are given dry, stale, and unnourishing fodder. To keep them in strength during these dry months working bullocks are also given corn and oil-cakes. From March to May the poorer husbandmen who have not much field work take to carting. As Sholápur is the trade centre for the Nizám's dominions in the north and north-east and the Bombay Karnátak in the south a large traffic, chiefly in cotton and wheat giving constant work to carts, finds its way through and out of the district. Carting pays well and enables both the husbandmen and the bullocks to pass comfortably through the hot season and to return to field work in good strength. In an ordinary year the keep of a bullock costs little.

Even during the hot season a pair does not cost more than 10*s*. (Rs. 5) a month. Besides this, if in regular carting work, bullocks cost 3*s*. (Rs. 1½) a month for oil cakes or *pend* and 7*s*. (Rs. 3½) for millet stalks or *kadbi* and other fodder. No special care is given to bullock breeding. Bullocks begin to work when four years old. They are first yoked to the lightest field tool the *kulav* or harrow, then to the plough or *nángar*, and lastly to the *mot* or leather bag which takes more out of a bullock than any other work. The *kulav* generally requires two bullocks to draw, the plough, which runs six to twelve inches below the surface, requires six to eight bullocks, the water-bag two to eight bullocks, and the cart two bullocks. About 1000 pounds is the heaviest load one pair of bullocks can draw in a cart. As the district is generally flat, good roads have lately been made and carts have almost entirely taken the place of packs. A few pack-bullocks are used by Támbolis or betel-sellers, Manyars or hardware dealers, and other petty traders. A bullock seldom lives more than twenty-five years. About twenty they become unfit for work. Then the poor generally sell them to the butcher, and the well-to-do keep them at home till they die. The great bullock festival is *Pola* or Ox Day which in Sholápur falls on the thirtieth day of *Shrávan* or July-August. On this day bullocks are well washed, gaily dressed, and richly fed, and in the evening they are taken to the village deity with much show and music.

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DOMESTIC ANIMALS.

Oxen.

Cows returned at 101,318 are mostly of local breed. The cows are all sent to graze daily with the village herd. At home milch cows get a little fodder at night and again in the early morning. Cows not in milk, get no fodder till the month of *Paush* or January-Febuary. From Febuary to June, as the fodder in the grazing lands becomes scarcer, the cow's daily allowance of grass is each month raised by one bundle. At this rate in May and June they get five bundles a day. In these months cows look lean and miserable. A good cow costs £3 to £4 (Rs. 30-40) and an ordinary cow £1 to £2 (Rs. 10-20). When about four years old, the cow begins to bear, and continues to bear every year for ten or twelve years. At sixteen she generally becomes barren and is left to herd with other cattle. As she gets little help from her owner, except a handful of millet stalks or *kadbi* and rice chaff or *bhusa*, she soon looses strength and dies after two or three years. For a day or two after calving a cow is generally fed on Indian millet or *jvári*. To increase her milk the well-to-do give her for a week *khir* or boiled wheat and the poor give *ghugri* that is *bájri* boiled unsplit and unhusked. Along with the *khir* or the *ghugri* four tonics or *masálás* are mixed, catechu *káth*, aloes *bol*, rock-salt *saindhav*, and sweet fennel *badishep*. Cows are milked twice a day in the morning and in the evening; only half the milk is taken, the rest being left for the calf. At each milking a good cow gives about six pints (3 *shers*) of milk and an ordinary cow three pints (1½ *sers*). Two months after calving the supply of milk falls off about a third, and, in the fifth and sixth months, about two-thirds. At about eight months after calving the milk ceases. Of the two chief products of the cow husbandmen care more for the calves and other classes for the milk, by whom cow's milk is specially valued as the most wholesome food

Cows.

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DOMESTIC ANIMALS.

Cows.

for children. To husbandmen who have nothing to pay for grass, a cow in milk costs about 2*s*. (Re. 1) a month for corn and oil-cakes; to others, who have to pay for grass, she costs about 4*s*. (Rs. 2) in villages and 8*s*. (Rs. 4) in towns. All Sholápur Hindus except the lowest hold the cow sacred. To promise holding the tail of a cow is the most binding Hindu oath. The cow is also considered to represent the earth. As it is a sin to sell a cow, when a Bráhman wishes to dispose of one he exchanges it for some other animal.

Buffaloes.

Buffaloes are returned at 55,523, of which 18,739 are he and 36,784 are she-buffaloes. During the day both he and she-buffaloes are sent to graze with the village herd. He-buffaloes are generally used for draught and field work and she-buffaloes for milk. Their dullness and slowness make he-buffaloes unpopular. Few except the poor own them. Watermen or Bhistis use them in carrying water skins, Mhárs in carrying fuel and timber, and poor husbandmen in carrying millet stalks and other field produce. As they are neglected from infancy few he-buffaloes are well formed. The specially strong and well made, which are kept for breeding, fetch about £7 10*s*. (Rs. 75); the others fetch £1 to £2 10*s*. (Rs. 10-25). They are chiefly bought by Devaru Gosávis who sell them in the Konkan at a good profit. She-buffaloes are of two breeds *gavli* or milkman's and *deshi* or local. The *gavli's* or milkman's she-buffaloes have long horns and are of a deep black colour; the *deshis* have short horns and are of a dirty colour. Well-to-do husbandmen keep one or two and Gavlis keep herds of she-buffaloes. When about four years old, a she-buffalo begins to calve, and continues to bear once every year. She generally turns barren at fifteen and dies at twenty. She-buffaloes are milked twice a day in the morning and in the evening. They give more milk than cows. A first class *gavli* she-buffalo gives eight to sixteen pints (4-8 *shers*) at each milking. As it gives more butter than the cow's milk, the she-buffalo's milk is much valued, and sells at twenty-four pints (12 *shers*) the rupee. A *deshi* she-buffalo costs £2 to £5 (Rs. 20-50); a *gavli* she-buffalo not less than £8 (Rs. 80) and sometimes as much as £15 (Rs. 150). She-buffaloes are better fed than cows and cost about twice as much to keep. In towns a good she-buffalo yielding twelve pints (6 *shers*) at a milking costs £1 to £1 4*s*. (Rs. 10-12) a month to keep, and an ordinary she-buffalo costs 12*s*. (Rs. 6). In villages the cost of keeping is about three quarters less. The skins of buffaloes are specially valued as they are used in making *mots* or leather water-bags.

Ponies.

Ponies, returned at 10,292, are rarely more than twelve hands high. Sholápur is not now a good district for ponies[1]. The 1876 famine and the 1879 Afghán war greatly reduced the number

[1] Mr. Broughton (1808, Letters Written in a Marátha Camp, 44-46) writes of the Deccan horse. They are held in the highest esteem by the Maráthás. They are bred from Arabs with the mares of the country which are very small. The Deccanis are seldom above fourteen and a half hands high and the best are often less. They are short in the barrel and neck; have small well-shaped heads and slim remarkably well formed limbs; they have generous tempers and are full of spirit, and are said to be able to bear more fatigue than any horses in India. £300 to £400 (Rs. 3000 to Rs. 4000) is often paid for a Deccani.

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DOMESTIC ANIMALS.

Ponies.

of good animals. In the large towns of Sholápur, Bársi, and Pandharpur, they are used both for riding and driving. The Government stud horses kept at Sángola are largely used and raise a good class of animal. On the 31st March 1883, in the Government stud at Sángli were two very good Arab stallions. In 1882-83 the number of branded mares was eighteen and sixty-nine mares were covered; the average yearly cost of keep for each stud horse was about £23 (Rs. 230). An ordinary pony fetches £1 to £3 (Rs. 10 - 30), and a good pony £5 to £10 (Rs. 50 - 100). The ordinary ponies are badly cared for, being left to graze where they can. The better ponies are fed on fresh grass and millet stalks and are also given gram or other pulse. A good pony costs 4*s.* to 16*s.* (Rs. 2 - 8) a month to keep. During the three Pandharpur fairs in *Chaitra* or April, *Ashád* or July, and *Kártik* or November a large number of ponies are yearly brought for sale.

Sheep and Goats.

Sheep and Goats are returned at 425,047, of which 418,240 are sheep and 6807 goats. More than half the district, especially the three southern sub-divisions, Málsiras Sángola and Pandharpur, with their dry whitish-soiled grazing plains are specially suited for rearing sheep and goats. In these southern grazing lands are large numbers of Dhangars or shepherds and Sangars or blanket weavers. Every flock of a hundred sheep requires one man to look after them. Every morning they are taken to the plains to graze and are brought home in the evening. When starting with his flock, the shepherd takes with him a long rough stick to knock the pods off the *bábhul* trees. To help him in guarding the flock from the attacks of wolves every shepherd is accompanied by a dog. Every flock of sheep has also two or three goats to lead them to the grazing lands. At night the sheep are sheltered in pens or *mendhávádás,* outside of the village close together in one line. They are fenced all round with thorns except a narrow opening which at night is closed by a door of thorns. A sheep costs 5*s.* to 6*s.* (Rs. 2½ - 3). Every two years they bear thrice one lamb at a time. Sheep are reared more for their wool than for their milk. Twice every year, in March and again in July, their wool is cut. If black, it is sold to Sangars or blanket weavers at 6*d.* a pound (2 *shers* the rupee) and of mixed black and white at 5*d.* a pound (2½ *shers* the rupee). At each shearing 100 fleeces are worth about £1 (Rs. 10) that is about £2 (Rs. 20) a year. To keep a flock of 100 sheep costs about £2 10*s.* (Rs. 25) a year for grass and £5 (Rs. 50) for a man to look after them; that is a yearly cost of about 1*s.* 6*d.* (12 *as.*) a head. Sheep's dung is much valued for field manure, but as the sheep-owners are generally well-to-do landholders, they use it in their own garden lands and seldom either sell it or pen their sheep in other men's lands. The bulk of the people eat mutton, but few of them can afford it except on great days. Rams with twisted horns, called *edkás,* are much valued for fighting; the strongest fetch as much as £2 (Rs. 20) each. The poorer classes who cannot afford to keep a cow, keep she-goats, chiefly for their milk. In her second year a she-goat generally bears two or three, sometimes one and occasionally as many as four kids. As she mostly lives on tree leaves, a she-goat costs little to keep. A she-goat fetches

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4*s.* to 12*s.* (Rs. 2-6) and a he-goat 4*s.* to 8*s.* (Rs. 2-4). Goat's milk is drunk in spleen and liver complaints, and is rubbed on the hands and feet to cure sleeplessness.

DOMESTIC ANIMALS.

Asses.

Asses, returned at 4480, are kept as beasts of burden by Beldárs or quarrymen and Kumbhárs or potters. They carry a load of about 128 pounds (4 *mans*). An ass costs about £1 (Rs. 10) to buy and almost nothing to keep as they are left to pick what they can. Asses' milk is sometimes given to weak children.

Camels.

Camels, returned at forty-two, are kept by Musalmán traders to carry loads. They are not reared in the district and vary in price from £4 to £10 (Rs. 40-100).

Pigs.

Pigs returned at 180, are kept and eaten by Vaddars or earth workers.

Dogs.

There are two varieties of dog, the common smooth-haired village dog and a long-haired shepherd's dog, a fierce and brave animal, which is kept by Dhangars and sometimes by husbandmen.

Fowls.

Fowls are reared by Maráthás, Musalmáns, Mhárs, and Mángs. Two varieties of fowl are reared the small local or *deshi* and the larger *kalam*, that is big bird also known as *surti* because apparently imported through Surat. Of the common fowl the black-boned and the ruffle-feathered are found in Sholápur, and the ruffle-feathered is unusually common. Fowls are eaten on holidays by the low caste poor Hindus and sacrificed to gods in fulfilment of vows. The price of a hen varies from 1*s.* (8 *as.*) in towns to 6*d.* (4 *as.*) in the country parts. A hen lays forty to eighty eggs in a year. She does not go on laying at regular intervals, but has fits of laying, which last ten to twelve days and are separated by intervals of four to six weeks. In Sholápur and other large towns eggs are sold at 4½*d.* (3 *as.*) the dozen, and in villages at about 2¼*d.* (1½ *as.*)

WILD ANIMALS.

The treeless plains of Sholápur have no cover deep enough for tigers, panthers, or bears. The Wolf *lándga* Canis pallipes, is found throughout the district, and has greatly increased in numbers since so large an area has been set apart as forest land. The Jackal, *kolha* Canis aureus and the Grey Fox *khokad* or *lomri* Vulpes bengalensis, are common everywhere. The Wild Boar *dukar* Sus indicus is common, specially in Karmála. About twenty-five years ago Karmála was the favourite meeting place of the Deccan hunt. The spread of tillage afterwards made wild pig scarce, but of late they have again rapidly increased. Of Deer the only species are the Indian Antelope or *haran* and the Ravine Deer or *chikára*. The 1876-77 famine greatly reduced the number of antelope. Ravine deer are rare. The Alligator *susar* Crocodilus palustris, is fairly common in both the Bhima and Sina. Of smaller animals the Hare *sassa* is very common. The Ape *vánar* Presbytis entellus is occasionally seen. In 1882 an Otter *pán mánjar* Lutra nair, was killed on the Ekruk lake about five miles north of Sholápur.

FISH.

[1] The Bhima, Nira, Mán, and Sina and the larger reservoirs and ponds are fished almost throughout the year. During the rains most of the streams are full of fish, but during the dry season fish

[1] From materials supplied by Mr. Shántáram Vináyak Kantak.

are found only in pools or *dohs*. In Sholápur there is little large demand for fish. In 1881-82 the right of fishing the Ekruk lake close to the city of Sholápur fetched only £2 8*s*. (Rs. 24). Besides at the Ekruk lake, the only other restrictions on fishing in Sholápur are on the Bhima near Pandharpur where the Bráhmans object to it, and at Máchnur about sixteen miles south-east of Pandharpur, where a priest or *gurav* prevents it. According to the local Bhois or fishermen fish breed between May and the end of September. Except the *maral* which spawns in the hot weather in deep water, almost all fish breed during the rains, when the waters are swollen and muddy and netting cannot be carried on. The chief fishing classes are Marátha Bhois, Káche Bhois, Menjage Bhois, and Bágdi Bhois. Besides these hereditary fishers, Chámbhárs, Kolis, Kunbis, Maráthás, Parits, Rámoshis, Támbolis, Vaddars, and perhaps all other classes except Bráhmans, Lingáyats, Vánis, and Sonárs, often catch fish for food. Even among Bráhmans fishermen are sometimes found. The Bráhman proprietor or *jágirdár* of Ámba in Pandharpur, was a keen and successful fisher. Few even of the hereditary fishers live solely by fishing. The Marátha Bhois are perhaps the most persistent fishers and even they, besides catching fish, are husbandmen, litter-bearers, and petty shopkeepers selling parched gram and other grain. The Káche Bhois fish during the rains, and during the dry season raise river-bed crops of cucumbers, water and musk melons, and brinjals. The Menjage Bhois are a wandering tribe who live in the villages bordering on the Mán in Sángola in the south-west of the district and in Pandharpur. They go from village to village begging and playing on a tabor or *daur*. They tie small wooden ploughs round their necks and bind iron chains round their wrists. They are followed by their women and beg in plaintive tones, praying for money as Government have fined them and they must collect the amount. Though they beg Menjage Bhois are fairly off and carry on a large trade in he-buffaloes. They bring flocks of he-buffaloes from Khándesh and Málwa and sell them in Southern India where they are much used in field work. Bágdi Bhois are also wanderers who, during the dry season, move from village to village, live outside of the village, and earn a living by darning country blankets. They carry big nets and catch fish wherever they have a chance. Of late the Bhois seem to have found that their indiscriminate fishing is reducing the stock of fish. In a caste meeting held in 1882, they passed a rule forbidding *maral* fishing between April and June, when the *maral* are believed to breed. Any Bhoi, who breaks this rule, is fined 5*s*. (Rs. 2½) for each offence. Bhois are feared as magicians. Some of them are believed to have power to keep fish out of their neighbours' nets and force them into their own. Angling is dangerous as to destroy the angler evil spirits sometimes take the bait in the form of a fish. From this danger the Bhois' net is free because as the Bhoi makes his net at all hours of the day some meshes must be knotted at such lucky moments as to make the net fiend-proof.

Fish are generally caught in one of three ways, in basket traps, in bag-nets, and by poisoning pools. In catching fish most Bhois,

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especially Marátha Bhois use nets, and the Kolis the hook and line. Other classes use basket traps or poison pools. The basket trap is set almost upright at the foot of a rapid or waterfall and left for the whole night. Hardly any fish that gets into a basket trap can escape. In poisoning pools the juice of the leaves of the *hingan* Balanites ægyptiaca, and the milk of the milkbush are used. In both cases the leaves and tender branches are ground into pulp and mixed with the water of the pool. Ten nets are used in Sholápur. Of these three are plunge-nets or *pagirs*, the *sarki*, *savki*, and *kaner*; three are drag-nets, the *pandi*, *niráche-jále*, and *pharak-jále*; and four are stationary nets the *khavri*, *tatti*, *botki*, and *bhuse* or *kandále*. Of the plunge nets the *sarki* and *savki* are used by Marátha Bhois and the *botki* and of the stationary nets the *bhuse* or *kandále* are used by Bágdi Bhois. Of the plunge nets the *sarki* is a heavy casting net of strong cord with meshes three or four inches wide. It is worked or drawn mouth foremost. A cord, passing through its meshes at the outer diameter, is drawn through a mouth which makes the inner diameter and is pulled turning the net into a bag. Unless when the Bhoi sees a fish in deep water and throws the net over it, the *sarki* is used only in low water and in the dry season. Fish ten to twelve pounds in weight are often caught in this net. The *savki*, five to ten feet square, is conical in shape, and has small meshes of fine cord. All round inside the rim it has pockets and lead-sinks along the rim. It is used in muddy water at all times of the year. The *kaner* differs little from the *savki* except that its meshes are larger about half an inch wide. Of the drag-nets the *pandi* is used in water, six to seven feet deep and as much wide. Its length varies with the breadth of the stream. Its meshes are about three-fourths of an inch wide. A cord passed along the upper edge of the net is held on both banks by two or more men who either wade or float. The bottom of the net is dragged along the bottom of the stream and has pockets and lead sinks. This net is used in muddy water, chiefly during the rains. The *niráche-jále* is like the *pandi* except that it is heavier and requires ten to fifteen men to work it. It is eight to ten feet wide and often more than fifty feet long. Its meshes are about half an inch wide. It has no lead-sinks and has only one pocket in the middle of the lower margin. Two cords, of which one passes through the meshes of the upper margin and the other through those of the lower margin, are tied to two poles held upright one on each bank, and the poles are carried along the banks, keeping the net at the stretch. This net is used in December and January. The *pharak-jále* is conical in shape and is worked by two men. Its mesh is three-fourths of an inch. It has pockets all round and pieces of lead tied to the lower margin. To keep it tight dry gourd floats are tied along the upper edge. This net may be either dragged along the bottom by two men or worked as a plunge-net. It is used in the dry season in shallow water. Of the stationary nets which are set for a night or for twenty-four hours the *khavri* is a bag-net used in three to three and a half feet of water. It is left all night. It is funnel-shaped and at the mouth is several feet in diameter. The net is set with the mouth against the current kept open by two posts

one on either side. The water rushes through the mouth and the fish passes through a ring which has a net-septum with a small hole in the centre. As the net-septum of the ring prevents it from returning, the fish is caught in the further end of the funnel which is tied. In the morning the fisherman comes, opens the lower end, empties the bag, ties the end, and again sets the net. Like the basket trap the *tatti* is set almost upright at the foot of a waterfall and left for the whole night. The *botki* is two or three feet wide and of varying length and fine meshes. It has no pockets. To weight it down pieces of tiles are tied at the bottom and to make it float pieces of dry gourd or light reed are tied along its upper margin. The net is kept floating erect across a shallow stream. One or two men go ahead and splash the water, making it muddy. The fish are frightened and rush headlong into the net. It is chiefly used in catching small fish in low water during the dry season. The *bhuse* or *kandále* differs little from the *botki* except that it is wider and has larger meshes. Besides these nets the *ghile* or *pelni* is a net tied to a triangular frame of bamboos and is used in much the same way as the European shrimping net. Besides by basket traps, by bag-nets, and by poisoning the water, fish are caught in two other ways. One way is to put under water an earthen pot with bread in it. A man stands by watching. As soon as a fish enters the pot, he throws a piece of cloth over the mouth of the pot and lifts it out of the water. This answers only in shallow streams. In the other device which is called *vetha*, a cord twenty-five to thirty feet long is decked with branches of *nim* twigs, one or two inches apart. Two men go to the water side each taking one end of the cord. One man stands on the bank and the other goes waist-deep into the water. Then both move down the stream slowly dragging the cord along the bottom and starting the fish who swim in front. The man in the water goes a little faster than the man on shore till they come to a place where two other men are standing by the water edge each holding one end of a waistcloth about fifteen feet long. The waistcloth is held open and is stretched a few inches above the surface of the water with a slight slope towards the direction from which the men with the string come. When they draw near the cloth the men with the string of *nim* tufts splash the water, and the frightened fish leap out of the water and are caught on the cloth. Flat stones three to four inches long are sometimes used instead of *nim* tufts. This device is peculiar to the Kolis. It answers only when the water is low.

Except by Bráhmans Lingáyats, Vánis, Márwáris, and Pánchál Sonárs fish are eaten by almost all classes. The Bhois believe that pills made of flour mixed with the slime on the body of the *ahir* Anguilla bengalensis, especially if made up on a Saturday, cure impotency. These pills fetch a considerable price in the Pandharpur market. The stone found in the brain of the *maral* Ophiocephalus marulius is believed to cure blindness, and a clove kept in the gall-bladder of the *támbda* Labeo fimbriatus to cure cataract.

The following fish are found in the Bhima near Pandharpur: *Alkut* or *páluchi* Chela clupeoides, *ahir* Anguilla bengalensis, *chondgi*

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Barbus ticto, *chálat* or *bhadgi* Notopterus kapirat, *chikni* or *mura* of two species, Lepidocephalicthys thermalis with longitudinal dark stripes along the dorsum, and Nemacheilicthys ruppelli with dark stripes from the dorsal to the lateral line, *dakhu* or *dokda* Ophiocephalus striatus, *dándvan* or *kanheri* Rasbora daniconius, *gánde-chiri* or *jhánjda* Ambassis nama, *ghogra* Rita pavimentata, *gud-dáni* or *tepdi* Rohtee cotio, *gugli* Callichrous bimaculatus, *kála gugli* Callichrous malabaricus, *kála shengal* Macrones corsula, *kanoshi* Labeo calbasu, *kavdásha* Labeo kawrus, *kharpa* or *khurbi* Gobius giuris, *khudra* Barbus neilli, *kolashi* Barbus kolus, *kurdu* or *katárna* Rita hastata, *kutra* or *chitáru* Belone cancila, *loli* Cirrhina fulugee, *maral* of two species Ophiocephalus marulius and leucopunctatus, *masla* Barbus jerdoni, *nakta* Labeo nukta, *pángat* Barbus dobsoni, *phek* or *gudadu* Rohtee vigorsii, *pitule* or *nibar-hadi* Barbus sarana, *sánde* Labeo boggut, *shengal* Macrones seenghala, *shingáta* or *sonkatárna* Macrones cavasius, *shivda* or *varshivda* Wallago attu, *támb la* Labeo fimbriatus, *támbti* or *karoti* Labeo potail, *tharota* Bagarius yarrellii, *vámb* Mustacembalus armatus, and *váyadi* or *batási* Pseudeutropius taakree. Besides these thirty-eight fish fourteen have been found but not identified: The *ambli*, called *piura* in Poona, is a small fish not growing more than two to three inches long. It has two pectoral fins and one small dorsal and is red in the fins and in the ventral region. Its body is cream-white The *bobri* is a small fish. The *gágar*, called *gegar* in Poona, is found during the dry weather. The *ichna*, called *ichka* or *ichki* in Poona, is a small fish found only during the rains. It has a pair of pectoral and ventral fins and one dorsal. It has mottled spots on the body and its ossicular rays of the dorsal and pectoral fins are sharp and inflict wounds which cause acute inflammation. The *jhinga* is a small fish. The *jhora* called *jhivra* in Poona, is also a small fish. The *kávli*, called *phekin* in Poona, grows to about five to six inches and is broad for its length. It has two pectoral and two ventral fins and one dorsal. The *lona* is a small fish not found in Poona. The *padalas* is like the *shivda* but darker. It has no scales and has a round face. It has hair above the lip, a pair of ventral fins and also a dorsal ossicular fin. Its pectoral fins are strong and ossicular. The *pargiri* or *khudra* is said to be a small variety of the *khudra* Barbus neilli. The *pholáti*, a small fish not found in Poona, has two small pectoral fins. The *piturdi*, a small fish not found in Poona, has a pair of pectoral, ventral, and anal fins and one dorsal fin, and three to four dark cross stripes from the dorsal to the lateral line. The *vávns* is like the *khudra* but grows much larger. It is not found in Poona. It has two pectoral, two ventral, two anal fins, and one dorsal fin. The *valanj*, a big fish more than a foot long, found in Poona, is of two varieties, *bekar* with ossicular dorsal fins and *shilan* with cartilaginous dorsal fins.

BIRDS.

A list of Sholápur birds is given in the Appendix.

CHAPTER III.

PEOPLE.

CENSUS DETAILS. *1872-1881.*

ACCORDING to the 1881 census the population of the district was 582,487 or 128·84 to the square mile. Of these Hindus numbered 537,635 or 92·29 per cent; Musalmáns 43,967 or 7·54 per cent; Christians 625 or 0·10 per cent; Pársis 157 or 0·02 per cent; Jews 94; Sikhs 8; and Buddhist 1. The percentage of males on the total population was 50·61 and of females 49·38. The corresponding returns for 1872 were a total of 719,375 or 159·89 to the square mile of whom Hindus numbered 668,031 or 92·86 per cent; Musalmáns 50,858 or 7·06 per cent; Christians 386 or 0·05 per cent; Pársis 66; and Others 34. Compared with the 1872 returns the 1881 returns showed a decrease of 136,888 or 19·02 per cent which is due to the mortality and emigration during the famine of 1876-77.

Birth-place.

Of 582,487 the whole population 490,627 or 84·22 per cent were born in the district. Of the 91,860 who were not born in the district 39,977 were born in the Nizám's country; 15,018 in the Southern Marátha States; 12,365 in Sátára; 9547 in Poona; 4088 in Ahmadnagar; 3834 in Bijápur; 1134 in the Konkan districts; 838 in Madras; 820 in the Rajputána States; 694 in Gujarát; 630 in Belgaum; 580 in Bombay; 322 in Khándesh; 304 in Dhárwár; 223 in Násik; 134 in Goa, Diu and Daman; 99 in Sind; 28 in Kánara; 1035 in other parts of India; and 190 outside of India.

Language.

Of 582,487 the total population 472,047 (238,359 males, 233,688 females) or 81·04 per cent spoke Maráthi. Of the remaining 110,440 persons, 45,824 or 7·86 per cent spoke Hindustáni; 41,204 or 7·07 per cent spoke Kánarese; 15,876 or 2·72 per cent spoke Telugu; 4789 or 0·82 per cent spoke Gujaráti; 2165 or 0·37 per cent spoke Márwári; 231 or 0·03 per cent spoke English; 134 or 0·02 per cent spoke Portuguese-Konkani or Goánese; 91 spoke Tamil; 77 spoke Arabic; 35 spoke Hindi; 9 spoke Persian; 2 spoke French; 2 spoke Sindhi; and one spoke Chinese.

Age.

The following tabular statement gives the number of each religious class according to sex at different ages, with, at each stage the percentage, on the total population of the same sex and religion. The columns referring to the total population omit religious distinctions but show the difference of sex:

Chapter III.

People.

CENSUS DETAILS.

Age.

Sholápur Population by Age, 1881.

Age in Years.	Hindus.				Musalmáns.				Christians.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
Up to 1	6572	2·41	6501	2·44	585	2·62	626	2·88	10	2·70	9	3·52
1 to 4	17,473	6·42	18,901	7·11	1345	6·03	1518	6·99	28	7·56	31	12·15
5 to 9	36,456	13·40	36,774	13·84	2996	13·45	2992	13·79	30	8·10	33	12·94
10 to 14	42,461	15·60	34,005	12·83	3436	15·42	2825	13·02	24	6·48	27	10·58
15 to 19	21,740	7·99	20,222	7·61	1834	8·23	1550	7·14	30	8·10	24	9·41
20 to 24	21,049	7·73	24,894	9·37	1756	7·88	2187	10·08	47	12·70	40	15·68
25 to 29	28,138	10·34	27,126	10·21	2226	9·99	2314	10·20	49	13·24	27	10·58
30 to 34	26,064	9·58	26,054	9·81	2207	9·90	2059	9·49	58	15·67	17	6·66
35 to 39	17,709	6·50	15,592	5·87	1456	6 53	1188	5·47	33	8·92	15	5·88
40 to 49	28,146	10·34	25,957	9·77	2236	10·03	1973	9·09	40	10·81	17	6·66
50 to 54	10,612	3 90	12,439	4·68	893	4·00	1070	4·93	13	3·51	12	4·70
55 to 59	4740	1·74	4578	1·72	340	1·52	403	1·86	4	1·08	1	0·39
Above 60	10,885	4·00	12,547	4·72	966	4·33	1086	5·00	4	1·08	2	0·78
Total ...	274,045		265,590		22,276		21,691		370		255	

Age in Years.	Pársis.				Others.				Total.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
Up to 1	8	10·39	5	6·25	...	...	1	1·75	7175	2·43	7142	2·48
1 to 4	6	7·79	10	12·50	6	13·04	7	12·28	18,858	6·39	20,467	7·11
5 to 9	10	12·98	11	13·75	11	23·90	11	19·29	39,503	13·39	39,821	13·84
10 to 14	4	5·19	6	7·50	7	15·21	11	19·29	45,932	15·58	36,874	12·81
15 to 19	4	5·19	12	15·00	3	6·52	5	8·77	23,611	8·00	21,813	7·58
20 to 24	5	6·49	8	10·00	1	2·17	2	3·50	22,858	7·75	27,131	9·43
25 to 29	9	11·68	12	15·00	...	...	6	10·52	30,422	10·31	29,385	10·21
30 to 34	11	14·28	3	3·75	4	8·69	5	8·77	28,344	9 61	28,138	9·78
35 to 39	4	5·19	4	5·00	2	4·34	...	...	19,204	6·51	16,799	5·84
40 to 49	10	12·98	2	2·50	4	8·69	4	7·01	30,436	10·32	27,953	9·71
50 to 54	3	3·89	2	2·50	2	4·34	2	3·50	11,523	3·90	13,525	4·70
55 to 59	1	1·29	4	5·00	1	2·17	1	1·75	5086	1·72	4987	1·73
Above 60	2	2·59	1	1·25	5	10·87	2	3·50	11,862	4·02	13,638	4·74
Total ...	77		80		46		57		294,814		287,673	

Marriage.

The following table shows the proportion of the people of the district who are unmarried, married and widowed :

Sholápur Marriage Details, 1881.

	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females
HINDUS.												
Unmarried ...	59,608	56,244	36,979	12,202	13,157	673	3773	600	3120	696	121,637	70,415
Married ...	799	5653	4860	20,479	7903	18,268	37,344	45,498	81,968	48,679	132,874	138,577
Widowed ...	94	279	622	1324	680	1281	3070	5922	13,068	47,792	17,534	56,598
MUSALMA'NS.												
Unmarried ...	4849	4868	3177	1554	1371	119	1186	115	389	142	10,972	6798
Married ...	68	251	231	1208	421	1347	2579	3829	6600	3836	9899	10,471
Widowed .	9	17	28	63	42	84	217	457	1109	3801	1405	4422

Chapter III. People. CENSUS DETAILS. *Marriage.*

Sholápur Marriage Details, 1881—continued.

	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females
CHRISTIANS.												
Unmarried ...	68	73	23	26	29	12	56	5	27	3	203	119
Married ..	...	...	1	1	1	12	39	58	111	40	152	116
Widowed ...	...	...	...	...	...	...	1	4	14	21	15	25
PÁRSIS.												
Unmarried ...	24	26	4	4	3	3	4	1	2	...	37	34
Married ..	...	...	...	2	1	9	10	19	28	8	39	38
Widowed ...	..	...	...	..	...	...	...	.	1	8	1	8
OTHERS.												
Unmarried ..	17	19	7	10	1	...	...	...	4	...	29	29
Married ...	...	...	..	1	2	5	1	7	10	8	13	21
Widowed ..	..	..	...	..	...	...	...	2	4	5	4	7

Occupation.

According to occupation the 1881 census returns divide the population into six classes :

I.—In Government Service, Learned Professions, Literature and Arts 11,552 or 1·98 per cent.
II.—In House Service 6858 or 1·17 per cent.
III.—In Trade and Commerce 5938 or 1·01 per cent.
IV.—In Agriculture 210,667 or 36·16 per cent.
V.—In Crafts and Industries 60,962 or 10·46 per cent.
VI.—In Indefinite and Unproductive Occupation, including children, 286,510 or 49·18 per cent.

Houses.

According to the 1881 census of 97,882 houses, 81,203 were occupied and 16,679 were empty. The total gave an average of 21·65 houses to the square mile, and the 81,203 occupied houses an average of 7·17 inmates to each house.

Villages.

According to the 1881 census, six towns had more than 5000 and three of the six had more than 10,000 people. Excluding these six towns which together numbered 109,885 or 18·86 per cent of the population the 472,602 inhabitants of Sholápur were distributed over 706 villages giving an average of one village for 6·40 square miles, and of 669·40 people to each village. Of the 706 villages 33 had less than 100 people, 78 between 100 and 200, 243 between 200 and 500, 230 between 500 and 1000, 96 between 1000 and 2000, 16 between 2000 and 3000, and 10 between 3000 and 5000.

BRÁHMANS.

Bra'hmans[1] according to the 1881 census included thirteen classes with a strength of 26,979 or 5·01 per cent of the Hindu population. The details are :

[1] These accounts of Hindu castes have been compiled from materials collected by Mr. Shántárám Vináyak Kantak, L.M., Assistant Surgeon, Pandharpur; and Mr. K. Raghunáthji of Bombay.

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People.
BRAHMANS.

Sholápur Bráhmans, 1881.

DIVISION	Males	Females.	Total.	DIVISION.	Males.	Females.	Total.
Deshasths	11,924	11,436	23,360	Rámánujs	11	3	14
Devrukhás	4	4	8	Shenvis	102	63	165
Golaks	11	17	28	Telangs	34	22	56
Gujarátis	141	96	237	Tirguls	179	180	359
Kanaujs	164	115	279	Vidurs	126	155	281
Karhádás	139	121	260				
Konkanasths	875	752	1627	Total	13,865	13,114	26,979
Márwáris	27	40	67				

Deshasths

Deshasths, or **Desh** that is either Plain or Local Bráhmans, are returned as numbering 23,360 and as found over the whole district. They are old settlers in the district and have no tradition or memory of any earlier home. They are divided into Áshvaláyans, Kánvs, and Yajusshákhis or Mádhyandins, who eat together but do not intermarry. Among the members of the same section intermarriage cannot take place if the family stocks or *gotras* are the same. Their surnames are Árádhe, Dándvate, Deshpánde, Gátáde, Gore, Guljár, Kále, Kánde, Konkne, Táthe, and Thite. Persons bearing the same surname cannot intermarry unless the surname is only an office or calling name. Thus a Deshpánde of one village can give his daughter in marriage to a Deshpánde of another village provided their family stocks are different. The names in common use among men are Anant, Bandoba, Bhagvant, Bindo, Gindo, Krishnáchárya, Malhár, Narhari, Shámráj, Timáji, Venimádhav, and Yamáji; and among women, Gita, Koyna, Krishna, Lakshmi, Rádha, Ráhi, Sarasvati, and Satyabháma. They are generally dark with regular features, but are rougher, hardier, and less acute than Konkanasth Bráhmans. The women, like the men, are dark and rough, and not so goodlooking as the Konkanasth women. They speak a broad-toned Maráthi with a drawl and without the Konkanasth nasal twang.[1] Deshasth Bráhmans live in houses of the better sort one or more storeys high with walls of mud and stone and flat roofs. Almost all the houses are built round an open square or *chauk* on one side of which in the upper storey is the kitchen and underneath it the cattle shed. In a niche in the wall near the kitchen door are the house gods, near whom an oil lamp is kept constantly burning. Their house goods include copper and brass pots and pans, plates, ladles, and cups, also cots, bedding, and quilts. They generally have no servants, the women of the house doing all the work. Those who have fields keep cattle but families with fields and cattle are unusual. They have no pet animals or birds and are a thrifty careful people. They are vegetarians, whose staple food is millet bread, rice, pulse, and vegetables. They are extremely fond of spices and chillies. They are great eaters but are not skilful cooks. They serve their food without neatness or finish and

[1] For no, *náhit, nahita* is colloquially used; for *karatát, bolatát,* and *jatát* they say *karatet, bolat,* and *játet*; for *bálant jháli* or is in childbed, *kodani jháli*; for *ajári áhe* or sick *nijla áhe*; for *jvári,* millet, *dáne*; for wheat bread, *tukda*; for *sutak* mourning *gunta*; for over or *sample, udle*; and for *chikhal* or filth, *chikhol.*

have seldom any delicacies. They like coarse sugar better than fine sugar because coarse sugar is sweeter. Some use the charcoal of the castor oil plant and others use cow's urine as a spice. Their chief holiday dishes are gram cakes or *puranpolis* and sugared and spiced milk. Except the Shákts or worshippers of female energies they do not use liquor, and few of them either smoke tobacco or hemp, or drink hemp water. Snuff-taking and tobacco-chewing is common and betel-eating is universal. The men wear the top-knot and the moustache, but neither the beard nor the whiskers. They dress in a waistcloth, a waistcoat or a coat, a headscarf or turban, a shouldercloth, and shoes or sandals. Except in public the shouldercloth takes the place of the coat and waistcoat. The women dress in the backed bodice and the full Marátha robe with the skirt drawn back between the feet and tucked in at the waist behind. They mark their brows with a large red circle and braid the hair into a coil like a scorpion's tail. They generally wear false hair but do not deck it with flowers. They do not dress with taste or show any liking for gay colours. They have rich clothes in store many of which have been handed down two or three generations. As a class they are indolent, and untidy, but thrifty and hospitable, and franker and less cunning than Konkanasths. Their slovenliness and dullness have given them the name of *dhámyás* or *dhámgands*, that is stay-at-homes. They are writers, bankers, moneylenders and changers, traders, medical practitioners, landholders, priests, and beggars. They claim to be superior to all Bráhmans, professing to look down on the Konkanasths as Parashurám's creation or *srishti*. They associate freely with Konkanasths and Karhádás, and eat with them, but except in a few cases do not marry with them. Some are Smárts or followers of the doctrine that the soul and the universe are the same, and others are Bhágvats who hold that the soul and universe are distinct. The members of both sects worship all Bráhmanic gods and goddesses, and keep the ordinary fasts and festivals. Their priests belong to their own caste. They make pilgrimages to Álandi, Allahabad, Benares, Gaya, Jejuri, Mathura, Násik, Pandharpur, Rámeshvar, and Tuljápur. They believe in sorcery, witchcraft, soothsaying, omens, and lucky and unlucky days, and consult oracles. They always have their horoscopes cast, and when anything goes wrong they either consult their horoscopes or go to an astrologer. They have house gods and goddesses, goddesses being more frequently worshipped. Some of the goddesses Karamma, Sahadevi, Shákambari, and Yallamma, seem to point to a Dravidian that is an eastern or a southern origin. In social matters they belong to the great local community of Bráhmans which includes the members of the Chitpávan, Deshasth, Devrukha, and Karháda castes. They send their boys to school and are a rising class.

Devrukhás.

Devrukha Bra'hmans, of whom there is only one family of eight returned from Málsiras, are immigrants from Devrukh in Ratnágiri. They have no subdivisions and their family stocks or *gotras* are Atri, Jámadagnya, and Káshyap. Their surnames are Joshi, Mulo, and Padval. Sameness of stock not sameness of surname bars marriage. In house, dress, food, and customs they do

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not differ from Deshasths. They are either Smárts or Bhágvats, keep all Bráhmanic fasts and festivals, and go on pilgrimage to Benares, Jejuri, Násik, and Pandharpur,. They believe in sorcery and witchcraft, and consult oracles. They form part of the great Bráhman community, and settle social disputes at meetings of local Deshasths, Chitpávans, Kerhádás, and Devrukhás. They send their boys to school, and are in easy circumstances.

Golaks.

Golaks are returned as numbering twenty-eight and as found only in Bársi and in Pandharpur. They say they are Govardhan Bráhmans, and that they are considered degraded because their ancestors instead of rearing cows, sold them and lived on the proceeds.[1] They say they came to Sholápur from Parali Vaijnáth in the Konkan about fifty years ago in search of work. They are divided into Mund, Pund, and Rand Golaks who eat together but do not intermarry. Of these the Mund Golaks are said to be the offspring of widows whose heads have been shaved; the Punds the offspring of widows who became pregnant within a year of their husband's death, and the Rands of widows whose heads have not been shaved. The names of their family stocks or *gotras* are Bháradváj, Bhárgav, Káshyap, Kausik, Sánkhyáyan, Vasishth and Vats; and their surnames are Áláte, te, Ávte, Kákde, Kolsune, Mandvale, Náchne, Páchpore, Poláde, Rishi, and Supnekar. Persons bearing the same stock name and the same surname cannot intermarry. They look like Deshasths, and differ little from Deshasths in speech house food or dress. They are hardworking, even-tempered, and hospitable, but neither neat nor clean. They are writers, money-changers, cloth merchants, messengers, and husbandmen. Boys begin to work at fifteen and are thoroughly trained in three or five years. The women, besides looking after the house, help the men in the field, watching the crops and reaping at harvest. The men do not work in the fields without the help of Kunbi servants or labourers. Those who keep cloth shops buy the cloth in Poona, Bombay, or Sholápur, and sell it at a profit of about six per cent (1 *a.* in the rupee). They generally sell country made cloth. Most of them have some small capital, and to increase their business take in partners. Their work is not steady and their income is doubtful. Many are in debt which they say is due to heavy marriage expenses. They have not much credit but can borrow up to £50 (Rs. 500) at eighteen to twenty per cent a year. They claim to be equal to Deshasth Bráhmans, but Deshasths consider them inferior and neither eat nor drink with them. They worship the usual Bráhman and local gods and goddesses, especially Bahiroba, Khandoba, and the Bhavánis of Aundh, Kolhápur, and Tuljápur. They keep all Hindu fasts and feasts and call Deshasth Bráhmans to officiate at their houses. They go on pilgrimage to Álandi, Allahabad, Benares, Jejuri, Oudh, Pandharpur, and Tuljápur. They believe in sorcery, witchcraft, soothsaying, omens, and lucky and unlucky days, and consult oracles. When a child is born, a midwife who is generally a Kunbi cuts its navel cord, puts the cord and the after-birth in an earthen jar along

[1] Details of Govardhan Bráhmans are given in the Násik Statistical Account.

with a copper coin, a turmeric root, and a betelnut, and buries the whole in the lying-in room. The child and its mother are bathed in warm water and laid on the cot. For the first day the child is fed on castor oil, on the second on honey, and from the third on its mother's milk. For the first five days the mother is fed on rice and clarified butter. In the evening of the fifth day an image of the goddess Satvái is placed on a grindstone in the lying-in room and surrounded with five to ten dough lamps. On the stone are laid a blank sheet of paper, a pen, and some ink and the knife with which the navel cord was cut. The midwife lights a brass hanging lamp, worships the stone and the articles on the stone, offers them cooked rice and butter, and begs them to be kind to the child and the mother. For ten days after the birth the mother and her family remain impure, and either on the twelfth or on the thirteenth the child is laid in the cradle and named. When the child is between a month and three years old its hair is clipped for the first time. It is seated on its maternal uncle's knee, has its hair cut by a barber, is bathed, dressed in new clothes, and taken to the village temple. A dinner is given to near relations the chief guests being a married woman and her husband. A Golak boy is girt with the sacred thread between his fifth and his eleventh year. A couple of days before the girding, the boy's parents and a few near relations accompanied by music start to ask neighbour relations and friends always beginning with the village god. At the house a booth is made and an earthen altar raised facing the west. On the day before the day fixed for the girding the rice-pounding and god-installing are performed. On the thread-girding day the family barber shaves the boy's head and the boy eats from the same plate with his mother for the last time. His brow is deckedwith ornaments and flowers, he bows low before the house gods, his elders, and the learned Bráhmans, and sits on the altar on a heap of rice in front of his father. Between the boy and his father two male relations hold a sheet of unbleached cotton cloth marked with red lines, and the family priest hands grains of red rice both to male and female guests. The astrologer or in his absence the family priest repeats verses and when the lucky moment has come the cloth is pulled on one side, the musicians play, and the guests throw rice over the boy's head. The boy makes a low bow before his father, and the father takes him with both his hands and seats him on his knees. The priest kindles the sacred fire on the altar in front of the father and feeds it with firewood, cowdung cakes, and butter. The priest ties a cotton thread round the boy's waist and gives him a loincloth to wear. He rolls a piece of cloth round his waist and another round his shoulders. A piece of deer skin is hung on the boy's left shoulder in the same way as the sacred thread. A sacred thread is thrown round his left shoulder, and the boy walks between the fire and his father. The father whispers the sacred *gáyatri* or sun-hymn into his right ear; a sacred grass or *munj* cord is tied round the boy's waist; a *palas* staff is given into his hands and his father advises him to behave with religious exactness or *áchár*. In the evening accompanied by male and female relations and music, the boy is taken to the village temple, makes a low bow before the god, and is

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brought home. Instead of going into the house the boy sits in the booth and is given alms consisting of sweetmeat balls and money which become the priest's property. The priest rekindles the sacred fire and teaches the boy twilight prayers or *sandhya*. The boy makes over to the priest the staff, the deer skin, the loincloth, and the grass cord. A feast to Bráhmans ends the thread-girding. Golak girls are married before they are twelve and boys before they are twenty or twenty-five. They are bound together by a strong caste feeling, and settle social disputes at meetings of adult castemen. They send their boys to school but are not prosperous.

Gujarátis.

Gujara't Bra'hmans are returned as numbering 237 and as found over the whole district except in Málsiras. They come in search of work either as cooks or priests, stay for a few years, and go back to their native country. They are divided into Audichs, Nágars, and Shrimális, who neither eat together nor intermarry. The names of their family stocks are Bháradváj, Kapil, and Vasishth, and persons belonging to the same family stock cannot intermarry. Their surnames are Ácháre, Bhat, Pandya, Rául, Thákur, and Vyás, and families bearing the same surname can intermarry provided the family stock or *gotra* is different both on the father's and on the mother's sides. The names in common use among men are Aditrám, Atmárám, Shankar, Shivshankar, Umyáshankar, Vallabhrám, and Vithal; and among women Guláb, Jadáv, Moti, Narbada, Reva, and Rukhmini. They are generally fair with regular features, and neither very strong nor tall. The men wear the moustache, whiskers, and beard. The top-knot covers three-fourths of the head, and the hair is black, and sometimes curly. The women are fairer than the men with delicate features, oval face, and small hands and feet. Their home tongue is Gujaráti, but out of doors they speak Hindustáni or Maráthi mixed with Gujaráti. They do not own houses, but live in houses of the middle sort one storey high with mud and stone walls and flat roofs. Their house goods include a wooden box or two, one or two cotton bags, a carpet, some pieces of sackcloth, woollen waistcloths, and a few metal vessels. They keep neither servants nor domestic animals. They are vegetarians, and their staple food is rice, wheat bread, pulse, butter, and sugar or molasses. Their favourite spices are black pepper, cloves, and cinnamon. They do not eat oil. They generally eat once in the afternoon, but bathe twice in the morning and at three in the afternoon. They avoid onions, garlic, and *masur* pulse, and use no intoxicating drinks. Many drink hemp water at midday and in the afternoon, and eat opium often twice a day in the morning after bathing and in the afternoon. They neither chew nor smoke tobacco. The men dress in an irregular carelessly-folded turban with the end left dangling a foot or a foot and a half from the head. It is shorter and not half so broad as the Deccan turban and is called *batti* or the lamp because if twisted it would be no thicker than an ordinary lamp wick. They wear a fine white coat reaching to the knees with creases at the waist; the waistcloth which is twelve feet long is worn doubled as Kunbis wear it; the shouldercloth is an old waistcloth doubled to make it look short; and their shoes are not double-toed like

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Deccan Bráhman shoes, and have a top to the heel. They generally wear a *rudráksh* bead rosary round their necks. Their women wear the hair in a braid which they afterwards either twist into a knot or leave hanging down the back. They do not wear false hair or deck their heads either with ornaments or flowers. Their dress includes a petticoat or a short robe, whose skirt they do not pass back between the feet; they draw a cloak or *odhni* over the head, and wear a short-sleeved open-backed bodice. The robe is twelve feet long or only half as long as a Deccan woman's robe. They sometimes buy a Deccan robe, cut it in two, and wear the cut end inside, and the bordered or ornamental end outside drawn from the left over the head, leaving the left arm bare. The left arm is loaded with ornaments while the right has no ornaments. Their ornaments are worth £20 to £100 (Rs. 200-1000) or more. These Gujarát Bráhmans are extremely careful and frugal; they are neither neat nor clean, but sober, thrifty, and orderly. They are beggars, astrologers, family priests, and cooks. They are well paid by their Váni patrons, and are free from debt, and generally carry back considerable sums to their native country. They are a religious people. Their family deities are Ambábái and Báláji, and they worship all Bráhman gods and goddesses and keep all fasts and festivals. Their priests belong to their own caste and they go on pilgrimage to Benares, Násik, Pandharpur, and Tuljápur. They believe in sorcery, witchcraft, soothsaying, omens, and lucky and unlucky days, and consult oracles. They are bound together by a strong caste feeling and settle social disputes at meetings of castemen and punish breaches of caste rules by fines varying from 2*s.* to £5 (Rs. 1-50) which are spent on sweetmeats or in the repairs of their temples. They send their boys to school, but do not keep them there long. They take to no new pursuits and are in easy circumstances.

Kanauja.

Kanauj Bra'hmans are returned as numbering 279 and as found over the whole district except in Málsıras. They are an offset from the Kánya-Kubjas of North India, and are said to have come into the district as soldiers in Aurangzeb's army (1658-1707). They are divided into Kanaujs, Sanádhyás, and Sarvariyás, who eat together but do not intermarry. The names of their family stocks or *gotras* are Bháradváj, Gárgya, Káshyap, Lohit, and Maithun; and persons bearing the same family name cannot intermarry. Their surnames are Adrun, Avarti, Chobe, Dube, Pánde, Sukul, and Trivedi. The names in common use among men are, Benirám, Girdharlál, Kanyálál, Mohanlál, Prasád, and Rámchandra; and among women Balubái, Chhotibái, and Jamnábái. They are fair with regular features, tall, strong, and athletic. In dress and appearance the rich and well-to-do resemble Konkanasth Bráhmans, and the poorer classes have a martial Rajput-like air. Since their settlement in the district the women, who are very fair and delicate-looking with small hands and feet, have taken to wear the Marátha women's dress. Their home tongue is Hindustáni, but out of doors they speak Maráthi and Kánarese. They live in houses of the better sort, one or more storeys high with walls of stone and mortar and flat roofs. Their houses are neatly kept and well cared for. Their house goods include carpets, mats, blankets, copper and brass

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Kanaujs.

cooking vessels, and silver drinking cups and plates, picture-frames, looking glasses, glass hanging globes, tables and chairs, swinging cots, bedding, and pillows. They keep servants and have cows, bullocks, she-buffaloes, horses, and parrots. Their staple food is wheat bread, rice, pulse, vegetables, butter, and either sugar or molasses. They are great eaters and are specially fond of dishes in which butter and sugar are mixed. They do not mix salt, chillies, or spices in their vegetables and other dishes, but each person is served with a small quantity of salt chillies and spices pounded together, and adds them according to his taste. They are extremely fond of hemp water, and they also smoke hemp. The well-to-do dress like Marátha Bráhmans and the poor like Rajputs. The men's top-knot covers the greater part of the crown of the head and all wear the moustache but neither the beard nor whiskers except those who have been in the army. Their women dress like Marátha women in a robe and bodice, but do not pass the skirt of the robe back between the feet. The women wear the hair in a knot behind the head and deck it neither with false hair nor with flowers. They are thrifty, hardworking, even-tempered, and hospitable. They are moneylenders and changers, writers, and soldiers in British regiments. Though their calling is neither steady nor flourishing, their thriftiness keeps them from debt. Some of the poorer may be indebted but as a class they have credit enough to borrow sums up to £100 (Rs. 1000) at six to twelve per cent a year. They are a religious people and worship all Bráhmanic gods and goddesses. Their family deities are Bhaváni of Calcutta, Mahádev of Benares, and Betrájmáta of Upper India. Their priests belong to their own caste. They keep the regular Bráhmanic fasts and feasts and go on pilgrimage to Dvárka, Jejuri, Káshi or Benares, Mathura, Pandharpur, Prayág or Allahabad, Rámeshvar, and Tuljápur. Their religious teacher or *guru* is Rámánand Svámi a Deshasth Bráhman who goes about levying contributions. He does not settle their social disputes. They believe in sorcery, witchcraft, soothsaying, omens and lucky and unlucky days, and consult oracles. Their customs do not differ from those of the Poona Kanaujs. They have a caste council and settle social disputes at meetings of the castemen. Offences are punished by fines of 2*s.* to £1 (Rs. 1-10), which when recovered are spent on sweetmeats. They send their boys to school and are in fair condition.

Kárhádás.

Karha'da Bra'hmans are returned as numbering 260 and as found over the whole district. Their original settlement is Karhád the sacred meeting of the Krishna and Koyna in Sátára. They believe they came into the district from the Konkan, Kolhápur, and Sátára during the last hundred years in search of work. They have no subdivisions, and the names of some of their family stocks are Atri, Bháradváj, Gautam, Jámadagnya, Káshyap, Kaushik, and Lohitáksh. Persons belonging to the same family stock or *gotra* cannot intermarry. Their surnames are Agle, Ámonkar, Áthlekar, Buge, Chunekar, Devuskar, Gadre, Kelkar, Kiráne and Kole. Sameness of surname is no bar to marriage. The names in common use both among men and among women are the same as those among Chitpávans. Their home Maráthi differs little from the ordinary Sholápur

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Karhádás.

Maráthi, but it is more like the Chitpávans' dialect than any other. In their house, dress, and food they do not differ from Chitpávans. They are the best cooks of all Deccan or Konkan Bráhmans. They are thrifty clean and neat in their habits, hospitable, and orderly. Most of them serve as writers or *kárkuns* in the revenue, police, and judicial departments of Government service. Some are landholders letting their fields to husbandmen on the cropshare system; others are beggars. Karhádás claim and hold an equal rank with Deccan Bráhmans with whom they eat. Their customs from birth to death are the same as Konkanasth customs. They worship all Bráhman gods and goddesses and more often worship goddesses than gods. The family goddess of almost all is the Kolhápur Bhaváni though some have the Tuljápur Bhaváni. Their priests belong to their own class. They keep all Bráhmanic fasts and festivals and go on pilgrimage to Benares, Kolhápur, Násik, Pandharpur, and Tuljápur. They believe in spirit possession and lucky and unlucky days, and consult oracles. They hold caste councils, send their boys to school, are free from debt, and live in fair comfort.

Konkanasths.

Konkanasth Bra'hmans are returned as numbering 1627 and as found over the whole district. They are said to have come into the district during the time of the Peshwás (1714-1818). They are divided into Ápasthambs or the followers of the Yajurved, and Áshvaláyans or the followers of the Rigved. The members of both these branches eat together and intermarry. Their personal names stock names and surnames are the same as those of Poona Konkanasths. Both men and women are fair, many of them with gray eyes. They have an air of intelligence and superiority, and are always awake to their own interests. The women are delicate with small hands and feet and are the fairest Hindus in the district, though those who have been long in the district are somewhat darker and rougher than Ratnágiri Konkanasths. Their home Maráthi differs from the Deshasth Bráhman Maráthi in being more nasal and in the use of some peculiar phrases.[1] Most of them live in houses of the better sort one or two storeys high, with mud walls and flat roofs. Their houses are neat, clean, and well kept, and their house goods include metal vessels and earthen grain jars. Among the well-to-do the waterpots and cups, plates, and other vessels of worship are of silver. Their pet animals are cows and she-buffaloes, and in addition the well-to-do keep horses, bullocks, carriages, men and women servants, and Bráhman cooks and water-carriers. Their staple food includes rice, pulse, wheat, millet, curds, and pickles. They are good cooks, though compared with those of the Deshasths or Karhádás their dishes are somewhat insipid. They are very fond of curds and buttermilk, cocoanuts, and *kokamb*, and live almost entirely on rice. Like other Bráhmans they are fond of clarified butter eating it chiefly with *bájri* bread. A favourite dish is sponge cake called *kháparpoli* eaten with cocoanut milk. Though strict vegetarians in ordinary life they keep to the

[1] For *dilhe* gave Konkanasths say *dilan*, for *khálle* ate *khallan*, for *marle* killed *márlan*, and for *kele* made *kelan*.

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old Bráhman practice of eating flesh at the religious offerings called *yajnas.* Their holiday dishes are spiced sweet milk and curds eaten with wheat cakes fried in butter, sweet spiced rice, wheat and pulse cakes eaten with clarified butter, milk, cocoanut milk, gram balls, and a variety of dishes. Sweet or hot and pungent mango, lemon, plum or *karvand,* green turmeric and chilly pickles are often used, and wafer biscuits of three kinds *sándgás, khárvadis,* and *kurvadis.* They both chew and smoke tobaçco and cat betelnut and leaves. The men wear the top-knot and the moustache, and sometimes the whiskers; and the women wear the hair in a peculiarly high, neat, and tightly coiled braid. They wear false hair and sometimes deck their heads with flowers. The men make a red or a white sandal brow mark, and the women apply a circle of redpower to the brow or draw a cross streak but make no imitation of the basil leaf. Both men and women dress in the same way as Deshasths but with much more taste and neatness. The men wear a waistcloth, a coat, a waistcoat, a shouldercloth, a turban or headscarf, and shoes. The women wear a robe and bodice the same as Deshasth women. Their intelligence, pride, cunning, and love of intrigue have combined to raise the Konkanasths to the first place among Deccan Bráhmans. They are hardworking, sober, and wide-awake to their own interests. They are thrifty and proverbially stingy. Konkanasths are landed proprietors, moneylenders, cloth and grain dealers, Government servants, and beggars. They are fond of parading their religiousness. They are either Smárts or Bhágvats and worship all Bráhmanic gods and goddesses. They keep the usual fasts and festivals and their priests belong to their own caste. They make pilgrimages to Benares, Kolhápur, and Tuljápur, and believe in sorcery and witchcraft, and in the supernatural powers of magicians. They have a full belief in astrology, referring all the good and the evil which happens to the conjunction of good and bad stars in their nativity. They have no headman. Their customs from birth to death are the same as those given in the Poona Chitpávan Bráhman account. They form part of the Bráhman community which includes Konkanasths, Karhádás, Deshasths, and Devrukhás. Petty social disputes are settled by the adult male members of the subdivisions who live in the neighbourhood, and serious questions are referred to Shankárachárya the pontiff of Smárt Bráhmans whose headquarters are at Shringeri in north-west Maisur. All of them send their boys to school and most of them teach them English. They are a rising and prosperous class.

Márwáris.

Ma'rwa'r Bra'hmans are returned as numbering sixty-seven and as found over the whole district except in Mádha, Pandharpur, and Sángola. They say they have come into the district from Márwár within the last thirty years. They are divided into Ádigauds, Audichs, Dáyamas, Gauds, Gujar Gauds, Párikhs, Purohits, Sanávadis, Sárasvats, Shri-Gauds, and Shrimális. The names of some of their family stocks or *gotras* are Bháradváj, Bhárgav, Gautam, Káshyap, Sándsan, and Shándilya, and persons belonging to the same family stock or *gotra* do not intermarry. The surnames are Joshi, Mishar,

Ojha, Pánde, Pandit, Tivári, Upádhya, and Vyás; and persons bearing the same surname cannot intermarry. The names in common use among men are Bansilál, Bholárám, Girdharlál, Rupchand, and Shivlál, and among women Champa, Chhoti, Kasturi, Keshar, Rangu, Saku, and Thaki. They are fair, tall, and stout, the women fairer than the men. The men have notably hard greedy lines at the corners of their mouths and sharp twinkling eyes. Among themselves they speak Márwári, a mixture of Gujaráti and Brij. They generally live in one-storeyed houses built of mud or mortar and stones and with flat mud roofs. Their house goods include wooden boxes, bedsteads, mirrors, glass globes, carpets or mats and cushions, copper and brass vessels, silver plate, and other articles. They keep cows and parrots but no servants. Their staple food includes wheat bread, pulse, rice, butter, and vegetables. They are fond of sweet dishes and butter, and dislike hot spicy dishes. They are generally good cooks, supplementing their food with a variety of pickles and fruit. They are careful to destroy no animal life in the water they drink. Márwár Bráhmans never touch intoxicating liquor, except that those whose family deity is Ambábái drink wine on the *Áshvin* or September-October full-moon. They use opium, hemp water, and tobacco but not to excess. The men wear the waistcloth and a long fine tight-fitting white coat falling below the knee with sleeves cut so that the cuffs may be turned back. The coat is so tight that part of the right chest is left bare. They generally wear no waistcoat. Their turbans are either red or rose coloured and twisted and folded like Marátha turbans. They wear shoes and a shouldercloth and carry no handkerchief. The men wear the top-knot, beard, and moustache and keep a tuft of hair above each ear. The women wear the hair in a braid at the back of the head, and the hair on either side of the forehead is also braided with red and yellow thread. The side braids are drawn behind the ears and all three braids are folded and tied in a knot, or are turned in an open coil on the head as is done by Deshasth and other Marátha Bráhman women. The women wear a petticoat generally made of country bodicecloth and an open-backed bodice. They cover the upper part of the body with a sheet, one end of which they tuck into the waist in front or a little to the right side, and carry the other end over the head covering the back and shoulder. Some wear a coloured robe about twelve feet long instead of the sheet. They are hardworking, sober, and almost miserly in their thriftiness. They are writers, petty bankers, moneychangers, cooks, and beggars. They complain that their work is not steady and that they are not well-to-do. They believe in astrology, but profess to have no faith in witchcraft sorcery or oracles. Their customs are the same as those of Poona Márwári Bráhmans. Child marriage and polygamy are allowed, widow marriage is forbidden, and polyandry is unknown. They are bound together by a strong caste-feeling and settle social disputes at meetings of the castemen. When an offence is proved the culprit is fined 2*s.* to £1 (Rs. 1-10), and is not considered a member of the caste until the fine is paid.

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The amount is spent in the service of Báláji. They send their boys to school until they know how to read, write, and cast accounts. They are not considered a thriving people.

Ra'ma'nuj Bra'hmans are returned as numbering fourteen and as found only in Pandharpur. Rámánujs, or followers of Rámánuj the twelfth century reformer of Vaishnavism, belong to all high and middle class Hindus. Each marries with and keeps to the customs of his own caste. All the Pandharpur Rámánujs are Bráhmans by caste and ascetics. Rámánuj the founder of the sect was it is said an incarnation of Shesh the cobra god, on whose coils and under whose open hood lies Náráyan or Vishnu the universal spirit. Shesh played a leading part in some of Vishnu's later incarnations, appearing as Balirám the brother of Krishna and as Lakshman the brother of Rám. When, in spite of all his efforts, Vishnu saw that the world was growing worse, he about 1130 sent Shesh once more on earth to live in Rámánuj, the son of a Dravidian Bráhman named Keshaváchárya and of his wife Kántimati. After Rámánuj was invested with the sacred thread, he studied the Veds and other sacred books under his maternal uncle Yádavprakásh at Kánchi or Kánjiveram. He generally lived at Shrirang near Trichinopoly and from this travelled over most of India, stopped a considerable time at Benares, Jagannáth, and Jaypur, disputing with the Shaivs and Jains. At Jaypur he not only overcame the Jains in argument, but made the king of Jaypur so hot a convert to his faith that he slaughtered numbers of Jains and established a Rámánuj monastery. Rámánuj went about reforming, establishing the worship of Vishnu, and reclaiming temples from the worship of other gods one of the most famous of which was the Shaiv temple of Tirupati in North Arkot, now one of the leading South Indian centres of Vaishnavism. Rámánuj belonged to the Vishishtádvait school which regards the Deity as one with the universe. The sect spread widely in Southern India, most of his followers being Dravidian Bráhmans, though it also numbers many Northern India or Gaud Bráhmans. His followers claim a high antiquity for the sect, but, as has been noticed, Rámánuj seems to have lived in the twelfth century. The Rámánujs of Pandharpur are all Bráhmans and are divided into Badagalai[1] or Badahalai meaning northerners and Tingolai meaning southerners who eat together and intermarry. Their family stocks or *gotras* are Atri, Bháradváj, Jámadagnya, Káshyap, and Shándilya. Sameness of stock is a bar to marriage. A member of the Rámánuj sect, whether his caste be Bráhman, Váni, Sonár, Sutár, or Kunbi, can be easily known by two upright yellow guardian-sandal or *gopichandan* marks which stretch from between the eyebrows to the root of the hair and are known as Vishnu's feet. Between the two lines is a third, red or yellow, representing the goddess Lakshmi, Vishnu's spouse. A Tingolai or southerner in addition at the end of the curve between the eyebrows, draws the middle line half-way down the nose. The different members of the

[1] Badagalai is the Tamil *badag* north; and Tingolai is the Tamil *tingol* south.

sect speak their mother tongue Hindustáni, Gujaráti, Maráthi, or Telugu. The Pandharpur Rámánujs are unmarried ascetics who live in a strongly built *math* or religious house at Pandharpur well supplied with vessels and furniture and with cows, buffaloes, and parrots. Bráhman Rámánujs are strict vegetarians. They are great eaters and fair cooks. Their staple food is *jvári* and wheat bread, pulse, and vegetables. They have several peculiar rules regarding their meals. Before they touch it they offer the whole of the cooked food to their gods. The dishes containing the cooked food are brought from the cook room and laid in front of the gods, a *tulsi* or holy basil leaf is laid on each, verses are said over them, and the men withdraw. After a few minutes during which the gods are supposed to dine, they carry the food back into the cook house. If the vessels containing the cooked food are too heavy to be removed, Sháligrám, the bored stone in which Vishnu lives, is taken from the god house to the cook-room and the food is offered to it. They dine once a day each man from a separate dish. When dining they wear a silk waistcloth, do not allow their food to be seen by others, and do not sit in a line with persons who though Rámánuj Bráhmans are not strict observers of rules. The men wear a loincloth and over it a waistcloth. When going out they dress in a coat a waistcoat and a headscarf or cap. They keep the top-knot but never wear the moustache. Among those who are not ascetics the Badagalai but not the Tingolai widows shave the head. The men wear the sacred thread unless they turn ascetics, mark their brow with the *nám* or two upright colour lines and brand their arms with the discus or *chakra* and other symbols of Vishnu. The Pandharpur Rámánujs are a quiet, hospitable, and harmless people, following no calling. They are in easy circumstances and appear to have large resources. During the 1876-77 famine they fed some hundreds of famished people daily at their own expense. They claim equality with Deshasth Bráhmans, but will not eat or drink at their houses. Deccan Bráhmans keep aloof from them and profess to look down on them. Except Pánchál other Hindus eat at their houses. They are religious and believe Vishnu to be the Supreme Being who exists from before the creation and will for ever remain. Their leading gods are the incarnations of Vishnu, Krishna, Rám, and Vithoba. Their chief religious books are the Bhárgavpurán, Vishnupurán, and Rámánujbháshya. Their chief monastery is in Northern India and they also have shrines in South India. They are the priests of Báláji's temple at Giri or Tirupati in North Arkot. Their head priest or *guru* belongs to their own community and is married. They believe in witchcraft sorcery and soothsaying. Except their initiation their customs are the same as those of the caste to which they belong. When a person wishes to become a Rámánuj he goes to the head or *guru* of the religious house and makes known his wish. In the morning of a lucky day which is fixed by an astrologer the novice bathes in a pond or river, takes some milk, curds, honey, sugar, flowers, sesamum, and barley, and goes to the religious house. The *guru* bathes, washes his gods with milk, curds, butter, sugar, and honey, rubs them dry and puts scented and redpowders sandal

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and flowers over them, burns frankincense before them, and offers them sweetmeats. He lights the sacred fire and feeds it with *pimpal* Ficus religiosa sticks, butter, barley, and sesamum. He heats metal symbols or *nám* on the fire and when they are red-hot, stamps the novice's right and left arms with them. He makes the mark on his brow, gives him two pieces of cloth one to wear between his legs as a loincloth and one to tie round his waist as a waistcord. The *guru* seats him near himself, and covering them both with a sheet or shawl, whispers in his ears the mystic verse, *Om Rámáy namas* Salutation to Ráma. To drown the *guru's* words the other ascetics keep chanting Vedic verses in a loud tone. The novice takes the sheet or shawl off himself and the teacher lays before the house gods money varying according to his means from a few shillings to some hundred pounds. The novice fasts during that day and remains by himself in the religious house. Next day a feast is given to the brotherhood and the novice either remains in the religious house or dresses in his usual clothes and goes back to his family.

Shenvis.

Shenvis are returned as numbering 165 and as found over the whole district except in Karmála and Sángola. The Sholápur Shenvis say that they take their name from *Sháhánnavi* or ninety-six villages over which they had authority. They are also called Sárasvats which they derive from the founder of their caste, Sárasvat by name the son of Sarasvati, a tributary of the Ganges. According to their account Parashurám, the sixth incarnation of Vishnu the destroyer of the Kshatriyas, brought three families of Sárasvats from a town called Trihotrapur supposed to be Tirhut and settled them and their family gods in Goa; the original settlers were afterwards joined by seven more families. The Sholápur Shenvis are said to have been settled in the district for four or five generations and to have originally come in search of work from Gwálior, Kolhápur, and the Konkan. They are divided into Bárdeskars, Kudáldeskars, Rájápurkars, and Shenvis proper. These divisions do not intermarry and used not to eat together though lately the Shenvis proper, who are the highest of the four classes, have begun to employ Rájápurkars as cooks. The men are generally middle-sized, and the women taller than the men fair and regular featured. The men shave the head except the top-knot and the face except the moustache. The men rub their brows with sandal paste and the women with redpowder, and tie the hair in a knot behind. They speak Maráthi both at home and abroad. They have forgotten the Konkani dialect which Goa, Málvan, and Sávantvádi Shenvis speak, though their speech has still traces of the Konkan twang. Most live in houses of the better sort one or two storeys high with walls of mud and stone and flat mud roofs. A few have servants, and almost all have cows buffaloes and horses. Their house furniture includes metal and earthen vessels, bedsteads, boxes, and lamps, and a few have tables, chairs, sofas, argand lamps, glass hanging globes, and framed pictures. Their staple food includes rice, pulse, vegetables, pickles, and wheat or *jvári* bread, curds, milk, whey, butter, and spices. Their holiday dish is gram cakes or *puranpolis*. They stealthily

eat fish or flesh, but, during the four sacred months or *cháturmás*, July, August, September, and October they do not eat even onions, garlic, or brinjals. They do not use spirituous liquor. Many smoke, several chew, and a few snuff tobacco. Both men and women dress like Bráhmans. They are a neat, clean, sober, hospitable, and orderly people. They are landholders and in Government service as writers. They are a well-to-do class seldom in debt and able to raise money at nine to twelve per cent a year. They hold themselves equal to Deshasth Konkanasth and Karháda Bráhmans and have the same privileges as other Marátha Bráhmans. The daily life of a man varies according to his occupation. The landholders do not work in the fields and have much leisure. A Shenvi landlord rises early, washes, stands facing the east, and joining his hand bows to the sun repeating verses. If he has no servants he goes to market to buy vegetables and other articles of daily use. On his return he either sits gossipping with a friend or acquaintance or bathes and spends an hour or two in praying or worshipping his house gods, he then dines generally about noon, and, after dinner, sleeps for an hour or two. In the afternoon he writes letters or attends business or he goes out and gossips with friends till evening when he visits a temple on his way home. On his return he washes his hands and feet, says his evening prayers, worships the house gods, sups, and goes to bed. Shenvi women are quiet, forbearing, and hardworking. A rich man's wife leads an easy life generally with a servant to do the heavy and unpleasant parts of the housework. The wife of a poor Shenvi is always busy. She is early at work, grinding grain, often singing as she grinds. If she has young children she has to prepare an early breakfast of bread and *chatni*. After the children have breakfasted she has to attend to the chief morning meal; she bathes early and goes to the hearth and takes advantage of any rest in her cooking to worship the *tulsi* plant or tell her beads. When the midday meal is ready she serves it to the men of the house and the little children. After they are done, with any female relation who may be in the house, she takes her dinner and makes over the rest to the servants. If there is a servant he cleans the pots and washes the clothes, if not the wife has to do the cleaning and washing. When this is over she either looks to her children or their clothes, sits sifting rice for the next day's meal, or goes to the temple where sacred books are read, or to her mother's house if it is in the village. In the evening she has again to cook and serve supper, sups, and cowdungs the hearth. Both boys and girls attend school both in the morning and afternoon. They are religious and worship all Hindu gods and goddesses. The shrines of their family gods are chiefly in Goa. They are either Smárts or Bhágvats and their priests are Deshasth Bráhmans. They keep the usual Hindu fasts and feasts and go on pilgrimage to Álandi, Benares, Pandharpur, and Tuljápur. They have three religious teachers or Svámis two of them Bhágvats and the third a Smárt. The two Bhágvat religious houses are in Gokarn in North Kánara and in Cochin, and the religious house of the Smárt teacher is in Goa. They travel in state accompanied by a number of disciples gathering money

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presents. They do not try to make fresh converts and are not much respected by the educated and leading members of the caste. The sacraments or *sanskárs* observed by Shenvis are puberty, pregnancy, birth, naming, first feeding, keeping of the top-knot, thread-girding, marriage, and death. The Shenvis hardly ever meet to settle social disputes. In case of a serious breach of caste rules the Svámi is asked, but the members are indifferent and seldom notice breaches of rules. They send their children to school and are a rising and prosperous people.

Telangs.

Telang Bra'hmans are returned as numbering fifty-six and as found in Bársi, Pandharpur, and Sholápur. They do not always live in the district but come once every two or three years, gather money by begging, and go back to Telangan in the south. They have no subdivisions, and the names of their family stocks are Angiras, Bháradváj, Kaundanya, Káshyap, Kaushik, and Strivats. Their surnames are Chaláváru, Chalbatáváru, Pidalbatáláváru, and Rantáchantaláváru, and persons having either the same family name or the same surname do not intermarry. The names in common use among men are Govindanna, Ráchaya, Rámaya, Rámanna, and Shripatanna; and among women Káshibái, Mariamma, and Shitámma. The men are dark, tall, and stout, and besmear their face and hair with coccanut oil. They wear long thick top-knots, and grow the moustache and beard but shave the whiskers. Their home tongue is Telugu, but abroad they speak an incorrect Maráthi. They have no houses of their own. Their house goods are blanket mats, and a couple of sheets, a few metal or earth cooking vessels, and a couple of water pots and cups. They are greedy eaters and fond of sour dishes. Their staple food is rice and curry with a large share of tamarind pulp. They are fond of whey and curds and will fast for a day or even two days in advance if they hear of a dinner party where they think they will succeed in securing a plate. The Telang Bráhman is proverbially the unbidden guest. When a dinner is given to Bráhmans the Telangs come unasked, clamour for a share, and if they get no share load the host with hearty curses. Both men and women dress like Deshasth Bráhmans. But the men prefer going bareheaded and with a short waistcloth either held under the armpit or rolled round the shoulders. They are clean but idle and hot-tem pered. They are beggars and some make and sell sacred threads. They are religious and are chiefly Smárts or followers of Sankaráchárya the apostle of the doctrine that the soul and the universe are one. They worship all Bráhman gods and goddesses, and their family gods are Jagadamba and Vyankoba whose shrines are in the Telangan country. They keep the ordinary fasts and feasts, and their priests belong to their own caste. They have great faith in sorcery, witchcraft, soothsaying, omens, and lucky and unlucky days and consult oracles. When a Telang woman is brought to bed she sends for a Kunbi midwife. When the child is born, the midwife cuts the navel cord and buries it with a copper coin, a betelnut, and a turmeric root in an earthen vessel at the back of the house. The child is bathed in warm water and laid on the cot beside its mother. For the first three days the child is fed on honey and after that on its

mother's milk. The mother is washed for the first time on the fourth day and fed on rice and butter. On the evening of the fifth day the midwife lays the knife with which the child's navel cord was cut on a grindstone in the mother's room and worships it, offering it flowers and burning incense before it. The mother's family is impure for ten days after the birth, and the child is named on the twelfth or thirteenth. If the child is a boy his head is shaved on a lucky day between his first and third year. A boy is girt with the sacred thread between five and eleven. The day before the girding an invitation goes round accompanied by music, and a feast is given to near relations and friends. On the thread-girding day the sacrificial fire is kindled on the altar and the sacred thread is put round the boy's neck and right arm. The ceremony ends with a dinner to Bráhmans. Telangs marry their girls between eight and twelve, and their boys before they are twenty-five. If both fathers are well-to-do no money payment is made. If the girl's father is poor the boy's father pays him £5 to £30 (Rs. 50-300). When the parents agree, relations and friends are asked to witness the settlement. On the marriage day the boy goes in procession to the girl's house on horseback, and stands facing the girl on a wooden stool. Two near relations hold a sheet between them and the priests and other Bráhmans present repeat marriage verses. At the end grains of rice are thrown over their heads and they are husband and wife. Presents of clothes are made and dinners are given by the two families and the marriage is over. The Telang's puberty, pregnancy, and death ceremonies are generally the same as those of Deshasth Bráhmans of Dhárwár. They hold caste meetings, send their boys to school, and are poor.

Tirguls.

Tirguls are returned as numbering 359 and as found over the whole district except in Karmála and Sángola. According to Sholápur Bráhmans, apparently a play on the words *tin gul* or *gol*, Tirguls are those whose ancestors for three generations have been Golaks. The local history is that during the time of the Peshwás Bráhman widows and wives who were pregnant by men who were not their husbands were sent on a pilgrimage to Pandharpur, to prevent them committting abortion and infanticide. The women lay in at Pandharpur and the infant with or without money presents was made over to any one who would take it. This is said to be the reason why so many Tirguls are found in and about Pandharpur. Their family stocks are Angiras Bháradváj; Haritasya, Káshyap, Lohit, and Shrivats, and their sub-stocks or *pravars* are Bhárgav, Chavan, Jamadágni, and Shrivats. They look and speak like Marátha Bráhmans, are betel-vine growers, cultivators, grain dealers, moneylenders and changers, bankers, and Government servants. Their house, food, and dress do not differ from those of Marátha Bráhmans. They are well-to-do but other Bráhmans do not eat with them and look down on them because in growing the betel vine they kill insects. They are either Smárts or Bhágvats and worship all Bráhman gods and goddesses and keep the usual fasts and festivals. Their priests are Deshasth Bráhmans. They go on pilgrimage to Álandi, Benares, Násik, Pandharpur, and Tuljápur, and believe in

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sorcery, witchcraft, soothsaying, omens, and lucky and unlucky days, and consult oracles. Among Tirguls a lighted lamp is kept burning in the lying-in room for three months after child-birth. For the first ten days the family priest every evening repeats sacred verses at the mother's house, and, at the end of the verses, throws grains of red rice over the mother and rubs ashes on the mother's and child's brows. On the fifth day in the mother's room, on a grindstone, are placed a rolling pin, a blank sheet of paper, a pen, and some ink, the penknife with which the child's navel cord was cut, thirty-two kinds of medicines, a bamboo stick, a hoe, a brass water pot filled with water, betelnuts, dry cocoa kernel, a turmeric root, and a copper coin, and over the whole flower garlands are hung from the ceiling. To the left of the grindstone is a lighted lamp which is allowed to burn ten days. The midwife sits in front of the stone and worships it, sprinkles red and turmeric powder over it, waves a lighted lamp and frankincense before it, and offers it dishes of rice, vegetables, and sweetmeats. She places a handful of wheat grains and a betelnut in front of the whole which is considered to mean filling the goddess' lap. The midwife's lap is filled with wheat and a betelnut, and she dines that evening at the mother's house. After the midwife is done, the guests and the house people dine. From eight in the evening to five next morning, four Bráhmans sit in the house repeating sacred verses, and are dismissed with a packet of betelnut and leaves and 6*d.* (4 *as.*) each. On the sixth or seventh the thirty-two medicines which were worshipped on the fifth are pounded together, divided into three equal parts, and a third taken daily for three days. On the tenth day the mother's bedding and clothes and cot are washed and the whole house is cowdunged. Six dough lamps are made and set each on a cowdung cake. Of the six four are placed one near each of the four feet of the cot, the fifth on the spot where the child was born, and the sixth on the spot where the navel cord was buried. The midwife lays red and turmeric powder before each lamp and afterwards takes the lamps to her house. This day again the lap of the midwife is filled with wheat and a packet of betelnut and leaves, and she dines at the mother's house. On the morning of the eleventh day the mother and child are bathed and cow's urine is sprinkled on the cot and over the whole house. Five married women are called and seated on a mat or carpet in the mother's room. Another carpet is spread and a rice figure of a child is made on the carpet with its head to the south and its feet to the north. The mother, sitting in front of it, worships the image by sprinkling turmeric and redpowder over it and offering it a pounded mixture of ginger, sugar, and dry cocoa kernel. The five married women are presented with turmeric and redpowder, packets of betelnut and leaves, dry cocoakernel, and the ginger mixture and retire. The rice figure is taken away by some married childless woman, who cooks and eats it in the hope that the figure will take birth in her womb in the form of a child. On the twelfth day five pebbles are arranged in a line in front of the house and are worshipped by the mother, who sprinkles red turmeric and

sweet scented powder over them, burns frankincense in front of them, and offers them cooked rice, curds, and sweetmeats. A Tirgul girl is named on the twelfth and a boy on the thirteenth, the naming is the same as among Deshasth Bráhmans. Three months after childbirth the mother is taken to her husband's. A couple of days before she moves the father's mother sends word to the child's mother's parents that she is going to take the child and its mother home on a particular day. On the day named the child's grandmother and a few near relations start for the mother's, taking in a tray a couple of robes and bodices, a frock, a cap, a hooded cloak, a cocoanut, about two pounds of sweet smelling rice, half a pound of betelnuts, one hundred betel leaves, a handful of cardamoms and mace, and about five pounds of sugar and butter. On reaching the mother's they are seated on carpets or mats. One robe and bodice are presented to the child's grandmother and the other to the child's mother, and the child is dressed in the frock cap and cloak. They empty the tray and walk home with the child and its mother. When the child is between one and three years old if it is a boy the barber clips its hair with the same details as at a Deshasth Bráhman's hairclipping. A boy is girt with the sacred thread before he is ten years old. They marry their girls before they are eleven and their boys before they are twenty-five. Their customs are generally the same as Deshasth Bráhman customs. They have a caste council, send their boys to school, and are in easy circumstances.

Vidurs.

Vidurs are returned as numbering 280 and as found only in Bársi and Sholápur. They are said to be illegitimate, born of a Bráhman father and a Marátha mother. They say they cannot tell when and whence they came into the district. The names of their family stocks or *gotras* are Káshyap, Govardhan, and Kaundanya, and their surnames are Dagade, Devle, Londhe, and Parmále. Persons whose surname and family name are the same cannot intermarry. They look like Deshasth Bráhmans, and are healthy and strong. They speak a Maráthi closely like that spoken by Maráthás and cultivating Kunbis. They live in middle class houses with walls of mud and stone and flat roofs. They keep their houses clean, and own cows, buffaloes, bullocks, and parrots. Their house furniture includes metal and earthen vessels, carpets, blankets, bedding and cots, and stools. They have no servants. Their staple food includes rice and *jvári* bread, pulse, and vegetables. They say they do not eat fish or flesh and do not drink liquor. Both men and women dress like Deshasth Bráhmans, but, unlike all other Marátha Bráhmans, their widows never shave their heads. They are hardworking, sober, thrifty, and hospitable. They are landholders, moneychangers, clothsellers, and writers, and some are beggars. They are either Smárts or Bhágvats, worship all Bráhman gods and goddesses and keep the usual fasts and festivals. Their priests are Deshasth Bráhmans. They go on pilgrimage to Álandi, Benares, Jejuri, Násik, Pandharpur, and Tuljápur, and believe in sorcery, witchcraft, soothsaying, omens, lucky and unlucky days, and oracles. When a person is possessed his relations

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call a spirit-scarer called *jánta* that is the knowing man or *devrushi.* The spirit-scarer burns *vishesh* or the sap of Boswellia serrata before the patient and the spirit or *bhut* in the patient begins to sway him to and fro and begins to speak through the patient's voice. The scarer waves three lemons round the patient's head. Two of them he cuts in half over the patient's head when they turn red and he orders them to be thrown outside the house in four directions. The third lemon he orders to be laid under the patient's pillow until he recovers. Cooked rice sprinkled with redpowder is waved round the patient's head and laid in the corner of the street, where spirits are known to haunt. Sometimes the seer after examining the patient says he has offended Khandoba, Máruti, or some other god, and that he should take a journey to some holy shrine or send to the seer's house uncooked food enough to feed thirty to fifty Bráhmans. These orders are carefully followed. Their customs from birth to death are the same as those of Deshasths. They are bound together by a strong caste feeling and settle social disputes at meetings of the castemen. The offender is fined by being ordered to give a dinner to from five children to twenty-five adults. They send their boys to school and keep them at school until they are able to read write and cast accounts. They seldom send their girls to school. When a girl is sent to school the reason generally is that she is troublesome at home. They take to new callings opening grocer's shops or tilling land, and are in easy circumstances.

WRITERS.

Writers include two classes with a strength of 184. Of these 111 (males 51, females 60) were Káyasth Prabhus, and 73 (males 31 females 42) were Mudliárs.

Káyasth Prabhus.

Ka'yasth Prabhus are returned as numbering 111 and as found over the whole district except in Málsiras. They claim to be Kshatriyas and to be descended from Chandrasen an early king of Oudh. Some of their surnames are Randive, Támháne, and Vaidya. They are middle sized, slightly built and fair, and their women are graceful. They speak Maráthi and are clean neat and hard-working. Most of them are writers. They live in substantial buildings with walls of mud and stone and flat roofs. They eat fish and flesh and drink liquor, but very stealthily. On the birth of a child they hold the family impure for ten days. On the sixth day they worship the goddess Satvái and on the twelfth cradle and name the child. They gird their boys with the sacred thread before they are ten years old and marry them before they come to manhood. They marry their girls before they are ten, and spend £20 to £100 (Rs. 200 - 1000) on a child's marriage. They burn their dead, forbid widow marriage and practise polygamy, polyandry is unknown. They worship all Bráhmanic gods and goddesses, but so greatly prefer to worship goddesses that they are known as *devi-bhakts* or goddess worshippers. Their priests are Deshasth Bráhmans and they keep the usual fasts and festivals. They go on pilgrimage to Benáres, Násik, and Pandharpur, and believe in witchcraft and soothsaying and consult oracles. They settle social disputes at meetings of the castemen. They send their children both boys and

girls to school and keep their girls at school till they are about twelve years old. In spite of their small numbers and of the keen competition for clerkship they hold their own against Bráhman and other non-writer classes whom they term intruders. They are decidedly well-to-do.

Mudliárs.

Mudlia'rs literally South-easters also called Madrásis are returned as numbering 73 and as found in Bársi, Karmála, and Sholápur. They are said to have come to the district from the Madras Presidency twenty-five or thirty years ago in search of work. They are divided into Mudliárs, Pilles, and Telangs, who eat together but do not intermarry. They have only two family stocks or *gotras* Shiv and Vishnu, and families bearing the same stock name cannot intermarry. They have no surnames. The names in common use among men are Armu, Jagannáth, Khamaya, Mádhavráv, Narhariaya, Pulaya, and Tándráv. The mode of writing their names is to write the initial letter of their native town, then the person's name, his father's name, and lastly the name of the subdivision or caste; thus Tanjor Mádhavráv Jagannáth Pille or T. M. Jagannáth Pille, or simply T. Mádhavráv. The women's names are Bhágirthi, Ganga, Mánakbái, and Sonubái. They are very dark with regular features, and the men are rough and hardy. Their home tongue is Telugu, but with others they speak Maráthi or Hindustáni. They live in neat and clean one-storeyed middle class houses with mud and stone walls and flat roofs. Their house goods include boxes, cots, bedding carpets, and mats, copper and brass vessels, tables, chairs, glass hanging globes, framed pictures, and sometimes silver ware. They keep servants and their pet animals are cows, bullocks, buffaloes, dogs, cats, and parrots. Their staple food includes rice, millet, pulse, and vegetables, and they are very fond of *chatnis*. They also eat fish and the flesh of goats deer and rabbits and call a muttonless dinner insipid. They drink liquor, eat opium, smoke tobacco and hemp, and drink hemp water. They give dinners in honour of births, marriages, first pregnancies, and deaths. The men wear the topknot moustache and whiskers, but not the beard. They dress in a doubled waistcloth, a long native or a short European coat, falling below the knee or reaching the waist. They arrange the headscarf so that the outer folds cross exactly in the middle of the forehead. They carry a red handkerchief in their hands, and from their ear lobes hang gold worked *rudráksh* beads. The women tie their long oily black hair in a knot on one side behind the ear. They are fond of rubbing the hair with cocoa oil to keep it glossy and prevent baldness, which is rare among them. The women wear a robe but do not pass the skirt back between the feet. They draw the upper end across the chest, and passing it across the back, tuck it in at the waist. Their bodice is the same as the Marátha bodice. They buy their clothes from the local market except their costly robes and headscarfs which come from Madras. The men are clean in their habits, and always wear clothes washed by a washerman. They are hardworking, even-tempered, hospitable, thrifty, polite, and orderly. Their women are not so neat or clean as the men. They delight in soaking their hair in cocoa oil, and anointing their bodies especially their faces. They are clerks and

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Mudliárs.

writers, contractors, moneylenders, landholders letting fields to husbandmen on the crop-share system, tobacconists selling cigarettes and cheroots, and country and European liquor sellers. Their women do not help them in their calling. They are a well-to-do people generally free from debt, and have good credit being able to borrow up to £100 (Rs. 1000) without interest. They claim to be Vaishyas and take food from Bráhmans. The Mudliárs are religious. Their family gods are Mahádev, Máruti, Rám, Vithoba, and Vyankoba. Their priests are Dravidian or Telugu Bráhmans who officiate at their houses and are greatly respected. They fast on Saturdays and the lunar eleventhe or *Ekádashis* and keep the ordinary Hindu fasts and festivals. Their spiritual head is a member of their own community who lives in the Madras Presidency. They believe in sorcery, witchcraft, soothsaying, omens, and in lucky and unlucky days, and consult oracles. When a child is born the mother is washed in hot water and laid on the cot. The midwife cuts the child's navel cord and buries it with the after-birth outside of the house. The child is bathed in hot water and laid on the cot beside the mother. For three days the child is fed on castor oil and honey, and on the fourth day the mother bathes and then suckles it. During the first two days the mother fasts and from the third to the tenth day is fed on rice and butter. The family is considered impure for nine days. On the tenth the house is cowdunged, the clothes are washed, and the whole family bathes. On the twelfth a party of women come, cradle the child, and the father's mother or other elderly female relation whispers a name in its right ear. The cradle is rocked, a song is sung, and after the guests have presented the child and its mother with clothes, they are feasted and retire with packets of betelnut and leaves. When a child, whether a boy or a girl is one to three years old, its hair is clipped by the family barber. They marry their girls between ten and sixteen and their boys between fifteen and twenty-five. The girl's father has to find her a husband. When a boy is found, on a lucky day his parents with relations and friends go to the girl's and present her with a robe, a bodice, and ornaments. A couple of days before the marriage, booths are made at both houses, and a marriage altar is built at the girl's. On each of the four sides of the altar is set an earthen jar striped with yellow and red lines and filled with cold water, and near each jar is set a lighted brass lamp. On the marriage morning the earthen jars are worshipped and a lucky post or *muhurtmedh* is set in front of the house to the top of which are tied a bundle of hay, two cocoanuts, bunches of wheat plants, and a piece of yellow cloth with a couple of turmeric roots in it. On the marriage day the bridegroom with music and accompanied by his parents relations and friends goes to the girl's riding on horseback. At the girl's her mother waves five wheat cakes round the boy's head and throws them on one side. He dismounts and takes his seat on a low wooden stool set on the altar. He worships Ganpati and a water pot or Varun. He puts off his waistcloth and puts on a loin-cloth and a sacred thread and resumes his seat. The priest mutters some verses and throws grains of rice over the boy's head. The girl's father presents him with a new waistcloth which he puts on,

and again takes his seat. The boy's father presents the girl with a new robe and bodice which she puts on, and takes her seat on the altar close to the boy on a low wooden stool. A gold not a tinsel marriage ornament is tied round the boy's brow, and a member of the girl's family sets in front of the boy a brass plate with red rice a cocoanut and a necklace of black glass beads. The plate is shown to each guest, who takes a pinch of rice in his hands and with his fingers touches the cocoanut and the necklace. After all have touched the cocoanut and the necklace the priest lays the plate in front of the boy and girl, repeats verses, places the cocoanut in the boy's hands, and ties the necklace round the girl's neck. The guests throw the rice over the couple's head and the verse-repeating is over. The priest kindles a sacred fire on the altar in front of the boy and girl who feed it with butter, dry dates, and dry cocoa-kernel. He takes two pieces of cotton yarn and makes five folds of each, and, tying a turmeric root to each, fastens them round the boy's and the girl's right wrists. A dinner to all present ends the day's proceedings and the guests retire. For two days the bridegroom remains at the bride's, and, on the morning of the third, the pair are bathed and dressed in fresh clothes and seated on two low wooden stools on the altar. In front of them is set an earthen jar filled with a mixture of turmeric powder and lime and water, and in it are dropped a gold finger ring and a conch shell and the pair are told to pick them out. They struggle hard, for whoever gets the ring is cheered and whoever gets the shell is jeered. If the bridegroom gets the ring, his friends are delighted; if the girl gets the ring her friends lament that so fit a girl should have got so feeble a husband. If the girl gets the ring her father presents it to the boy and sprinkles the guests with turmeric and lime from the ring jar which by this time has turned red. The boy and girl are seated on a horse and taken to the boy's accompanied by male and female relations and friends. They are feasted and the marriage festival is over. When a girl comes of age she is seated by herself for three days. On the fourth she is presented with a new robe and bodice, and goes to live with her husband. After death the body is anointed with oil and bathed in hot water on the spot where the dead breathed his last. The body is carried out laid on a bamboo bier, covered with a sheet, and tied all round with twine and coloured cotton. It is borne on the shoulders of four men, the chief mourner walking in front carrying an earthen jar containing live coal. A near relation carries in his hands a winnowing fan with parched grain, betelnuts dyed yellow with turmeric, and sugar cakes or *batásás*, walks throwing them over the bier for a short distance, and then returning to the deceased's house, lays the fan in front of the house and rejoins the procession. When the procession has gone half way, the chief mourner throws a few copper coins over the body and the bier, and they again go on. At the burning ground the mourners busy themselves raising a pile of cowdung cakes and fuel, and the chief mourner, sitting near the corpse's feet, has his face shaved and his head except the topknot. He bathes, the body is laid on the pile, and with the help of the other mourners the chief mourner sets fire

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to it. To make it burn fiercer kerosine oil is poured over the pyre. When the body is consumed the mourners bathe and going to the deceased's house, look at the lamp which is kept burning on the spot where he breathed his last, and go to their houses. The mourning family is impure for fifteen days. On the second day the chief mourner with a few near relations, goes to the burning ground, bathes, and sprinkles over the ashes, milk, curds, and cow's urine, and with the help of the other mourners gathers the ashes and throws them into water. He lays sweetmeats on the place where the body was burnt, bathes, and all return to the mourner's house. On the sixteenth day the mourning family bathe, the house is cowdunged, and the married male members put on fresh sacred threads. A feast is given during the day, and in the evening the chief mourner is presented with a white turban and taken to the nearest temple. After this the mourner is free to go out and the mourning is over. They are bound together by a strong caste feeling, and settle social disputes at meetings of the castemen. They send their boys and their girls to school, and keep the girls at school till their twelfth year. They readily take to any new calling and are well-to-do.

TRADERS.

Traders include nine classes with a strength of 37,940 or 7·05 per cent of the Hindu population. The details are:

Sholápur Traders, 1881.

DIVISIONS.	Males.	Females.	Total.	DIVISIONS.	Males.	Females.	Total
Agarváls	7	10	17	Lingáyat Vánis ...	10,719	10,589	21,308
Bhátiás	86	57	143	Lohánás .	5	1	6
Gujarát Vánis ..	1295	1211	2506	Márwár Vánis ..	3842	3392	7234
Káshi Kápdis ...	49	56	105	Valshya Vánis ...	2216	2110	4326
Komtis	1665	640	2295	Total ...	19,874	18,066	37,940

Agarváls.

Agarvá'ls are returned as numbering seventeen and as found in Bársi, Pandharpur, and Sholápur. They believe they are called Agarváls because they make frankincense sticks or *agarbattis*, and think they came to Sholápur about three hundred years ago from the neighbourhood of Ágra and Delhi. They are divided into Dasa and Visa Agarváls who eat together but do not intermarry. They have no surnames. The names in common use among men are Chandulál, Girdharlál, Motirám, Shankarlál, Shivdás, and Vithallál; and among women Bhágirthi, Dvárka, Jasoda, Káshibái, Lakshmi, and Munyábái. They are dark and stout and speak Maráthi. They live in ill-kept and dirty middle class houses. Their staple food includes millet, pulse and vegetables, and they are specially fond of sweet and oily dishes. Both men and women dress like Maráthás and are hardworking, even-tempered, thrifty, and hospitable, but neither clean nor neat. They are perfumers, selling scents, frankincense sticks, powders, and oils, and spices, butter, sugar, wheat, millet, rice or pulse flour, and cloth both country-made and European. Some are husbandmen whose women help them in the field. They worship all Bráhman gods and goddesses, and their family deities are Báláji of Giri, Bhaváni of Tuljápur, and Kálika of Delhi.

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Their priests are Gaud Bráhmans. Their fasts and festivals are the same as those of Maráthás and they believe in sorcery witchcraft and soothsaying. On the fifth day after a birth the midwife rubs five pebbles with redlead and laying them on the floor in the mother's room throws flowers and turmeric and redpowder over them, burns incense, and lays before them cooked rice, vegetables, wheat bread, and pulse. After the midwife has finished the mother makes a bow. They do not keep awake all night. The child's father's family remains impure for ten days. On the morning of the eleventh, the whole house is cowdunged, and the members of the family bathe, wash their clothes, and are pure. On the twelfth the mother sets five pebbles in a line outside of the house and does as the midwife did on the fifth day, throws flowers and turmeric and redpowder over them, burns incense, and lays before them cooked rice, vegetables, wheat bread, and pulse. On the evening of the twelfth if it is a boy and of the thirteenth if it is a girl, the child is cradled and named. Between its seventh month and its fifth year a child's hair is clipped for the first time. A girl is married between three and twelve, and a boy between five and twenty-five. The boy's father has to look for a wife for his son, and, when a girl is found, on a lucky day presents her with a robe and bodice and ornaments. On the turmeric rubbing day the boy and his parents are anointed with turmeric and oil and bathed in warm water, and the rest of the turmeric powder is sent to the girl's with a green robe and bodice. Next in the middle of the booth is set a wooden post called *vatan khámb* about five inches thick and three or four feet long. On the top of the post is fixed a small wooden box in which are kept the following lucky articles, a comb, a mirror, a small wooden box containing red powder and another containing yellow powder, a few dry grapes, almonds, and dry dates, and some cocoa-kernel. At each corner of the lid of this box, is a wooden sparrow, and in the middle of the lid is a cocoanut tied on with cotton yarn. Below the box on the floor are five piles each of five earthen jars marked with red green and yellow lines and in the middle is placed a lighted oil lamp. This, which they term the marriage guardian or *devak*, is the same both at the boy's and at the girl's. Then at each house the family priest takes a piece of yellow cloth, and rolls in the cloth a blade of *darbh* or sacred grass and a piece of dry date and cocoa-kernel, and ties the cloth to the left wrist of the boy and to the right wrist of the girl. These are called the marriage wristlets or *kankans*. In the afternoon of the marriage day the bridegroom, dressed in rich clothes and wearing a paper coronet called *mormárni* is seated on a horse, and carried to the girl's accompanied by kinsfolk, friends, and musicians. At the girl's some elderly male or female relation of the girl waves a cocoanut round the boy's head, who alights from the horse and takes his seat on a low stool in the booth. The girl's family priest rubs his brow with redpowder, and the girl's father presents him with a new turban and a waistcloth, which he puts on and stands on the stool. The girl is brought from the house and stands facing the boy on another stool, with a cloth held between them by two men. Both family priests repeat marriage verses, and, as soon as the verses

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are ended, the guests throw red rice over the pair's heads and the musicians play. Then the girl followed by the boy goes six times round the post. At each turn the family priest asks the guests if they know anything against the marriage, Do the family stocks not suit, or have the boy's and girl's families committed any offence against caste discipline or been guilty of any other misdemeanour. If any thing is known against either family the seventh turn is not made until the offender has paid a fine, and if the offender refuses the marriage is stopped until he pays. Cases are known in which even at this seventh round marriages have been finally broken off. When the seventh turn has been taken, the boy and girl sit side by side on two low wooden stools and the sacred fire is lit and fed with sesamum seed, butter, and pieces of *pimpal* Ficus religiosa wood. Then, while the priests mutter verses, the girl's father pours water on the ground in front of the boy, and the girl-giving or *kanyádán* is over. The girl's relations draw near the boy, wave from 2*s*. to £1 (Rs. 1-10) each round his head and lay the money in a plate in front of him and this becomes his property. Betel is served and the guests retire. On the second day the girl's father gives a dinner to relations and friends, and on the third day a dinner is given at the boy's. On the evening of the third day the bridegroom's parents, relations, and friends with music go to the girl's, and present the girl with a suit of new clothes. Then a cot is set in a room in the house and the pair are seated on the cot. The family priest spreads a sheet before them on the ground and sets seven betelnuts in a line on the sheet. The boy and girl set a lighted lamp close to the betelnuts, throw flowers and rice over them, wave the lighted lamp and camphor and frankincense round them and lay sweetmeats before them. As the boy and girl do this without leaving the cot the ceremony is called *palangáchár* or the cot-rite. The priest unties the lucky wristlets and the *devak* or marriage guardian is removed. The boy and girl are then seated on a horse and carried in procession to the bridegroom's, where the bride is again presented with a robe and bodice and her lap filled with rice, fruit, and a cocoanut. The bride bows before all the elders in the house and before the guests, and presents all married women with turmeric and redpowder. The boy's marriage guardian or *devak* is bowed out and a feast on the next day ends the marriage festivities. When a girl comes of age they hold her impure for four days, and on any lucky day within the first sixteen, the boy and girl are presented with new clothes, and seated near each other on low wooden stools. The girl's lap is filled with grain and fruit, and the ceremony ends with a dinner to near relations. They burn the dead and mourn ten days, with almost the same rites as those of local Maráthás. They are bound together by a strong caste feeling. They keep their boys at school till they are about fourteen years old, and are fairly off.

Bhátiás.

Bha'tia's are returned as numbering 143 and as found in Bársi and Sholápur. They have come from Cutch probably through Bombay since the beginning of British rule. They are stout and healthy and the men wear the top-knot and moustache. Their home tongue is Gujaráti and out of doors they speak Maráthi. They live in houses of the better sort with metal vessels, and

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Bhátiás.

servants, cattle, and ponies. They are strict vegetarians, and among vegetables avoid onions and garlic, and spend on caste feasts about £5 (Rs. 50) for every hundred guests. Both men and women keep to the Gujarát dress the men wearing their peculiar double-peaked turban, and the women the petticoat, open-backed bodice, and upper scarf or *odhni*. They are sober, thrifty, hospitable, hard-working, and well-to-do. They used only to sell tobacco, now they are traders, dealing in grain, oil, and butter, and also acting as moneychangers and moneylenders. They are Vaishnavs, have images of their gods in their houses, and employ Gujarát Bráhmans as priests. After childbirth a Bhátia woman remains impure for a month and a quarter if the child is a girl and for a month and a half if the child is a boy. On the sixth the priest draws a cradle on a piece of paper and pastes it to a wall in the lying-in room and offers it sandalpaste, flowers, and cooked food in the name of Chhati or Mother Sixth. In the evening the child is presented with clothes, and, when the guests leave, each is given 6*d.* to 1*s.* (4-8 *as.*). They name their children on the sixteenth and cut their hair when they are five years old. When seven years old the boy is taken to the priest's house and is there girt with the sacred thread. Their marriages are preceded by betrothals, they rub the boy and girl with turmeric at their houses, raise an earthen altar in the girl's marriage booth, set earthen jars at its four corners, and pass a thread round them. A sacred fire is lit, and when the boy and girl have walked four times round the fire they are husband and wife. They burn their dead, the corpse-bearers being helped on the way by other mourners. They mourn ten days, on the eleventh day wheat flour balls or *pinds* are offered to the deceased and thrown in a running stream. They feast Bráhmans on the twelfth, and their castefellows on the thirteenth. They do not allow widow marriage and settle social disputes by a caste council. They send their boys to school and are a wealthy rising class.

Gujarát Vánis.

Gujara't Va'nis are returned as numbering 2506 and as found over the whole district. They are believed to have come into the district within the last two hundred years and are divided into Humbads, Khadáits, Láds, Mods, Nágars, Porváds, and Shrimális, each of which is again divided into Dasás and Visás. The main divisions neither eat together nor intermarry, and the subdivisions eat together but do not intermarry. Their home tongue is Gujaráti, but most of them can speak pure Maráthi like Bráhmans. It is sometimes difficult either from their look or their talk to tell a Gujarát Váni from a Marátha Bráhman. Their houses are of the better sort and they have a variety of metal vessels. They are vegetarians, living on rice, wheat, butter, pulse, vegetables, sugar, and milk, and they often prepare sweet dishes of wheat balls and cakes. They eat butter in large quantities, and their caste feasts cost them over £4 (Rs. 40) the hundred guests. The men dress like Marátha Bráhmans, and the women either like Marátha Bráhman women in the full robe and backed bodice or in Gujarát fashion in a petticoat or *lunga*, an open-backed bodice, and an upper robe or *odhni*. They are clean, neat, sober, frugal, and hardworking, and are shopkeepers, moneylenders, merchants, and petty dealers. On the sixth day

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Gujarát Vánis.

after the birth of a child they worship the goddess Chhati or Mother Sixth, name their children on the twelfth, and shave their heads when they are between one or two months old. They marry their girls before they are twelve, and, as they have to pay large sums to the girl's parents, they do not marry their boys till they are between fifteen and twenty-five. Widow marriage is forbidden. Their priests are Gujarát Bráhmans and they have images of their gods in their houses. They settle social disputes at caste meetings and keep their boys at school till they learn to read and write a little and to cast accounts. They are a well-to-do class.

Káshikapdis.

Ka'shika'pdis are returned as numbering 105 and as found only in Bársi and Sholápur They are wandering beggars and petty dealers of Telugu extraction but they cannot tell when and whence they came into the district. They have no subdivisions They speak Telugu among themselves and broken Maráthi with others. They are dark, tall, and regular featured, and their young women are pretty. They live in poor houses and their staple food is millet, pulse, and vegetables. They eat fish and flesh and drink liquor. They dress like Maráthás, the men in big loose turbans, coats, waistcoats, waistcloths, and shoes; and the women in the full robe and backed bodice. They are a hardworking, thrifty, and orderly people. Besides begging they sell sacred threads, necklaces of basil and *rudráksh* beads, sandal grindstones, dolls, small metal and wooden boxes, looking glasses, metal ladles, and glass beads. They are religious worshipping all Hindu gods and goddesses. Their priests are Telang Bráhmans to whom they show great respect. Their family deities are Báláji of Telangan, Bhaváni, and Durga. They keep the usual Hindu fasts and festivals and believe in witchcraft soothsaying and sorcery. They marry their girls before they are ten, and their boys before they are twenty. They allow child and widow marriage and practise polygamy. They burn their dead and mourn ten days. They hold caste councils, send their boys to school for a short time, and are a poor people.

Komtis.

Komtis[1] are returned as numbering 2295 and as found over the whole district except in Sángola. They are said to have come for trade purposes within the last two or three hundred years from the Bombay Karnátak, Penguthpattan, and Telangan. They say they had once six hundred family stocks or *gotras* but that the number has dwindled to one hundred and one. The story of the decline in the number of family stocks is that once a lowcaste king wished to marry a beautiful Komti girl Kanika of the Lábhshatti family. The girl refused his offer and the king sent an army to bring her by force. Kanika agreed to come but asked that she might worship her family goddess. Her wish was granted. She bathed, kindled a great fire, walked round it several times, and threw herself in. Men of a

[1] That several distinct classes are known by the name of Komti suggests that Komti is a country name corresponding to Gujar meaning a Gujarát Váni or to Márwári meaning a Márwár Váni. The home of the Komti Vánis must be in the Telugu country. The similarity in sound suggests Komometh about 120 miles east of Haidarabad. It seems probable that the name Káṅáthi is in origin the same as Komti.

hundred and one families, each after offering a fruit or a vegetable to Nagareshvar the village god, leaped after her into the fire. The 499 other families joined the king's army and lost caste. The order in which the 101 devotees followed Kanika is preserved by the number of dough lamps which the members of the different family stocks burn when they worship Kanika, and a trace of the offering of a flower or a vegetable to Nagareshvar remains in the rule under which the use of some one fruit or vegetable is forbidden to the members of each family. The one hundred and one families are known by the name of Yagginvándlus or the injured and the remaining four hundred and ninety-nine by the name of Yagganvándlus or the disgraced. A section of the 499, found in Madras but not in Sholápur, are known as Repákvándlus who eat fish and drink liquor. Of the one hundred and one family-stocks only eight are found in Sholápur, Buchankula, Chedkula, Dhankula, Gundkula, Másatkula, Midhankula, Pagadikula, and Pedkula. The members of these family stocks eat together but do not intermarry. The Lábhshattis, Kanika's family, have die dout. Their memory is said to be preserved in Lábh the traders' name for the first measure. The commonest names among men are Bhumaya, Náráyan, Narsaya, Sangaya, Viraya, and Vithu; and among women Ganga and Vitha. Men add *appa* or *aya* that is father, and women *amma* or mother to their names. Komtis are tall and thin and proverbially black; as black as a Komti is a common phrase for a dirty child. The men wear the top-knot and moustache and sometimes whiskers but never the beard. Their home tongue is Maráthi, very few speak Telugu. Most live in houses of the better class one or two storeys high with walls of mud, stone, or bricks, and tiled or flat roofs. If there are cattle in the house a servant is kept and including food is paid 6*s*. to 10*s*. (Rs. 3-5) a month. He also serves as a shopboy. They own cows, bullocks, she-buffaloes, and horses. Their house goods include copper brass and wooden boxes, stools, corn bags, cradles, handmills and stones, dinner plates, cots, bedding, carpets, and blankets. They are vegetarians, and their staple food is millet, rice, pulse, and vegetables. Their holiday dishes are spiced milk and gram cakes. They employ Bráhmans to cook their caste feasts, wear silk or woollen waistcloths when at their food, and dine from separate dishes. The ordinary monthly food expenses of a household of five, a man his wife, two children, and one relative or dependant, living well but not carelessly, would be £1 to £1 12*s*. (Rs. 10-16).[1] Both men and women dress like Deccan Bráhmans. The chief peculiarity is that the women wear a nosering adorned with a bunch of small pearls. Some women wear gold bead and pearl wristlets, and other head ornaments shaped like the sacred *bel* leaf, and rub their faces with turmeric. They keep rich clothes in store

[1] These and other estimates of monthly cost of living are framed on the basis that the family has to buy retail the grain and other articles it uses. The actual cash payments of the bulk of the middle and lower orders who either grow grain or are wholly or partly paid in grain must therefore be considerably less than the estimates. The figures mentioned in the text are not more than rough estimates of the value of the articles which under ordinary circumstances the different classes of the people consume.

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for great occasions. A family of five spends about £4 (Rs. 40) a year on clothes. As a class Komtis are hardworking, forbearing, sober, thrifty, even-tempered, and orderly. Most of them are grocers, dealing in spices, salt, grain, butter, oil, molasses, and sugar. They also trade in cotton, hemp, and oil seeds. A few are money-changers and lenders, writers, and husbandmen. Their women, besides looking after the house, help their husbands both in the field and in the shop, and also grind and clean split pulse. Boys of ten or twelve and over help their fathers in their work. Those who have no capital serve as shopboys at £1 10*s.* to £2 (Rs. 15-20) a year, and in time either join their masters as partners or open new shops generally beginning by selling spices. Komtis complain that the railway has broken down their profits and made them poor. In spite of their complaints they are in easy circumstances, able to borrow at twelve per cent a year. They claim a higher position but rank with Vaishyas. They eat from Bráhmans only, and say that they are Bráhmans and have a right to perform the sixteen sacraments or *sanskárs* according to the Veds. Deccan Bráhmans do not admit their claim and say they are Shudras. The Komti trader rises early in the morning, opens his shop, and sits in it till late at night. The women, besides minding the house, help in the shop, and the children attend school. Komtis are a religious people, and worship the usual Bráhmanic gods and goddesses. Their family deities are Báláji, Kanyakadevi, Nagareshvar, Narsoba, Rájeshvar, and Virbhadra, all of whose chief shrines are in Telangan. All their ceremonies are conducted by Deshasth Bráhmans. They keep the usual Bráhmanic fasts and festivals and make pilgrimages to Benares, Násik, Pandharpur, and Tuljápur. Their goddess Kanika is or rather lives in a metal waterpot whose mouth is closed with a metal cup. In the waterpot are a betelnut and a piece of turmeric root, and the outside of the pot is marked with red and turmeric lines, and is stuck over with red rice. Each family should have one of such shrines of Kanika and worship her on the full-moons of *Mágh* or January-February, *Phálgun* or February-March, *Chaitra* or March-April, *Shrávan* or July-August, *Áshvin* or September-October, *Kártik* or October-November, and *Paush* or December-January. Those who have no Kanika jar in the house worship the god Virbhadra before beginning a marriage. In worshipping Virbhadra an earthen waterpot or *chatti* is divided into an upper and a lower half, and a piece of cloth is soaked in oil, twisted into a torch, lighted, and set in the lower half of the jar. The lower half is then placed in the upper half and set on the head of the mother of the boy or of the girl or of both in case neither family has a Kanika jar in their house. With male and female relations they go to the temple of the village god, bow, and return in the same way as they went carrying the jar with the lighted torch on their heads. They then begin the marriage ceremony. Their religious guide or *guru* is the Shankaráchárya Svámi and Bháskaráchárya a pupil of his is also now acknowledged as a *guru*. They have a separate teacher known as *Mokshguru* literally the Sin-freeing teacher who repeats verses to the penitent to ensure his salvation. The sin-freeing teacher

is by caste either a Bráhman or a Vaishya. If he is a Bráhman his disciples drink water in which his feet have been washed; if he is a Vaishya he pours a few drops of the water in which his feet have been washed on a pinch of cowdung ashes or *bhasm* which they eat. A teacher is generally succeeded by his eldest son. If a *guru* dies without heirs the leading Komtis of a town where at least one hundred family stocks are represented meet and choose a new teacher. The family god of some families is Nagareshvar or the city god a form of Mahádev who is found only in cities where there are Komtis of at least one hundred family stocks. His chief shrine is in the valley of the Káveri. Some Komti men wear the sacred thread, others wear the *ling*, and others wear both the *ling* and the thread. The *ling* is worn as a purifying or *diksha* rite. A Jangam or Lingáyat priest cannot claim a *ling*-wearing Komti as a Lingáyat. A *ling*-wearing father may ask a Jangam to invest his child with a *ling* immediately after birth, but this is done without any ceremony. The child can at any time give up wearing the *ling*. The son of a *ling*-wearing father is not bound to follow his father's practice. Lately in Sholápur a *ling*-wearing Komti died; a Jangam claimed his body, but the other thread-wearing Komtis took it and burnt it with Bráhmanic rites. So also Komtis assume the sacred thread without ceremony, even without calling a Bráhman. A father can present his son with a sacred thread at any time before the boy's wedding. When a Komti father girds his son with a sacred thread the boy goes begging, beginning at his sister's house, and asking his first alms from his sister's daughter. Before he leaves their house his sister and her husband pour water over the boy's hands. Among Komtis a man must marry his sister's daughter however ugly or deformed she may be. So strict is the rule that if the sister is young the brother must wait until the sister gets a daughter and the daughter grows old enough to marry him. It sometimes happens that the parties do not agree, and a caste meeting is called to settle the dispute. Under no circumstances can the girl be given away without the consent of the boy's parents. Among Komtis a woman pregnant with her first child is sent for her confinement to her parents' house. When the child is born a bellmetal plate is beaten, and the midwife sprinkles the babe with a handful of water. The mother and child are washed in warm water, the child's navel cord is cut, the child is bound in swaddling clothes and laid beside the mother on the cot, and an old shoe is laid under its pillow to ward off evil spirits. Word is sent to the father's family, who, if the child is a boy, distribute sugar among their relations. The house where the child is born is considered impure for ten days, and that no evil spirit may enter it, a couple of Deshasth Bráhmans are engaged to repeat verses every evening and are paid about a couple of rupees. Neighbouring Kunbi women, in the hope of getting a bodice or a robe, for ten days pour cold water in front of the house, or a water-carrier is employed to pour buckets full of water, and at the end of the ten days is given a turban. A flower girl hangs a flower garland to a peg near the outer door, and a Jingar pastes a paper and tinsel frame above the door. On the fifth

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or *pánchvi* day the mother's room is cowdunged, the cot is washed, and marked with lines of cement and redlead. The mother and child are bathed and laid on the washed cot. At lamplight, a square is traced in the mother's room with redpowder and in the square the grindstone or *páta* is laid. On the grindstone a turmeric and redpowder square is traced, and, in the square, is set a silver or gold embossed plate or *pratima* of the goddess Pánchvi. A little lower than the plate are set packets of betel leaves and five kinds of cooked wheat, dishes of biscuits and fruit, a lamp, and two cakes. Oil and a wick are put in the lamp and lighted, and on the cakes, cooked rice, pulse, and vegetables are laid. The midwife seats the mother beside her in front of the grindstone, and worships the goddess Pánchvi calling her to guard the child and its mother during the night. A washerwoman or *partin* is called, and as Komtis do not touch a washerwoman she is seated in an outer room, is given turmeric which she rubs on her face, and redpowder which she rubs on her brow, and is served with cooked food. The mother bows before her, and the washerwoman if she does not wish to eat the whole of the food, takes at least five mouthfuls and carries the rest to her home. The day ends with a feast. On the fifth day after a birth no married girl of the family is allowed to remain in the house. All are sent to their husband's or kept for the day and night at a neighbour's or near relation's. Any pregnant woman of the family is not allowed to remain in the house for twelve days after a birth. On the *satvi* or sixth the fifth day ceremony is repeated. On the tenth the whole house is cowdunged, the mother and child are bathed, and the cot is washed and marked with red and white lines, and the bath-water hole is filled, and five pounds or handfuls of rice wheat or *jvári* are laid in the midwife's lap, and she is paid five copper, silver, or gold coins. On the eleventh the whole of the father's house is cowdunged, sacred threads are changed, and a mixture of cowdung, cow's urine, water, curds, milk, and sugar are drunk by the whole household, and they and their whole family become pure. If the child is a girl she is named on the twelfth day and if a boy on the thirteenth. On the morning of the twelfth male and female relations and the midwife are called to the house. Each kinswoman brings a plate with a hooded cloak or *kunchi*, a bodice, a handful of wheat, and a betel packet. Seven elderly mothers among the guests have their faces and arms rubbed with turmeric and redpowder rubbed to their brow. In an outer room a cradle is hung to the rafters by ropes or chains, and clothes are spread in it. The mother is called and comes either carrying the child or followed by the midwife with the child in her arms, and takes her seat on a wooden stool near the cradle. Below the cradle a square is drawn and in the square five wheat flour cakes are placed on five flour dishes, five lamps, and five biscuits are placed one near each lamp. Oil and a wick are put on each lamp and they are touched with redpowder and lighted. Wet turmeric is handed to the mother who rubs it on her cheeks and rubs redpowder on her brow. Then each woman guest presents the mother with turmeric, daubs her brow with redpowder, and

touching the hem of the bodice with redpowder hands it to the mother and puts the hooded cloak or *kunchi* on the child. When the presenting is over the midwife brings a stone rolling-pin or *varvanta* and taking one of the hoods puts it on the stone and holding the hooded stone in her arms stands near the cradle. A second woman stands on the other side of the cradle facing the midwife. The midwife says, Take Gopál, and hands her the hooded rolling-pin, passing it over the cradle. The woman in taking the rolling-pin answers, Give Govind. She then passes the rolling-pin back under the cradle and says, Take Mádhav. The midwife in receiving the stone says, Give Krishna, and lays it in the cradle. The child is then taken from the mother's arm and treated in the same way as the rolling-pin. A song is sung by the women present and the plates of the women who brought presents are filled with sugar, betelnut, and baked *jvári* grains or *ghugris* which are also handed among children. Then all both men and women are feasted. The chief guest is the child's father, and the chief dish is gram cakes or *paranpolis*. Then money is given to the seven married women as well as to the Bráhmans who repeated verses during the last ten days. The child is shown to its father and the guests retire. After three months have passed the father's mother takes to the mother's house a present of betelnut, dry cocoa-kernel, *dig*, *godámbás* or sweet preserved mangoes, cloves, *patri* or mace, nutmeg, betelnut and leaves, bodices for the mother and the grandmother, and a hood for the child. She takes her seat with the grandmother in the mother's room. The mother with the child in her arms takes her seat on a wooden stool, and the father's mother presents the mother with turmeric and redpowder, throws rice over her and her child, and fills her lap with sweet smelling rice. She touches the hem of one of the two bodices and presents the bodice to her and makes over to her the plate of spices. The mother's mother is given turmeric and redpowder and presented with the other bodice. In return the mother's mother presents the father's mother with turmeric, redpowder, betel, and sugar or sweetmeats, and the father's mother goes home. Next day from the father's house kinswomen bring the mother and the mother's mother a present of a robe and bodice, and a hood, a small coat, and a cap for the child. The mother's lap is filled with a cocoanut, a handful of rice, dates, almonds, a betelnut, and turmeric root, and she is taken to the village temple, and, after the god has been presented with a copper and a second copper waved round his head, the mother is placed before him, and with a long bow retires and walks to her husband's. Three, five, or twelve months after this the boy's hair is clipped. On the hair-clipping day, on a low wooden stool set in an outer room of the house a bodicecloth is spread and the boy's maternal uncle sits on the cloth with the child on his lap. The barber clips off the hair and musicians play sweet music that the child may not weep. They leave top-knot and ear tufts, and the barber is given the bodicecloth and some wheat, and a dinner. The child is presented with new clothes and ornaments, and is taken to the village temple accompanied by music, and a packet of betel and

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a copper are presented to the god. The hair-cutting ends with a feast to relations friends and a few Bráhmans.

The thread-girding now forms part of the wedding. They say they used to have a separate thread-girding ceremony and gave it up because of its costliness, as the rule was that all the boy made by begging which was sometimes over £10 (Rs. 100) had to be increased fourfold and given to the priests. Others say they gave up a separate thread ceremony because it was degrading for them as merchants to beg. According to a third account the thread-girding was given up because they rode on bullocks. The Bráhmans said they must give up either the sacred thread-girding or the bullock-riding. They preferred to give up the sacred thread ceremony. Among Komtis girls are married between seven and ten and always before they come of age; boys are married between ten and fifteen. The child's marriage occupies the parent's thoughts from its earliest days. In families who have a young daughter the women, in consultation with the men, fix on some boy as a good match for the girl and either the girl's father or other near male relations are sent to the boy's house to see if they are willing to take the girl in marriage. The girl's relations do not go straight to the boy's house. They go to a neighbour and ask the people if their neighbours think of marrying their boy. The neighbour goes to the boy's, tells them that people with a marriageable daughter have come to his house, and ask if the boy's parents wish to get a wife for their son. The boy's father asks what is the stranger's name, his home, his calling, and how he is off. If he thinks the answers promising he asks the neighbour to bring his guest to his house to see the boy. The guest comes and is seated on a carpet in the house. The boy is called by his father, and either stands before them or sits beside his father. The neighbour, on behalf of the guest who sits quiet, asks the boy several questions What school he is at and what he learns, and makes him write, read a little, and cast some accounts. The girl's father retires to the neighbour's house where he waits till the neighbour brings word that the boy's father is anxious to see the girl. The girl's father thanks the neighbour for the trouble he has taken and goes home. The girl's father tells his house people that the boy is a good-looking youth fair, strong, and intelligent, that he reads and writes well, and that the boy's people are coming to see the girl. About a week after the boy's father, with a relation or two, goes to a house near the girl's and sends word by his host to the girl's father that the boy's relations have come and wish to see the girl. Either the girl's father or some one from his house goes to the neighbour and brings the boy's relations to the girl's. They are seated on a carpet and the girl is called by her father, and the neighbour asks her what her name is, her mother's name, how many brothers and sisters she has, makes her walk a little in front of them, and, when she has gone a little way off, calls her gently by her name to see if she is quick of hearing. Then if the girl is under seven she is stripped, if she is ten or more, her bodice is taken off and the hair on her back is examined for if the hair grows in the form of a snake or *gom* the boy's father will die within a year of the wedding. When they have seen the girl they leave,

saying they will let the girl's father know their intentions. After consulting the people of their house and other relations, the boy's father sends word in a week or so they will come to settle the marriage dates. On the day fixed the boy's maternal uncle is sent for, and with the boy's father and some elderly married women, goes to the girl's house taking a plate with a robe and bodice, redpowder, and a packet of sugar cakes. At the girl's the men are seated outside and the women go into the house. The girl's family priest who has by this time come, sits near the men. The two fathers hand the priest the boy's and girl's horoscopes and he examines them. If the horoscopes agree each of the fathers gives the priest a handful of betelnuts and a half-*anna*, and the priest calls the girl. When the girl comes, she takes her seat near the priest, and the boy's father touches the girl's brow with redpowder and hands her the robe and bodice. She goes into the house and puts on the clothes and comes and takes her seat as before near the priest. The boy's father hands her the packet of sugar cakes, and she bows first before the priest, then before the boy's father, and then to the rest of the guests. She walks into the house followed by the boy's maternal uncle, who asks the woman who came from the boy's house if she has seen the girl. The woman looks closely at the girl and says, She looks a nice good girl who is certain to manage her husband's house well. The girl's mother then presents the woman with a handful of betelnuts and she and the boy's father and uncle withdraw. Next day the girl's father and maternal uncle go to the boy's house to fix the marriage dates. When they are seated, the boy's father tells the neighbour, who serves as go-between, to ask the girl's father how much he will give in cash or *hunda*, how much in clothes or *karni*, and how much in metal vessels. The girl's father is taken outside and the neighbour tells him the boy's father wishes that his son should have £50 (Rs. 500) in money and as much in clothes. The girl's father says he cannot afford to give so much, but is willing to give £10 (Rs. 100) for each. The boy's father is told by the go-between that the girl's father will give £15 (Rs. 150) in cash and the same in clothes. The boy's father says No, the girl's father must give at least £40 (Rs. 400) under both heads. The girl's father says, I wish I could but am too poor. I will give £30 (Rs. 300) in all, if the boy's father does not agree to this I must put off my daughter's wedding. When the boy's father hears that the girl's father will give no more than £30 (Rs 300) he comes to terms, and agrees to take £30 (Rs. 300), £15 (Rs. 150) in cash and £15 (Rs. 150) in clothes. The girl's father is told that the boy's father agrees to the terms, and he is called in and takes his seat as before. An elder calls on some one to bring a paper and pen and draw up a list. If the families and parents do not belong to the same village the question arises where the wedding is to be held. After some talk it is generally settled that the boy's party should go to the girl's village. Then the list is made out. At the top of the list comes the name of the family god, the names of the boy's and girl's fathers, their villages and the list of articles to be presented to the girl and her parents and relations. The ornaments generally include for the hair five gold

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flowers or *phuls*, two gold tassel cups or *gondás*, *chandrakors* or gold half moons, *kevdás*, *belpáns* or gold *bel* leaf and *rákhdis*; for the ears *bális* or earrings; for the nose a *nath*; for the neck *saris*, necklaces of *putlis* and *jaremáls*; for the wrists *pátlis* and *kánkans*; for the ankles *sánkhlis* or chains, *válás*, and *painjans*. The clothes include a silk robe or *sádi*, ten small robes or *chirdis*, a gold-bordered bodice, a turban, a *shela* or shouldercloth, and a bodice and robe for the girl's mother and bodices for near relations. The number of feasts to be given to the girl's relations are generally two. They are entered in the list and the following presents which the girl's father has to give the boy, and the boy's parents and relations to the boy's father: £15 (Rs. 150) in cash, two turbans, a waistcloth, a gold-bordered silk waistcloth, a broadcloth coat, a turban, and shouldercloth, to his mother a robe and bodice, and bodices to female relations. Three feasts are entered to be given by the girl's parents to the boy's parents and relations. The list containing the girl's presents is signed by the boy's father and handed to the girl's, and the list with the boy's presents is signed by the girl's father and handed to the boy's. Betel is served and the meeting is over. At both houses stores of ornaments, clothes, supplies of grain, butter, sugar, betelnuts, and spices are laid in and a wedding booth is built. If the relations live in another village cards are sent to them, asking them to the marriage of their child at the place and time fixed. Not every one that is asked comes. Those who come arrive a day or two before the marriage. If the marriage is to take place on a Sunday, the guests come on Friday evening. No special dish is prepared for that evening, but instead of *jvári* cakes they get wheat cakes or *polis*. If the boy's relations go to the girl's village for the marriage, they do not go straight to the village, but, halting two or three miles off, send word to the girl's father that the boy and his relations have come and have halted. The girl's father with music and kinspeople brings them to the village, and settles them in a lodging which he has hired for them. The day before the wedding from both houses a married girl, taking a plate with gram flour, turmeric, redpowder, and oil, goes to the houses of several married women whose husbands are alive, called *tel-savásins*, lays a little gram flour, turmeric, and redpowder, and pours a little oil on the threshold, and walking into the house and setting the plate before the woman to be asked, says 'To-day a feast of married women is held at our house. Be pleased to come.' The woman who is asked takes a pinch of the gram flour, turmeric, and redpowder out of the plate, to show she accepts the invitation, and the girl goes to another house. In this way she asks five married women. At the other houses she does not present the oil and turmeric or *tilkiska*, but simply powders the doorway, and, going into the house, asks them to come for the feast. After going to all the houses she returns home. This is done both at the bride's and at the bridegroom's houses. The Bráhman priest, the astrologer, and other Bráhmans come and are seated on mats or blankets. Then either in the marriage hall or on the house verandah four stools are set, three in a line and the fourth for the

priest close by at right angles to the three. The father comes dressed in a silk waistcloth and with a shawl either thrown round his shoulders or tucked under his right arm. The mother comes in a rich silk robe and bodice, and the child in the usual cotton clothes, and they seat themselves on the three stools, the father next the priest, the mother on the father's right, and the boy or girl beyond her. The priest touches their brows with redpowder and repeats verses. Then in the name of, that is as a shrine for, Varun the water god a brass waterpot or *kalash* is filled with cold water, and in it are dropped a copper coin, some rice and a betelnut, five betel leaves are spread on the top, sandal lines are drawn on the outside, and flowers and rice, sugar, five packets of betelnuts and leaves, and a copper coin are laid before it. Then in the name of Ganpati, that is as a shrine for Ganpati, the priest takes a leaf plate, lays in the middle of it about a pound of rice, and sets a betelnut on the rice, and lays before it flowers rice and sandal. In front of the betelnut are laid a dry cocoa-kernel filled with molasses or *gulkhobre,* five betel packets, and eleven coppers. After the worship is over, the astrologer takes away the betelnut Ganpati and the priest takes away the waterpot Varun. Then a potter or Khumbhár comes bringing about twenty-six earthen pots all white-washed and marked with red lines, of which six are lids or *yelnis* properly *velnis*. He places the twenty pots and five of the covers under a cover in a corner, and he places a pot and a cover near where the boy and his parents are sitting. The priest takes a new winnowing fan and places in it the earthen pot which was set near the boy and his parents. In the pot he places the betelnut and a piece of turmeric root rolled round with thread, and on the fan near the pot are laid a new bodice and robe, a cocoanut, and nine betel packets, and four copper coins are laid before the fan and worshipped. The hems of the mother's robe and of the father's shawl are knotted together, they rise from their seats, the father takes the earthen pot in his hands and the mother the fan, and they lay them near the family gods. A lighted brass lamp is set close by and fed with oil. The girl's maternal uncle unties the knot in the father's and mother's clothes, and they go and sit as before near the family priest. The five married women now go to the girl's parents and are seated on wooden stools. The girl's mother offers them turmeric and red-powder and the lap of each is filled with wheat or rice, a betel-nut, and a copper coin. This ends the worship and the priest retires. Then two handmills are washed and rubbed with turmeric and redpowder. Round the neck of each of the grindstones a turmeric root and a few grains of rice are tied in a piece of cloth. Turmeric is put in one of the mills, ground into powder, and taken in a brass dish mixed with oil and wetted with cold water, and rubbed on the girl except on her head. Then the girl and her father and mother are made to stand in a line on wooden stools at one corner of the marriage hall and five waterpots are set round them and a thread is passed five turns round the pots. The five married women then bathe the girl and her parents and they go into the house. Some wet turmeric is put into a brass cup, and set in a plate along with

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a handful of *chikni* betelnut, and, with male and female relations and music, is taken to the boy's. As part of the procession two married women carry on their heads two copper waterpots or *ghágars* whitewashed, marked with red lines, and filled with cold water. At the boy's house they are seated on a carpet in the marriage hall, and the boy comes out and sits on a low wooden stool, and the turmeric powder brought by the girl's relations is rubbed on his body either by his sister or by the five married women or *savásins.* If a rupee is dropped in each of the waterpots brought by the girl's relations, the women who brought the pots on their heads keep the rupee and make over the pots to the boy's relations. If instead of a rupee, only two bodices are given, the pots are taken back with the bodices, after the water is poured out. The boy and his father and mother are bathed as at the girl's, and they go into the house and dress. When the bath is over, the girl's relations retire. The five married women and the guests all dine. When dinner is over, the girl's relations and friends start, accompanied by the family priest, to ask guests for the marriage. They first go to the village temple, and setting a few grains of rice mixed with redpowder, a copper, and a betelnut before the god ask him to attend the marriage. They then go to the houses of relations. When they enter a house, they call the house owner by name, and, when he comes, the family priest gives some grains out of the rice cup into his hands and he stands with joined hands, while the girl's father also with joined hands asks him to his house for the god-pleasing, and boundary worship, and for his daughter's marriage. The head of the house, whether he means to come or not, says *Bare,* Very good. When they have asked all the guests they return home. The same is done at both the bride's and the bridegroom's. Then the women, accompanied by the priest's wife, go round asking the women guests and with the same forms as the men. About lamplight time from the girl's house word is sent to the men and women guests that everything is ready for starting. When the guests come both men and women go in procession with the priest, his wife, and music to ask the god. They first go to the boy's house, and, standing at some distance, send word to the boy's party that the girl's father is waiting for them; the boy's party if they have not already started, start now, and, meeting the girl's party, both go to the village temple, lay red rice, a betelnut, and copper coins before the god, make a bow, and retire, the boy's party to the boy's house and the girl's party to the girl's house. About nine at night the girl's male and female relations, accompanied by their family priest and music, with a plate containing a turban, a waistcloth, flower garlands and a nosegay, a cocoanut, a little sugar and honey, a pot full of water, betelnut and leaves, cash and sandal and redpowder, go to some house or temple where there is a large empty space, and send a horse with music to the boy's house. The boy's father, taking betelnut, leaves, and cash seats the boy on horseback, and, with relations and friends, goes to the place where the girl's relations are assembled. The boy is first seated in the midst of the assembly and the other guests take their

seats. Then the boy and the boy's priest move to where the girl's priest is seated. The girl's priest calls to the girl's parents, and the girl's father sits in front of the boy and the girl's mother stands to the left of her husband. The girl's father unwinds a couple of turns of his own turban, and hangs it round his neck, letting the gold end fall down his back. A pinch of rice is laid on the carpet before him and a betelnut is set on the rice, and the father worships it. Then a plate is laid before the boy, who puts his feet in the plate and the girl's mother pours water over his feet and the girl's father washes them. Then the girl's father pours milk, curds, honey, sugar and butter over the boy's feet, the mother pours water, the father rubs them, and the girl's mother wipes them. The girl's mother traces a square with redpowder round the boy's feet and makes a round dot or *thipka* in the middle of the square. The girl's father rubs sandal on the boy's brow, worships him as the god Náráyan, and gives him a rich waistcloth and turban to wear, throws flower garlands round his neck, sets a bunch of flowers in his turban so that they fall over his right cheek, offers him a pinch of sugar which he eats, and gives him the cash allowance or *hunda*. Then the girl's parents retire. The girl's and boy's father or their near relations distribute money among Bráhmans and betel packets are handed both among male and female relations. If the boy's mother has come, her lap is filled by the girl's mother with rice and a cocoanut, and the other women are given half a dry cocoa-kernel filled with molasses. This is repeated by the boy's mother, and again the women guests are given dry cocoa-kernel and molasses. All prepare to start. Fireworks are let off, they return to their homes, and the day's ceremony is over. On the morning of the marriage day the boy's father and mother, with kinspeople, friends, and music, taking with them a bodice and robe, rice, dry cocoa-kernel, turmeric roots, almonds, betelnuts, and dry dates, silver anklets, gold wristlets, and a necklace or *sari*, go to the girl's house, and are seated in the marriage hall. The boy's priest asks the girl's priest to bring the girl. When the girl comes, she is seated next to her own family priest. The boy's father folds his turban round his neck letting the gold border fall down his back, sets a betelnut on a pinch of rice, and touching his eyelids with water worships the betelnut. The boy's father touches the girl's brow with redpowder and presents her with a robe and bodice, and she goes into the house, puts them on without passing the end of the robe back between her feet, comes out, and takes her seat. A goldsmith comes and decks the girl with ornaments and the boy's father fills her lap with cocoanut, dry dates, almonds, and betelnuts, and the girl walks into the house. Betel is served and the ceremony is over. When the boy's father returns home, the girl's brother and other relations with music go to the boy's. The girl's sister carries in her hands a plate with two lighted lamps in it, and her brother carries a second plate with flower garlands. When they reach the boy's house, they are seated on carpets in the marriage hall The boy is called, comes dressed, and takes his seat before them on a wooden stool. The girl's brother throws the flower garland round

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the boy's neck and sets a bunch of flowers in his turban. He is then offered a cup of sugared milk. After drinking the milk he starts on horseback for the girls' with a band of kinspeople and music. The boy's sister, who is called the *karavli* or best maid, walks behind the horse carrying a lighted brass lamp, whose wick is made of black cotton cloth and not like ordinary lamp wicks of cotton. The procession halts in front of the village temple, when the boy alights, and placing a copper and a packet of betelnut and leaves before the god, goes round the temple once, remounts, and the procession goes on. When it reaches the girl's house the girl's brother asks the bridegroom to alight, and he stands facing the door. The girl's mother takes a handful of cooked rice mixed with curds, waves it round the boy's head, and throws it to the boy's right. A servant from the girl's house takes a cocoanut and waving it round his head dashes it in pieces, and throws it to the boy's right and left. Then the girl's mother takes a copper waterpot marked with cement and red lines, fills it with cold water, pours a little of the water on the boy's feet, rubs some on his eyes, and throws the rest on one side. The boy's relations throw a robe over the pot and the girl's mother takes the robe. The boy walks into the marriage hall and stands till the girl's brother asks him to sit on the carpet. Learned Bráhmans and the clerk and headman of the village are sent for. Meanwhile the girl's father asks the boy to take off his turban, coat, and shouldercloth. When he has done this, the girl's father presents the boy with a rich silk gold-bordered waistcloth. The boy puts it on and sits on a low wooden stool. The priest goes into the house and brings out the girl who is dressed in a rich cotton robe and bodice and loaded with gold silver and pearl ornaments, and seats her on a low wooden stool on the boy's left. Then the priests of both houses sit near, and one of them, taking a sacred thread, repeats verses over it, and hands it to the boy who puts it over his left shoulder so as to fall on his right side. The boy and girl are then seated close to each other on low wooden stools on the earth altar, which is one span high and nine spans square having nine steps behind each step shorter than the step below it. On the top step a ball of earth is laid and in the ball a mango twig is stuck; and before the twig and the ball turmeric and redpowder are laid. Five bamboo or *kalak* sticks are set round the altar and four more on the top of it, and five millet stalks or *kadba* bundles are spread over it. Five plantain stems are tied to the five bamboo posts and three to the right of the altar. Three rows of five earthen pots and three covers in each row, are made to the right of the altar and two ranges of five pots each to the left with rice in all five rows. The girl's priest asks the girl's mother to bring fire from the house, and either she or some other married woman brings fire on a plate covered with a bunch of mango twigs and gives it to the priest. The priest gives her a redpowder box, and, she, touching her brow with the powder, takes away the plate. The sacred fire is lit on the altar and the boy feeds it with clarified butter the girl touching his arm. Rice is cooked in a small metal pot over the fire, and the boy and girl leave their seats and go

and sit as before in the marriage hall on the carpet. A little cooked rice, curds, and honey are put on the boy's and girl's right hands, and they sip them. This ceremony is called *madhupark* or the honey sipping. Their hands and mouths are washed, and the boy's father presents the girl with the ear ornaments called *bális*, necklaces or *thushis*; bracelets called *kákans* and *válás*, and anklets called *paijans*. She is given a rich gold-bordered robe, and she and the boy are made to stand opposite one another on the altar, with betel packets in their joined hands, and a cloth held between them with a red central square lucky cross or *nandi*. The boy and girl stand touching the cloth with the tips of their fingers, and keeping their eyes fixed on the red lucky cross or *nandi*. Coloured rice is handed to guests and the priests begin chanting verses. As soon as the last verse is over, the guests throw rice over the couple, and they are husband and wife and the music ceases. The boy and girl are seated on the low wooden stools on which they were standing. Five castemen belonging to different family stocks or *gotras* from the boy and the boy's maternal uncle, and the girl's father and maternal uncle, are called and take their seats round the boy and girl. They hold a cotton thread in their thumb joints pass the thread five times round and again four times holding the thread a little below the thumb joints. The thread is cut in two laid in a metal plate, and worshipped by the boy and girl with curds, milk, honey, sugar, and butter. A copper coin, two turmeric roots called *kombs* or *gaddás*, and two betelnuts are put over the threads and the two threads are taken and the thread of five strands along with a turmeric root is tied by the Bráhman to the boy's right wrist and the thread of four strands round the girl's left wrist with the other turmeric root. These are called *viváh kankans* or wedding bracelets. Money from both houses is gathered and handed among Bráhmans each of whom gets 1½*d.* to 1*s.* (1-8 *as.*) and other beggars from ⅜*d.* to ¾*d.* (¼-½ *a.*). After the money has been handed, the boy and girl take their seats on the carpet in the marriage hall. The boy and girl put on the clothes they were dressed in before the marriage, and amuse themselves by rubbing each other's faces with wet turmeric. They are then given betel-leaf rolls or *surlis*. The boy catches one end of the rolled leaf in his teeth and the girl bites off the other end. The girl in her turn catches one end of the rolled leaf in her teeth and the boy bites it off. In like manner dry cocoa-kernel or *kátli*, and cloves are bitten. Then a few girls side with the girl and a few boys with the boy and play games of odds and evens or *ekibeki*. The boy holds a betelnut in his closed hands and the girl tries to take it from him, and the girl is given a betelnut which she holds fast in both her hands and the boy is told to take it from her. If the boy succeeds it is well, if not he is laughed at. The guests, including the boy's parents and relations, are given a handful of betelnuts and leaves and retire. The five men of five different family stocks and the five married women or *telsavásins*, and male and female relations are feasted at both houses. When the guests begin to dine, the hems of the parents' clothes are tied together. The father takes a

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metal pot with clarified butter in it and goes pouring it in an unbroken line round the diners. Some Komtis instead of pouring butter, pour water and present the butter to the priest, with uncooked rice or *shidha*. In the presence of the guests the boy and girl dine from the same plate, and at times feed one another. After they and the guests have dined packets of betelnut are handed round. The boy is taken on horseback to his house by the girl's relations, the horse is left there, and the girl's relations return. This closes the marriage day. On the morning of the second day the girl's father and his priest, taking some boys with them and a silver cup containing red rice and a rupee, go to the boy's house with music. They are seated in the marriage hall on a carpet and the boy's father sends for his relations. When they have come and taken their seats, the girl's father taking wet redpowder daubs the brows of the boy's father's priests or *mahájans*, and of the other guests. A few grains of red rice from the silver cup and the rupee are given to the boy's father, and the cup is passed round, each guest taking out of it a couple or so of rice grains. When the cup has passed all round, the guests retire, including the girl's father who returns to his own house. Women from the girl's house start accompanied by music, taking with them the metal waterpot, a dish, five brass boxes holding red and scented powders, a foot-cleaner or *vajri*, half a cocoa-kernel, and a bodice, and a high wooden stool. When they are seated they place the wooden stool near them and the boy is called and seated on it. The girl's mother takes a plate and holding the boy's feet over it, pours water over them, rubs them with the metal foot-cleaner, and wipes them dry with a bodice-cloth. The boy then retires. His mother is called and served in the same way as the boy, and she too in her turn retires. Then the girl's mother returns to her house, taking with her the boy's mother and his other kinswomen. The guests are seated in the marriage hall and the boy and girl are seated near them, and they play together rubbing turmeric and scented powders called *haladutne* on one another's faces. An invitation to dinner is sent to the boy's father, and he comes in company with those who have received red rice grains from the girl's father. When they come they are feasted and presented with betel and flowers; sweet smelling oil is rubbed on their hands, and redpowder is sprinkled over their bodies. A woman from the girl's house goes to invite women guests and returns with them. The boy and girl are seated on low wooden stools in the presence of the women guests, who dine and each party in turn sing bantering verses. The boy and girl feed one another at intervals. The inside is cut out of a cake and some of the bride's kinswomen, without letting her know, drops the rim round the boy's mother's nock either from behind or while she is serving cakes to the guests. If the boy's mother is a quiet woman, she sets the cake on the ground, if she is playful she takes it in her hands, and, leaving her seat, goes and drops it over the head of some one of the girl's relations. This feast lasts for over two hours. After dinner they are served with betel in the same way as the men after their dinner and retire with the boy. In the evening comes the *rukhvat* or boys'

feast when the girl's relations with music bring on servants' and kinswomen's heads, metal plates filled with sweetmeats, toys, birds, and fruit, and a high paper stoo or *chaurang* with paper cups fastened to it, holding sweetmeats, and, on the middle of the stool, a little stick with gold plumes and flowers. They leave these in the boy's house and retire. On the third day comes the *sáda* or robe ceremony. In the early morning, the girl's father asks the boy's father to bring his kinspeople and friends for the *sáda* or robe ceremony. When they come they are seated in the marriage hall, and the boy and girl play with turmeric and sweet smelling powders. They are then made to stand on low wooden stools in a corner of the marriage hall, five waterpots are set round them, and filled with hot water and redpowder. The five married women pour on the couple water from the five pots and the boy and girl are given dry cocoa-kernel to chew, which they throw on one another after they have chewed. Hot water is brought in a bathing tub and the boy and girl are bathed, rubbed, and presented with new clothes. Then the boy's father and other near relations stand and are bathed by the girl's mother, and after their bathing is over the girl's mother bathes her own kinswomen. The girl's parents are then bathed by the women of the house, and they, along with the boy and girl and the boy's parents, sit on low wooden stools in the veranda with their priests and other Bráhmans. The girl's father presents the boy with a new dress, and the girl's mother and father, taking their daughter's right hand by the wrist, place it in the boy's hands, telling him to centre his love in her and to treat her kindly. The boy clasps the girl's hand in his and promises to treat her well. The girl is then in like manner made over to the boy's parents, who present her with some head ornaments called *nág gondás* or *venicha sáj*. The boy's mother and near kinswomen are presented with bodices. Then the boy, seating the bride before him, mounts a horse, and, accompanied by kinspeople, goes to the village temple and from the temple to his house. Before they enter the house a cocoanut is waved round their heads and dashed to pieces. The boy and the girl are seated on a carpet in the house near each other, the girl to the left of the boy. The boy's priest makes a woman's face of wheat dough and sticks the back part of it on to a metal pot, or he sticks dough on to a metal pot and cuts a female face in the dough and covers the pot with a robe and bodice, and decks the face with a married woman's head and neck ornaments. He heaps rice in front of the face and hides the neck ornament called *vajratika* in the rice. The face is worshipped as the goddess Lakshmi. Before her are placed red and other powders, rice, betel, sugar, and 6*d.* to 10*s.* (Rs.¼-5) in cash, and, with a low bow, the boy and girl and the boy's parents leave their seats. The boy's father asks the boy what he has brought with him, he answers, the goddess Lakshmi. The girl is asked how she came; she answers, With gold and silver footprints bringing happiness, joy, and plenty to my husband's home. The girl is then told to see if there is anything in the heap of rice. She searches and says, Behold, I have brought wealth, and takes out the gold ornament. She shows it to the people. They ask what

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it is and she answers a gold necklace. They tell her to bind it round her neck and with the necklace to bind round her neck long life, happiness, and children. She puts on the necklace saying *Tathástu,* So be it. The boy and girl go before each person present, bow before them, and ask their blessing. Some do not allow them to bow down, some speak kind words, and others, especially the girl's kinswomen, sad at parting with her clasp her in their arms, weep, and shower blessings on her. The boy and girl return on horseback to the girl's. A cot is laid in the marriage hall and spread with a carpet. On the carpet are laid in a line twenty-six betel packets each packet holding thirteen leaves, thirteen betelnuts, and a pinch of turmeric. On the thirteenth and the fourteenth packets is laid a ball of wet turmeric. The boy and the girl sit on the cot in front of them, and, taking a piece of cotton thread about twenty feet long, fold it in a hank a foot and a half long, knot it thirteen times, lay two balls of turmeric in the middle of it, and offer it sandal paste, rice grains, and flowers. This thread is called the *mujumdora.* Then the two wedding wristlets or *kákans* to which the turmeric roots are tied are taken off and laid near the *mujumdora.* Two small pieces of palm or *tád* leaf and five black glass beads are laid on each of the twenty-six betel packets and worshipped with sandal and rice. The boy's priest ties the *mujumdora* to the girl's right wrist, and, so long as her wedded life lasts, it remains on her wrist, and is renewed on every *Sankránt* in January. The boy and girl then leave their seats and the twenty-six betel packets, the turmeric powder, the *tád* leaves, and the black glass beads are sent to families of different family stocks, who hold it lucky and send it round to the members of their family stock. If there are not so many families in one village the betel and beads remain in the girl's house. The boy and girl go and stand on the altar, and worship the altar and the piles of earthen pots; the girl's brother presents the boy with a robe and pulls the boy by his shouldercloth, who takes hold of a bundle of millet stalks and jumps down from the altar. The maternal uncles of the boy and girl take them on their shoulders and dance and throw redpowder on one another. This is called *dhendánáchavine* or the war-dance. When the dance is over the boy and girl are again seated on the altar. Then the girl comes down from the altar, and, sitting on horseback along with the boy, goes to the boy's house. The girl is given one or two kinds of sweet dishes called *kánavlás* and *shingadás,* and distributes them among her friends and relations. When they reach the boy's house his mother takes the girl by her hand and leads her over the whole house showing the stores and other rooms where pots, grain, oil, and ornaments are kept, stating, at the same time, what each pot or box contains. When this is over the boy's and girl's parents each at their own house bow out the guardian of the marriage hall and the other marriage gods by throwing red rice over them. The winnowing fan is given to the priest, and the boy's parents feast the girl's parents and her other relations. The girl's father is given a rupee and some rice, and they go to the boy's house where a feast is held. After they have dined and dressed red colour is prepared and sprinkled on both the men and women guests and they return to

their homes. This finishes the marriage ceremony. About a couple of months after, on a lucky day, the boy and girl are presented with wood and metal toys. These toys are brought with music to the boy's and girl's houses by the kinswomen of the people who give them. At the toy-giving time the boy is also presented with a turban, and the girl with a robe and bodice. Their marriage expenses cost a boy's father £100 to £150 (Rs. 1000-1500) and the girl's father £50 to £60 (Rs. 500-600).

When a girl comes of age a woman takes her to her parent's house. Then with her parents, relations, and friends she goes to her husband's house with music, and a plate filled with turmeric and red powders, rice, betelnut and leaves, nutmeg, mace, cloves, and cardamoms, a bodice and robe, and a chaplet of flowers or *jálidánda.* When they reach the boy's house they are seated. The girl is seated on a low wooden stool, and the boy's mother, from a distance, throws on her wet turmeric and redpowder which the girl rubs on her cheeks and brow and offers to other married women present, who rub it on their cheeks and brows. The boy's mother lays before the girl a robe and bodice, and the girl goes into some room, and puts them on and again takes her seat. She ties the chaplet of flowers to her brow, and holds in her right hand a sandalwood doll which has a baby doll in its arms. The girl's lap is filled with about half a pound of rice, betelnuts, almonds, dry dates, and dry cocoa-kernel, and she is given a packet of betel and spices to chew. Other women are offered betel packets, and the girl's mother and kinswomen go and return with plates full of sweetmeats to the boy's house. At the boy's the girl is seated on a low wooden stool in a wooden frame. The guests take their seats and betel is served to them. The girl rubs her palms with wet turmeric, and, without looking behind, plants them on the wall. The guests all retire. The girl's mother cooks at her house rice, pulse, pickles, wafer biscuits, sugared milk, and sweetmeats, and putting on silk woollen or fresh washed cotton clothes takes the dishes on the heads of married women to the boy's house. At the boy's the girl's mother and kinswomen serve these dishes to the boy's family and their near relations and friends offer them betel and retire. At night, except that the girl sleeps on a carpet or blanket apart from the other members of the family, nothing special is done. On the second morning the girl's mother goes to the boy's with sweet milk, wafer biscuits and pickles, and a fresh flower chaplet or *jálidanda,* turmeric, redpowder, almonds, dry dates, rice, cocoa-kernel, and music. When she reaches the boy's, she calls the girl and seating her in the wooden frame presents her with the three dishes, which she eats with one or two children from the house. When she has eaten the dishes, the girl washes her hands and mouth and sits in the frame. She is given turmeric and red powders, and the flower brow-chaplet, and her lap is filled. The girl ties her old chaplet to the doll's brow and fills her lap and rubs turmeric and red powder on her cheeks and brow. The mother retires without music and the players go to their homes. On the third day the second day ceremony is repeated. On the morning of the fourth day a plantain stem is tied to each of the four posts of the wooden frame, the girl

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and her doll are bathed in the morning early by the boy's kinswomen, and she is dressed in a new robe and bodice. The girl's mother father and kinspeople bring to the boy's, with music, a turban, robe, bodice, rice, five specimens of fruit, five turmeric roots, redpowder, five betelnuts, five dry dates, and almonds. The boy and girl are seated in the frame on low wooden stools, and the boy's mother taking rice and fruit fills the laps of the girl and of her relations. The girl's mother, going in front of the boy and girl, throws rice over their heads and the musicians play. The girl's father, touching the hem of the turban with redpowder, gives it into the boy's hands. He rolls it round his head, and the girl's mother, touching the hems of the robe and bodice with vermilion, presents them to the girl who retires, puts them on, and again takes her seat. The mother throws flower garlands round the boy's neck, sets a bunch of flowers in his turban, and tying the flower chaplet round the girl's brow fills her lap with fruit. A cocoanut is given to the boy and he lays it in the girl's lap. The guests retire. A few Bráhmans and men and women guests are feasted. On the fifth day a few Bráhmans are asked to kindle the sacrificial fire and to dine at the boy's house. When the Bráhmans come the boy and girl bathe and sit on low wooden stools, and the sacred fire is lit the Bráhmans and priests repeating verses. When the verses are over the boy and girl are seated near each other on low wooden stools, and their bodies are rubbed with sweet smelling oils and powders, and they are bathed with hot water. Then they are dried and dress in their usual clothes. Then the girl's parents and kinspeople arrive with music, bringing a plate with a turban and a pair of waistcloths, a bodice, and a robe and flowers, including garlands, chaplets, a nosegay, fruit, turmeric and redpowders, dates, and almonds and rice. The men sit in the veranda with the plate before them, and the women go into the house. The boy and girl are called and they sit near each other in the middle of the assembly. The girl's father takes a few grains of rice from the plate, sticks them on the boy's and girl's brows, and throws them over their heads. The girl is handed a little turmeric and redpowder. She rubs the turmeric between her eyebrows and the redpowder a little above in the middle of her brow. The girl's father gives the boy a waistcloth which he puts on, and a turban which the boy rolls round his head. The girl is given a robe and bodice and she retires, puts them on, and again seats herself. A flower garland is thrown round the boy's neck, a nosegay is given in his hands, a bunch of flowers is hung from his turban, and the chaplet of flowers is tied round the girl's brow and her lap is filled. He hands the boy a cocoanut, which he lays in the girl's lap. Then, with a party of kinspeople, the boy and girl go and bow before the village god. The musicians walk first, behind them comes the boy on whose right and left walk two men holding state umbrellas over his head, and a few kinsmen follow. A few paces behind them, also with two umbrellas held over her, timidly walks the young girl partly hiding her face. From the village temple they go to the girl's, and bow before her family gods and the elders of the house. They are given a feast and return to the boy's where a second feast is held. At this feast the

girl serves a few of her caste people with butter, and, after they have dined, retires with a packet of betelnut and leaves. About eight at night the girl's relations go to the boy's house with a cot, bedding, pillows, a white sheet, a quilt, and a plate with spice boxes and bags and flowers.[1] On reaching the boy's, the women are seated on carpets, and the cot is laid and bedding is spread in the room prepared for the couple. The boy's sister calls to him and he comes with a turban on his head. A low wooden stool is set near the cot and the boy is seated on the stool. The washing pot or *tast* is placed in front of the boy and he holds his feet over it. The girl comes near, pours water over his feet, and rubs them with the foot scraper or *vajri*, dries them, marks his brow with redpowder, and sticks rice over the powder. She throws flower garlands round his neck, hands him a nosegay, and offers him sweet milk. He sips a little and sets it on the ground, and afterwards offers it to his wife when they are left alone. She offers him a betel packet, the women withdraw and the boy shuts the door. For some time, often for hours after, the pair are not left in quiet, young married women and children knocking at the door and telling them to open. Next day the boy and girl are taken to the girl's house, a feast is held, and the boy is presented with a waistcloth. Every day from the fourth to the sixteenth a song is sung especially by the priest's wife in the hearing of the girl. In the third month of a woman's first pregnancy comes the hidden bodice or *chorcholi* when the girl's mother rubs her arms with sandal, her cheeks with turmeric, and her brow with redpowder, and presents her with a new green bodice which she puts on. This is done stealthily without telling even the women of the house, so that it may not be noised abroad that the girl is pregnant. She is then treated to a sweet dish. In the fifth month of her pregnancy the ceremony is repeated at the boy's house but this time she is openly presented with a green bodice, new glass bangles are put on her wrists, and a feast is held to which near married kinswomen are called. In the seventh month of her pregnancy the ceremony is repeated for the third time. On this occasion she is presented with a new robe bodice and bangles, and with music and in the company of a few near kinswomen goes to the temple of the village god, makes a low bow, and returns home. On her return home a grand feast is given to both kinsmen and kinswomen. From the next day till the ninth month the girl is feasted by turns by both her mother's and her husband's relations, and is sometimes presented with robes or bodices. This is called the *dohlejevan* or longing-dinner and costs £2 10*s*. to £5 (Rs. 25-50). Every day the married women of the house sing a song in the pregnant woman's hearing.

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[1] These boxes are one for cement, one for catechu, one called *chauphula* with several holes in which catechu cloves nutmeg nutmace and cardamoms are kept, and a fourth, called *pánpuda*, in which betel leaves are kept. There are also five cotton or silk bags called *pishvis* in which betelnut, cloves, nutmeg, nutmace, and cardamoms are kept; a waterpot and *panchpátra*, a foot-cleaner or *vajri*, a spittoon, a lamp, a washing pot or *tast*, sweet-smelling flower garlands and nosegays and five peculiarly folded betel packets with spices and small bits of betelnut, and a cup of sugared milk.

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When sickness takes a deadly turn the family priest brings a cow with a calf, a miniature silver cow if a live cow is not available. The eldest son or other nearest kinsman lays sandal, rice grains and flowers before the cow, and a ladle full of cold water in which her tail is dipped is dropped into the dying person's mouth. The priest is given 10*s.* (Rs. 5) as the price of the cow, and a Bráhman, in a rather loud voice reads some sacred book so as to make the dying person hear what he reads. Presents of grain and coppers are made to Bráhmans and other beggars, and, on a spot on the ground floor, a blanket is spread. On the blanket the dying person is laid with his face towards the north, and a few drops of sacred water, either water from a holy river or water in which a Bráhman's toe has been washed, is poured into his mouth. The name of some god is shouted in his right ear, and he is told to repeat it. The eldest son sits by his father, takes his dying head on his lap, and until he draws his last breath, near relations comfort the dying man promising to take care of the children and wife. After death the body is covered with a sheet, and the women sit round weeping and wailing. The men go out and sit on the veranda bareheaded, and one starts to tell relations of the death. The chief mourner hands money to a friend who goes to market and buys what is wanted.[1] When the messenger comes back the mourners busy themselves in making the body ready spreading millet stalks on it. A fire is lit outside of the house where the bier is made ready, and water is heated in an earthen pot. The body is brought out through the regular door by the four nearest kinsmen, and laid on the ground in front of the house. While this is going on the women are not allowed to leave the house. If the deceased leaves a widow, one of the four bearers goes into the house, and tears off her marriage string and wrist cords, takes them away, and burns them with the dead. But it often happens that the widow sees him coming and herself tears them off and throws them at him. If the deceased is a married woman one of her husband's sacred threads is touched with the redpowder from his dead wife's brow, and the other is torn off the husband and carried with the body to the funeral ground. One of the four bearers rubs butter on the dead head and pours hot water over the body. The body is dressed in a silk waistcloth and laid on the bier with crossed hands and feet, and red and scented powder is rubbed on the brow. It is then rolled in cloth and tied all round with twine. If the dead leaves a son the face is left open, if he has no son it is covered. On the body red and scented powder is sprinkled. To one of the hems of the bodycloth the marriage string and *mujumdora* cord are tied, and to the other end rice and a copper coin. Live coal is put in an earthen jar which is slung in a string and given to the chief mourner who is told to walk in front of the body

[1] The details are: Wooden poles and sticks, cotton cloth, a silk waistcloth, rope, millet straw, basil leaves, flowers, red and scented powder, earthen pots, sandalwood, firewood, 5000 cowdung cakes, clarified butter, a copper coin, a water-pot, a cup and dish, wheat flour, rice, and a leaf plate together worth £1 to £1 10*s.* (Rs. 10-15).

without once looking back. Of the men who have come from the house, some follow the body bareheaded repeating Rám Rám in a loud voice, and others go back to their houses. Except the men who belong to the same family stock or *gotra*, and have to observe mourning, the mourners follow the body in their ordinary dress including turbans and shoes and are careful not to touch any of the chief mourners. Among the mourners are the village astrologer or *joshi*, the family priest or *upádhya*, and a barber, all of whom wear their usual clothes. The body is carried at a quick pace, the chief mourner keeping very close in front. Except the wife of the deceased, women follow the body to the burning ground. On nearing the burning ground the bier is lowered and the men rest and change places. They take from the hem of the bodycloth the rice grains and the copper coin and lay them near the roadside and again move on. The chief mourner does not stop but keeps on very slowly without looking behind. At the burning ground a few verses or *mantras* are repeated and the priest tells the chief mourner to ask the astrologer for leave to shave. The Joshi orders the shaving and the barber, with his clothes on, shaves the chief mourner's head and moustache. After the shaving is over the mourner bathes and offers wheat flour balls and throws them into the river. The chief mourner again bathes and a funeral pile is raised. First a layer of about a hundred cowdung cakes is made, over it are ranged billets of wood, and firewood, and over the firewood another thick layer of cowdung cakes, and on it the four bearers lay the bier with the corpse. Another layer of cowdung cakes is heaped about the body and the chief mourner, pouring the fire from the earthen jar on the ground, puts pieces of cowdung cakes and stalks of dry *jvári* over it, kindles them, and puts the lighted fuel in several places below the pyre. Women mourners go and sit at some distance, and the men stay near the body. The body takes about three hours to burn. When the skull bursts the chief mourner walks round the pyre thrice, beats his mouth with the back of his hand, and calls aloud. After the body is completely burnt, such of the male and female mourners as have touched the body or the four bearers, bathe, and then the four bearers take *nimb* branches and go to the chief mourner's. At the house of mourning, after the body is taken to the burning ground, the children and the wife of the deceased are bathed by neighbour women and the spot where the deceased breathed his last is cowdunged. When the funeral party returns, the four bearers pluck *nimb* leaves from the branches in their hands, and spread them on the spot where the deceased breathed his last, and return to their houses. When they reach their home if they have not touched the body, the bearers, or the members of the mourning family they go into their houses. Those who touched the dead or the chief mourners stop in the veranda of their house, and receive from their wives, on the palm of the right hand, a little curds milk and rice-flour which they touch with their tongues and throw away. They do not enter their houses or eat anything until they have seen a star in the evening, when they dine. At the mourner's house near relations bringing cooked food serve it on a leaf plate and leave it covered with a bamboo basket on the spot where the deceased breathed his last. Food is served to the mourners and

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after they have eaten the relations return to their houses. In the same evening the leaf plate is removed from the spot by some people of the house, and given to Mhárs or Mángs. The spot is cowdunged and small stones are laid, and in the middle of the stones an iron lighted lamp, covered with a bamboo basket or *durdi*, is allowed to remain for ten days. On the second day the chief mourner accompanied by the priest goes to the river bank where the dead was burnt with a handful of wheat flour and rice, and a leaf plate folded in a hanging cloth. At the river bank they buy cowdung cakes worth about ⅜*d.* (¼ *a.*) and the chief mourner bathes, kindles a fire, and cooks rice. He makes a dough ball, and offers it with the cooked rice, bathes, and returns home with the metal plate duly folded in cloth and held as before. When he comes home, a near relation cooks food, and he dines if well-to-do along with a few relations. After dinner, instead of the usual betel packets, the guests are offered only a piece of betelnut to chew and retire. This is repeated till the ninth day. On the tenth, the mourner, accompanied by near relations, goes to the river bank, and after bathing offers as usual wheat-flour balls and rice. The crow is prayed to take the offering. If the crow comes and takes it the deceased is believed to have died happy; if the crow does not come the deceased had some trouble on his mind. With much bowing the dead is told not to fret himself, that his family and goods will be taken care of, or if the ceremony was not rightly done, the fault will be mended. They promise that a number of Bráhmans will be fed, or that his name will be given to his grandchild. If in spite of all these appeals, the crow does not come till evening, the chief mourner with a blade of sacred grass, himself touches the ball and the cooked rice; the rest of his companions bathe and all retire. On the eleventh day, the whole house is cowdunged, and the vessels are cleaned, clothes washed, sacred threads and women's marriage strings are changed, and a wheat flour ball is offered. Presents of shoes, an umbrella, a staff, a turban, a shouldercloth, a waistcloth, lamps, and a waterpot are made to the Bráhman, and two castemen of different family stocks or *gotras* are feasted and dismissed with a present of 6*d.* (4 *as.*) each. On the twelfth day the *shráddh* ceremony is performed when three wheat flour balls or *pinds* are offered, and the four bier bearers and two castefellows belonging to different family stocks are feasted. Bráhmans are presented with the deceased's bedding and metal lamp and money varying from 6*d.* to 8*s.* (Rs. ¼-4). On the thirteenth day the chief mourner has his head shaved, a dish of sugar cakes is prepared, and relations and friends are feasted. A cow is presented to a Bráhman, the mourner marks his brow and the brows of Bráhmans with red sandal, and they retire to their homes. Their funeral ceremonies cost them £5 to £20 (Rs. 50-200). They are bound together as a body and their social disputes are settled at caste meetings, under their hereditary headman or *mahájan*. Important questions are referred to their chief religious head or *guru* Bháskaráchárya a Yajurvedi Ápastambh Bráhman the deputy of Shankaráchárya. He has four monasteries at Bodhan and Nánder in the Nizám's country, near Hampi thirty-six miles north-west of Belári, and near

Pendgaon Pattan in Maisur. He occasionally visits his followers in Sholápur. The penalty of breach of caste rules is a heavy fine and the sipping of water in which the teacher's toe has been washed. The fine goes to the *guru*. They send their children both boys and girls to school, and, when able to read and write and keep Maráthi accounts, they apprentice them to shopkeepers. They are in easy circumstances.

Lingáyats.

Linga'yatVa'nis are returned as numbering 21,308 and as found all over the district but chiefly in Sholápur. They seem to have come into the district about two hundred years ago. According to the Nandikeshvar Purán, Basveshvar, the founder of the Lingáyat sect, was born of a Bráhman woman at Bágevádi in Kaládgi, and claiming divine inspiration, founded the Lingáyat faith. He established his religion about the middle of the twelfth century at Kalyán in the Nizám's dominions, and he, or rather one of his apostles, is said to have gone to Márwár, and brought back 196,000 converts from Márwár and spread them all over the Panch Drávid country or Southern India.[1] The earliest Sholápur settlements of these Márwári converts are said to have been Kásegaon a village three miles to the south of Pandharpur, Mohol, and Malikpeth in Mádha. These towns are now greatly declined and Kásegaon and Malikpeth are in ruins. Their second great centre was Vairág in Bársi which remained a prosperous place until the railway centred trade at Sholápur. Their chief family stocks or *gotras* are Bhringi, Nandi, Skand, Vir, and Vrishabh. They lay little count on family stocks. Many people do not know their stock, and intermarriage takes place among families belonging to the same *gotra* so long as the surname is different. The names in common use among men are Baslingáppa, Chanbasáppa, Gopálshet, Hariba, Kaláppa, Krishnáppa, Malkárjun, Máruti, Rájárám, Rámshet, Shiváppa, Shivlingáppa, Vishvanáth, and Vithoba; and among women Basava, Bhágirthi, Chandrabhága, Jánki, Káshibái, Lakshmi, Lingava, Malava, Rakhumái, and Vithái. Their commonest surnames are Ainápure, Barge, Bodhke, Galákátu, Káranje, Kare, Korpe, Lokhande, Mahálshet, Rájmáne, Sámshet, and Shilávant. The surnames have their rise in distinctions of trade, calling, residence, or any notable family event or exploit. Thus Galákátu, or cut-throat, arose from the fact that years ago some member of the family had his throat cut by highwaymen. Whatever their surnames all Lingáyat Vánis eat together but do not intermarry. They are a dark, thin, and middle-sized people, healthy and long-lived. They can be easily known from other Hindus by the ash-mark on the brow and by the *ling* case which they wear. Most speak Maráthi both at home and abroad, and some speak Kánarese at home. All speak Hindustáni and a few English. Most live in houses of the better sort one or two storeys high with walls of mud and stone and flat mud

[1] In connection with this story it is worthy of note that Ujain in Málwa is one of the five chief or lion seats of the Lingáyats. At the same time the story of converts brought from Márwár seems unlikely. Perhaps the foundation of the story was the conversion of local Jains who were afterwards confused with Márwáris as most modern Jains come from Márwár.

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roofs, built round an open quadrangle which acts as a shaft for air and light. In the veranda of a well-to do house is a raised earthen seat or *ota* large enough for one man to sit on. On this a blanket is spread and the Jangam or Lingáyat priest is seated when his feet are washed and the holy water or *tirth* is drunk by the house people. The house goods include cots, bedding, blankets, metal and earthen vessels, stools, lamps, cradles, grindstones, and handmills. Few have servants as Lingáyat Vánis seldom take service with any one. They keep cows, bullocks, she-buffaloes, and a few carts and ponies. Their staple food is millet, rice, wheat, pulse, vegetables, and curds. They like hot dishes, and eat chillies as freely as if they were common pot herbs. One of their pet dishes is cooked *jvári* mixed with curds and kept fermenting for three or four days. This they eat with much relish adding a little salt to lessen the acidity and using chillies and oil as condiments. Their caste dinners cost about £2 10*s*. (Rs. 25) the hundred guests. The special dish is a *kánji* or gruel prepared by cooking wheat in water until the grain bursts through the skin, adding molasses and butter, and again boiling for a short time. They dine sitting on the floor and eat from plates set in front of them on iron tripods or on wooden stools. At their meals they wear cotton or silk waistcloths and do not leave the dining-room till they have chewed betelnut and leaves. They do not allow strangers to see their food and are careful to prevent the sun shining on their drinking water, and to leave no scraps of food after their meals. After every scrap has been eaten they wash the plate and drink the water. Men and women eat off separate dishes and neither a wife nor a husband eats another's leavings. This is because no Lingáyat can offer to another's *ling* the remains of food which has already been offered to his own. To avoid this Lingáyats do not allow a particle of food to remain on the plate. Lingáyats are strict in avoiding flesh and liquor. They both chew and smoke tobacco. Some use opium and a few drink hemp-water or *bháng* and smoke hempflower or *gánja*. The men dress in a waistcloth, a waistcoat, coat, headscarf, and shouldercloth, and occasionally a Bráhman turban, and shoes. They wear the moustache, whiskers, and top-knot but not the beard. The women dress in the full Marátha robe and bodice, wear the hair either in a knot behind or allow it to hang in braids down the back. Married women rub redpowder on their brows, use false hair, and deck their heads with flowers. Both men and women mark their brows with ashes, carry the *ling* in a small metal box, or roll it in an ochre-coloured cloth, tied either in the headscarf, round the neck, round the upper left arm or right wrist, or hanging from the neck down to near the heart, or the navel. They are hardworking, sober, thrifty, and hospitable, but hot-tempered, overbearing, and impatient. They term themselves Virshaivs that is fighting Shaivs. They greet one another with the words *Sharanárth* or I submit or prostrate. They are mostly traders dealing in grain, spices, salt, oil, butter, and molasses or sugar. They are cloth-sellers, bankers, moneylenders, brokers, and husbandmen. They apprentice their boys to shop-keepers, the time and pay of the apprenticeship varying according to the trade or calling. An apprentice in a rich firm is paid as much

as £1 10*s*. (Rs. 15) a month, but the general monthly rate of pay is 8*s*. to 10*s*. (Rs. 4-5), and some well-to-do persons have their boys apprenticed to bankers and well-to-do brokers without receiving any pay. The apprenticeship begins between twelve and fifteen and lasts six months to two years. Unless he has his father's shop to enter after completing his apprenticeship elsewhere, the youth prefers working as an assistant in the shop where he was apprenticed. An assistant is paid £1 to £1 10*s*. (Rs. 10-15) a month, and besides his pay gets valuable experience. He learns the little tricks by which customers are beguiled, the vigilance with which inferior articles should be palmed off on customers, and gains an insight into the intricacies of trade. At the end of three or four years he has learned much and probably has laid by a considerable sum. He then begins as a grocer on a small scale with a capital of £20 to £30 (Rs. 200 - 300) of his own or borrows money from a banker at nine to twelve per cent a year. He deals first in assafœtida, black pepper, cummin seed, pulse of different kinds, oil, coarse sugar, sugar, butter, turmeric, chillies, onions, and garlic. He buys his stock himself in the town from wholesale dealers and sells retail renewing his stock at least two or three times a month. A shopkeeper of this kind with a capital of £20 to £30 (Rs. 200 - 300) makes about £10 (Rs. 100) a year. As he enlarges his capital he increases his stock and takes to dealing in grain and advancing money to landholders on the security of crops. Some act as brokers a business which does not require capital unless the broker acts as *shroff* or moneychanger, making purchases on account of orders from outside customers. A good broker earns £100 to £150 (Rs. 1000-1500) a year and more if he has a fairly large capital. As husbandmen some are over-holders but most take fields from others paying a certain yearly acre cash rent. Their women help them in watching the fields and bringing their meals to their husbands. Though they abuse railways for lowering their profits, they are a prosperous and well-to-do people and have considerable power over the local market. They have credit and at any time can borrow at three to nine per cent. They have no regular position in the local caste list. They eat from no one not even from Bráhmans.

LINGÁYAT VÁNIS are a religious people and worship all Hindu gods and goddesses, calling them forms of Shiv. Their family deities are Ambábái of Tuljápur, Banali and Danammái in Jat, Dhanai in the Konkan, E·ái, Janái, and Jotiba of Kolhápur, Khandoba of Jejuri, Mahádev, Malikárjun near Vyankoba in Tirupati, Nesai, Rachotivirbhadra in Giri, Revansiddheshvar in Sátára, Shákambari in Bádámi, Siddheshvar of Sholápur, Yallamma of Saundatti in Bijápur, Vyankoba and Virbhadra, to all which places they go on pilgrimage. Their worship is the same as that of Bráhmanic Hindus except that they offer their gods neither red flowers nor *kevda* Pandanus odoratissimus. Their family priest is a Jangam of the rank of a Mathapati or beadle. He is the general manager of all their ceremonies. He issues invitations, walks at the head of processions, blows the conch shell, and is the man of all work in their social and religious gatherings. A strict Lingáyat Váni does not respect Bráhmans and never calls them to conduct his weddings so long as he can find a

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Jangam to conduct them. Still in practice they tolerate Bráhmans, and, after the Jangam is done, allow a Bráhman to repeat verses and throw grains of red rice or *mantrákshada* over the boy and girl. The only use they make of a Bráhman is in finding out lucky days for the performance of ceremonies, and also on the day when turmeric is rubbed on the boy and girl on which occasion he chooses women to rub the turmeric. A Lingáyat has no horoscope based on the time of his birth, but of late Jangams have learned enough to act the astrologer's part and thus the occasions on which Bráhmans are needed are becoming fewer. They keep the usual Hindu fasts and festivals, and believe in sorcery, witchcraft, soothsaying, omens, lucky and unlucky days, and oracles. Lingáyats marry their girls between eight and sixteen, and their boys between twelve and twenty-five. For the redpowder rubbing or *kunkulávne* that is the public announcement that a match has been made, the boy's father, accompanied by kinspeople and friends and a Jangam goes to the girl's, and, rubbing her brow with redpowder, presents her with a robe and bodice, and the Jangam fills her lap either with a handful of sugar or a cocoanut. If the girl's father is rich he presents the boy's father with a turban and a dinner closes the day. The next of the marriage observances is the *mágni* or public asking. On a lucky day the boy's kinspeople, with a Lingáyat beadle or *mathapati*, go to the girl's and present her with a robe, bodice, and ornaments. The girl's mother is presented with another robe and bodice and five of her kniswomen with bodices. The girl's lap is filled with five pounds of rice, five dry dates, turmeric roots, betelnuts, plantains, five half-dry cocoa-kernels, and a cocoanut. A dinner and a service of betel packets closes the day. Next day the girl's kinspeople and friends go to the boy's and present him with a turban, and, if well-to-do, with robes and bodices for the boy's mother and kinswomen. The day closes with a dinner. This ceremony is not performed if the boy and the girl belong to the same village. A marriage generally takes place within a couple of years of the asking, and on any day in *Mágh* or January-February, *Phálgun* or February-March, *Vaishákh* or April-May, *Jyeshth* or May-June, *Kártik* or October-November, and *Márgashirsh* or November-December. A few months before the wedding the boy's relations go to the girl's and fix a month for the marriage. At least five days before the marriage the boy's relations go to the girl's and presenting her and her mother with a robe and bodice, fill the girl's lap with rice, dry dates, a cocoanut, turmeric roots, and betelnut and leaves, and retire. The village Bráhman is called in and gives the names of five married women who should rub the girl with turmeric. The girl is seated on a low wooden stool and round her are set four metal waterpots. Cotton thread is passed five times round the pots, and the girl is anointed with sweet smelling oil, turmeric powder is rubbed on her body, and her brow is marked with redpowder by the five women. She is bathed and dressed in a new robe and bodice and her lap is filled with rice, and dry cocoa kernel and redpowder are rubbed on her brow. The cotton thread is taken off the four waterpots, a turmeric root is tied to the thread, and it is then fastened round the girl's right wrist. Besides

the tying of the turmeric root to the wrist, for five days the girl is anointed, bathed, and her lap filled by the five chosen women. During these days the girl is taken to the houses of near relations and friends and feasted. A couple of days before the wedding day two girls go to the houses of relations and friends with a brass plate containing an oil jar and some turmeric and redpowder. They go to a house, pour a spoonful of oil on the threshold, drop a pinch of the powder over the oil and ask the women of the house to dine with them. On their return they lay on a winnowing fan an allowance enough for one man, and, going to the potter's, make over the contents of the fan to him and receive from him twelve to seventeen big and small earthen jars, which have already been bargained for on promise of a money present or a secondhand robe, return to the girl's and lay the pots in the booth. A couple of men with music go to the forest lands and bring a branch or two of mango, *shami, pimpal,* and *vad,* and of other trees if others can be had though if the four trees are not to be had any one of these is enough. They take an earthen jar from those brought from the potter's, fill it with ashes from the oven, and cover it with gram cake. Over the cake is set a lighted dough or clay lamp and it is hung in the booth. The hems of the clothes of a married man and his wife are knotted together, and they sit opposite the ash jar, and with the help of the *mathapati* or beadle worship the jar by throwing flowers and sandal at it, by waving frankincense and a lighted lamp round it, and by offering it cooked food. The tree branches are hung round the jar. A dinner is given and the parts of the ceremony common to both houses are at an end. A marriage always takes place in the evening or at any time of the night, never after daybreak or before lamplight. The marriage time is fixed either by a Jangam or by the village Bráhman astrologer. On the marriage day the boy is seated in a litter or on horse or bullock back, and is taken in procession to the village temple of the god Máruti with a party of kinspeople and friends with music. A marriage ornament is tied to the boy's brow. He is met by the girl's relations and the two parties throw red and scented powders on each other and are led to the girl's house. At the girl's a woman of her family waves a cake and water round the boy's head and throws the cake on one side to satisfy evil spirits. In the booth is raised an earthen altar covered with a rich carpet on which the Jangam sits and in front of him on another carpet sits the boy. Near the Jangam are laid two trays, one from the girl's house containing a waist and shouldercloth and a turban, the other from the boy's with a robe, a bodice, and ornaments for the girl. The Jangam touches the hems of the different clothes with redpowder and gives them to the boy and the girl. The girl walks with them into the house and comes back dressed in them, and the boy puts them on in the booth. The Jangam or the village Bráhman fills the girl's lap with grains of rice and with fruit and both take their seats as before facing the Jangam. One end of a piece of five strands of gray cotton thread is held by the Jangam under his feet and the other end by the boy with both his hands, and the boy's hands are held by the girl with both her hands. An enclosure is

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formed with a sheet in which are the Jangam and the boy and the girl. The hems of the couple's garments are knotted together and the *mathapati* repeats verses over their joined hands, pours a little water over them, and rubs them with ashes. He throws sandal, grains of rice and flowers over them, burns incense camphor and a lamp before them, and puts a little sugar into the boy's and the girl's mouths. He repeats verses, and, at the end, throws grains of rice over their heads, pulls the threads from their hands, throws them on the ground, and orders the curtain to be pulled aside. The couple now turn their faces towards the guests, and the Bráhmans repeat marriage verses or *mangalástaks* and at the end throw rice over the boy's and the girl's heads and the musicians play. Money is given to Jangams and Bráhmans and the guests retire each with a packet of betelnut and leaves. The ceremony of giving away the bride or *dhárghálne* is now performed. The hems of the boy's and the girl's clothes are knotted together, and the father taking in his hands a metal pot of red water and the mother a plate, sit in front of the boy and girl. The girl's mother holds the boy's feet in both her hands over the plate, the father pours water over them from the pot, and the mother rubs them with both her hands and wipes them dry. The pot and the plate are now the property of the boy and the ceremony is over. The boy's father presents the girl's mother with a robe and bodice and her father with a turban and shouldercloth. The ceremony of *sheshbharne* comes next when women by turns draw near the couple, and each standing in front of them with both hands throws pinches of coloured rice over the boy's and girl's knees, thighs, shoulders, and heads. Some in addition wave a copper coin over the couple's heads and give the coin to a Jangam. The couple are now taken before the house gods, make a low bow to them, and retire. Then as a sign of friendliness and good feeling they perform the *bhum* or earth offering ceremony, when a large tray filled with various dishes is set in the middle and the boy and girl and their kinsmen sit round it and take a few morsels. Sometimes the men merely touch the tray with their fingers and give the food to children to eat. On the third day comes the *rukhvat* or boy's feast when the girl's kinswomen take several cooked dishes to the boy's on the heads of servants, empty them, and return with the empty pots and baskets. The boy and girl rub one another's body with turmeric powder and wash one another with warm water. They then play games of odds and evens with betelnuts and bite off rolls of betel leaves from one another's mouths. Either on the fourth or the fifth evening the boy's relations are asked to dine at the girl's. On their way cloths are spread for them to walk on. The girl's relations carry with them a large jar filled with water, a dish, and strings of onions, and carrots, rags, old brooms, and a broken piece of a whitewashed jar. At times on the way the boy's mother takes offence and refuses to go further. A wooden stool is set in the street and she is seated on it and the girl's mother washes her feet, gives her clothes, and asks her to walk on. On the way one of the party takes one of the pieces of the whitewashed earthen jar and asks the boy's mother to look at her face in the looking-

glass. Some hold old brooms over her head, and hang strings of onions carrots and rags round her neck. When they reach the girl's house, the women are bathed, new glass bangles are put round their wrists, or, if they are well-to-do, they are presented with robes and bodices. Next day comes the robe or *sáda* ceremony when the boy's relations and friends go with music to the girl's house and present her with a new robe and bodice. The girl's parents present the boy with a new waistcloth and turban and the pair dress in the new clothes. Either the Jangam or the Bráhman priest fills the girl's lap with grains of rice and the boy and girl are seated on a horse or bullock or in a palanquin and with kinsfolk and music go in procession to the boy's. At the boy's they are seated on low wooden stools, and the boy's mother, approaching the girl with a wooden rolling-pin wound in a bodicecloth and smeared with redpowder, calls it a child and lays it in the girl's lap. The girl asks the boy to take it saying she is going to look after the house. She then looks to her father and mother-in-law and husband and says she must have good clothes for her child, and putting the bodiced rolling-pin into her husband's hands, says she is going to sweep the house. After this the boy's parents present the girl's parents with clothes and one of the boy's relations, taking a winnowing fan or a basket, beats it with a stick crying: The wedding is over it is time the guests were taking their leave. Every year on Sankránt Day in January and on Nágpanchmi Day in August the boy's father sends a robe and a bodice to the girl at her parent's house, and the girl's father presents the man who brings the clothes with a turban and gives him a dinner. This goes on so long as the girl remains with her parents. When she is grown up, a few months before she comes of age, the ceremony of *ovasa* that is home-taking takes place, and from that time the girl lives at her husband's. On the afternoon of a lucky day a party of the boy's kinspeople go to the girl's with robes and bodices for the girl and her mother, and a turban and shouldercloth for the girl's father. They also take rice, wheat, gram, sugar, cocoanuts, and butter with them and go to the girl's house with music. The guests spend the day at the girl's. At night the girl is gaily dressed, and early next morning presents of clothes and grain are made to the girl's parents. The girl is dressed in the new robe and bodice and her lap filled with fruit and grain by the Jangam or the village Bráhman. She is seated on a horse or bullock, and is taken first to the *math* or monastery, then to the houses of the great men, and then to those of relations and friends. At each house the Jangam leaves a piece of cocoa kernel filled with sugar, and, on being questioned, the Jangam tells them that the girl is going to her husband's house. They then return to the girl's house where a feast is held, at which gram cakes are prepared. After dinner return presents are made to the boy's relations about the same in quantity and quality a those received by the girl's. A feast is held in honour of the girl and sweetmeats are sent round the villagers' houses.

When the girl comes of age she sits apart for three days, on the first of which her parents present the boy and the girl

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with clothes. On the fourth morning the girl is bathed and the family Jangam throws the dust off his feet on her body and she becomes pure. A bamboo frame is made in the house in which two low wooden stools are set near each other, and, at about eight in the evening, the boy and girl are dressed in new clothes and sit on the stools. The Jangam draws near the girl, fills her lap with fruit and grain, and withdraws. A nuptial room is made ready in which is a cot and bedding, a spittoon, betel boxes, and a lamp. The boy goes in first and takes his seat on the cot, and the girl is pushed in and throws a flower garland round the boy's neck, places a nosegay and a spiced betel packet in his hands, and the women retire leaving the couple alone.

During the first three or four months of a girl's pregnancy a dinner is given by her husband's father to which near kinswomen are asked. In the seventh month of her pregnancy another dinner is given and the boy's parents present the girl with a robe and bodice, and the girl's parents present the boy with a shouldercloth and turban. The girl's brow is marked with red-powder and her lap is filled with fruit by a kinswoman or a Jangam. Lingáyat Váuis allow widows and divorced women to marry. For a widow's marriage the widow's consent is necessary and for a divorced woman's marriage both her and her husband's consent is wanted. If a man wishes to marry a divorced woman he applies to the headman of the caste who is called Shetya, who summons both the woman and her husband, and, in the presence of some of the castemen, asks them whether they are willing to separate. If the husband is willing he gives his consent in writing. Then on a dark night the man goes to the woman's with a few friends among them perhaps a widow or two, as no married woman attends these marriages, and there the couple sit in a room on a bullock's harness. The Jangam who officiates sits in front of the couple on a blanket or wooden stool. He partly shuts the door, as except the priest and the couple no one should see the ceremony. The Jangam mixes a little milk in butter in a cup and asks the man to drink half of it, which he does, and asks the woman to drink the rest. As soon as they have drunk the mixture the Jangam leaves the room and joins the guests. The guests chew betel and leaves and retire without looking at the couple, who remain indoors and do not let any one see them. Next morning they bathe, rub themselves with ashes, and mix in society as before. For her first confinement a young wife goes to her parents'. When the child is born its navel cord is cut by a Lingáyat midwife. If the midwife belongs to another caste, the mother is purified by drinking water in which a Jangam's feet have been washed. They name their children on the twelfth day after childbirth. In the morning the mother is bathed and dressed in a new robe and bodice. In the afternoon, when the women guests have come, a cradle is hung from the roof in the women's hall and under it on a handful of rice grains is placed a waterpot. The mother walks with the child in her arms and sits with it on a low wooden stool in front of the cradle. One of the female guests worships the waterpot by the name of the goddess Satváí, throws

sandal, redpowder, and flowers over it, waves lighted camphor and frankincense before it, and offers it sugar. After the worship is over such of the female guests as have brought presents of clothes present them to the child and mother. A few women sit on either side of the cradle and one of them taking the child in her hands passes it under the cradle to the woman on the other side repeating, Take Gopichand or Govind, if the child is a boy, and Take Ganga or Bhágirthi, if the child is a girl. The women on the other side take the child without saying anything and in their turn pass it from above the cradle saying, Take Harichandra or Rámchandra. This is repeated three or four times and in the end the child is laid in the cradle. With the consent of the child's parents the name generally of some deceased relation is chosen and repeated three or four times in the child's right ear ending each time with a *kur-r-r-r.* As soon as the last word is uttered the other women guests slap the woman's back or give her some blows. Several of the married women are given red and turmeric powder which they rub on their brows and cheeks, get a handful of boiled or soaked wheat or gram, and retire. Before they go the door is closed, and, before she is allowed to leave, each woman has to introduce her husband's name into a couplet. The day ends with a feast to near relations. The *ling*-girding or *Lingdhárna,* takes place on the fifth day after a child's birth. In a *ling*-girding the Mathapati or beadle, the Sthávar resident, the Deshantari, the Math Ganáchárya or manager, and the Guru or teacher should take part. But as the Lingáyat Vánis cannot keep up all these priests the Mathapati or beadle and the Deshantari or head of a religious house serve the purpose. On the morning of the fifth the whole house is cowdunged, and the mother's bedding and clothes are washed. The Mathapati and Deshantari bring a *ling,* and, after rubbing it with a mixture of molasses and cement, place it in a metal plate, and bathe it first with the five nectars or *panchámrits* milk curds honey sugar and butter, and again with the five cow gifts or *panchgavya* urine dung curds milk and butter, then with water, again with lime and sugar, and once more with water. It is marked with sandalpaste, rice *tulsi* leaves and flowers are laid on it, camphor and frankincense are waved round it, a few drops of water in which a Deshantari's feet have been washed are poured over it, and a mixture of sugar, sugarcandy, dates, cocoa-kernel, almonds, and dry grapes are laid before it. The *ling* is folded in a piece of white cloth and tied round the child's neck. The fee charged for the performance of the ceremony is either 4½*d.* or 8¼*d.* (2¾-5½ *as.*) for a boy, and 1⅞*d.* or 4⅛*d.* (1¼-2¾ *as.*) for a girl, and this fee is divided in the proportion of six to five the larger share going to the Mathapati.

When a Lingáyat Váni is on the point of death money is distributed among Jangams. After death the body is bathed in cold water, wiped dry, and rubbed with ashes. Earth is heaped in the veranda into a raised seat and the dead is seated on it leaning against the wall, with his head tied to a string hung from a peg in the wall or to the ceiling. The body is dressed in its every-day clothes, and the Mathapati, sitting in front of it, lays sandal paste flowers and burnt

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frankincense before it, and the *ling* which hangs from the neck. Over the body and the *ling* the Mathapati throws *bel* leaves, flowers, sandal, water, and ashes, and burns incense and camphor before them. Then with a low bow, the Mathapati gives the Jangams who are present, pieces of cloth about a foot and a half square to the end of which are tied *bel* leaves, ashes, and a couple of coppers. The Mathapati then calls forward four men from among the mourners and rubs them with ashes as a sign that they are to lift the body. If the family is well-to-do the body is carried in a bamboo frame, if poor it is carried in a blanket slung from two bamboos, and the head is held behind by the chief mourner. In front of the body musicians play and a Jangam blows the conch shell. Behind the body walk the male mourners and after them the female mourners, all repeating Har Har, Shiv Shiv. When they reach the outskirts of the village, the bearers change places those behind going in front and those in front coming behind. Then the body is borne to the burial ground. A grave is dug and in the grave a second hole five *pánds* or the dead man's five feet long broad and deep, and, in front of it, facing either east or north, a niche is dug three and a half feet deep and four square with an arched top. The whole is either cowdunged or whitewashed and the dust of the Jangam's feet is thrown into it. The body is seated in the hole, and, except the loin-cloth, all the clothes are stripped off. The Mathapati takes the *ling* worn by the deceased, lays it on the dead man's left hand, and places the palm on the left thigh. He then lays before the body rice, flowers, sandal, and ashes, and round it waves burning incense and camphor. The *ling* is tied with a string to the hand and it is lifted up and laid in the niche in front. *Bel* leaves, cowdung ashes, salt, and earth are thrown in, and, when the earth is filled as high as the face, a piece of gold is laid in the dead mouth and the chief mourner, touching the dead lips with water, strikes his mouth, and covers the dead mouth with a cloth. The hole is filled with earth and stones, and a small mound of earth and stone is raised over it. The Mathapati stands on the mound repeating verses and the mourners stand with *bel* leaves, and, as soon as the verses are over, the mourners throw the leaves on the grave and cry Har Har, Mahádev. A clay bullock is set on the ground and sprinkled with redpowder. The mourners go to the river or stream and wash their hands and feet, the chief mourner gives each of the Jangams present a copper, and all go to the mourner's house. The spot where the dead breathed his last is cowdunged and a pot of water and ashes are set on it, and each mourner drawing near to it takes a little ashes, rubs them on his brow, and goes home. The Lingáyats keep no mourning except that a few of the nearest relations and friends send the family presents of cooked dishes. On the third day the chief mourner, Jangams, and the four corpse-bearers go to the burial ground, pour a little milk and butter on the grave, return to the deceased's house, and dine. Money presents are made to the Jangams and the deceased's clothes and other personal effects are made over to the Mathapati or to the deceased's *guru*. Lingáyat Vánis are bound together as a body and settle social disputes at meetings of the Shetya, the Mathapati, and the castemen. If the

chief *guru* is present he presides. The Shetya is the most influential hereditary headman. He had formerly privileges and rights equal to those of a police *pátil*. What a *pátil* is to a village a Shetya is to the Lingáyat *peth* or ward of a town. The chief offences to punish which meetings are called are eating fish and flesh, drinking liquor, drinking water with people who are not Lingáyats, and cohabiting with a woman who is not a Lingáyat. The minor offences are many as they are most strict in observing the rules of their faith. Caste meetings are held in religious houses or *maths*. The Mathapati opens the proceedings by stating the object of the meeting. The question is discussed and the majority of votes carries the day. The offender is fined, and, until the fine is paid, is put out of caste. If he is to be let back he has to pay a certain sum to the different religious houses in the town, gifts to Jangams, and in rare cases he has to give a caste feast. The power of caste shows no signs of failing. Lingáyat Vánis send their children to school but do not keep them at school for any length of time. The boys learn to read and write Maráthi and to cast accounts, and the girls learn to read Maráthi and Kánarese at home. They are a prosperous people.

Lohánás.

Loha'na's, or Cutch traders apparently of Afghan origin, are returned as numbering six. Probably they were pilgrims on their way to Pandharpur as no Lohánás are settled in the district.

Márwár Vánis.

Ma'rwa'r Va'nis are returned as numbering 7234 and as found in all the towns and leading villages in the districts. They are tall, dark, hardy, and vigorous with sharp eyes and hollow cheeks. The men shave the head leaving three patches of hair, a top-knot, and a lock over each ear. All wear the moustache, and some whiskers and beards dividing the beard down the chin. They speak Márwári among themselves and an incorrect Maráthi with others. When they come from their native country they bring nothing except a brass drinking pot, tattered clothes, and a long stick. By degrees they come to own good houses with a store of brass and copper vessels, and gold silver or pearl ornaments. They keep cattle, ponies, and carts, and eat *jvári*, wheat, [illegible] pulse, butter, and vegetables. Their feasts are dinners of rice, split pulse, and sweetmeats called *shirápuri, lápsi, bundi, jilbi, dalya, besan,* and *básundi*. They cost £2 10*s*. (Rs. 25) for a hundred guests. The men wear a Hindu waistcloth waistcoat and coat, a small flat Márwári or Deccan Bráhman turban, and a shirt and shoulder-cloth wound round the waist. They let their hair show outside of the turban behind and on both sides. Their women dress in open-backed bodices and petticoats *ghágrás* and veil their faces with a cloth or *odhni*. Both men and women wear ornaments, the men wearing gold and pearl ornaments in the ears and on the neck and fingers, silver or gold waistchains, and silver toe-rings. The women's arms are covered to the elbow with thick ivory bracelets, and they have rich gold and silver ornaments and silk clothes and shawls. They also wear necklaces made of lac and gold beads; bangles of lac, glass, coral, and gold; and a gold bead on the head having a coloured cotton or silk cord entwined in the hair and worn in three plaits, two in front one on each side near the eyes and one in

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the middle from the hair-parting or *bháng*. They colour their teeth and nails with henna called *mendi* or *alita* meaning lac dye, and have a number of rings on their fingers with mirrors in them and joined to each other with silver chains. They have lately taken to wearing ornaments like those worn by Deccan Bráhman women. They are sober and orderly, but dirty, cunning, and miserly, and in their dealings greedy and unscrupulous. They trade in cloth, yarn, metal, and grain, and keep shops, and sell tobacco, cocoanuts, parched grain, sweetmeats, sugar, molasses, oil, and salt. When they first come they begin by serving as shopboys in Márwári shops or go hawking parched gram, crying out *Kách bángdi phutáne* meaning that parched grain will be exchanged for broken glass and bangles. They begin with a capital of 3*d.* to 6*d.* (2-4 *as.*), buying parched grain and receiving in exchange, not copper or silver coin, but pieces of glass and glass-bangles, old iron, and other articles, which a needy daughter-in-law or daughter gives away stealthily. These the hawker gathers and sells to bangle-makers and blacksmiths. Márwáris also sell balls of parched *jvári* or *bhus ládus* at one ball for two handfuls of grain, a rate which yields a fourfold profit. They also keep eating houses or *khánávals*, serve as shroffs or moneychangers, moneylenders, and bankers, and are a wealthy class. They worship Párasnáth, and their priests are Márwári Bráhmans. Social disputes are settled at caste meetings. Their women are impure for ten days after childbirth, they worship the goddess Páchvi on the fifth, and name the child on the twelfth. They have betrothals and marry their girls before they come of age. Eight days before marriage, each at their own house, the boy and girl are seated on a horse, dressed in rich clothes, and paraded through the town with music and a party of kinspeople. This is called the horse parade or *ghoda miravni*. During their monthly sickness their women sit by themselves for four days, and they mourn the dead for ten days. They do not allow widow-marriage. They teach their boys first at home, and then send them to school to learn Maráthi and Modi and to cast accounts. They are a well-to-do class.

Vaishya Vánis.

Vaishya Va'nis are returned as numbering 4326 souls and are found mostly in Bársi, Mádha, and Sholápur. They are rather tall thin and dark, and the men wear the moustache and top-knot. Their women are fair but not goodlooking. Their home speech is Maráthi. They own one-storeyed mud and stone houses with flat or tiled roofs and keep cattle, and sometimes have a shopboy belonging to their own caste. They eat fish and flesh and drink liquor. The monthly food charges of a family of five vary from 14*s.* to 18*s.* (Rs. 7-9). The men dress in a waistcloth, a coat, a shouldercloth, and a scarf or turban folded in Bráhman fashion and shoes. The women dress in the ordinary Marátha robe and bodice. They are hardworking and thrifty, but not enterprising. They are husbandmen traders and petty shopkeepers. They worship the usual Hindu gods, have images in their houses, and keep all the Hindu fasts and feasts. Their priests are the ordinary Marátha Bráhmans generally Deshasths. Their social disputes are settled at caste meetings. They send their boys to school for a short time and are in easy circumstances.

HUSBANDMEN.

Husbandmen include three classes with a strength of 204,273. Of these 1437 (males 746, females 691) were Hátkars, 178,938 (males 89,978, females 88,960) Marátha Kunbis, and 23,898 (males 12,093, females 11,805) Mális.

Hatkars.

Ha'tkars are returned as numbering 1437 and as found over the whole district. They say they came from Bijápur about a hundred and twenty-five years ago. Their surnames are Bhusvar, Jarvar, Karvar, Sadgar, and Yarngar, who eat together and intermarry except with families bearing the same surname. They speak Maráthi and eat the flesh of goats, sheep, hare, and deer, and drink liquor. A family of five spends 8*s.* to 12*s.* (Rs. 4-6) a month on food and a feast costs £2 to £3 (Rs. 20-30). The women do not eat fish or flesh, and men who have eaten flesh are held impure and are not touched till the next morning. Flesh is not cooked or eaten in a house where women live and flesh feasts are held in out-of-the-way places. In house and dress they do not differ from Maráthás. They are landholders, potters, messengers, house servants, shepherds, and a few moneychangers. Their family deities are Bhaváni, Durga, Khandoba, and Sidoba, and their priests are ordinary Marátha Bráhmans. Their women are impure for twelve days after childbirth, they worship Satvái on the fifth, and name girls on the twelfth and boys on the thirteenth. They cut the child's hair any time between its first and its fourteenth years. The hair-cutting is later with them than with other castes, as before cutting the hair they have to offer seven sheep to seven different Satváis and hold feasts. They have betrothals. *Pátils* are paid £5 to £10 (Rs. 50-100) when their boys are married, in other cases the boy's father has to pay the girl's father £5 to £50 (Rs. 50-500). Except that they tie two marriage ornaments one over the other on the boy's and girl's brows, their marriage ceremonies do not differ from those of Maráthás. Their marriage guardians are the *pánch pálvis* or five tree-leaves in whose honour they feast five married women, seven in honour of the goddess Satvái, five in honour of Jukerya the water goddess, seven in honour of the goddess Ashar, and three in honour of Gadjivan. They either bury or burn the dead. The chief mourner shaves his moustache on the thirteenth day after death and feasts his caste. They have two headmen each of whom they term *gauda* the Kánarese for headman. They send their boys to school and are steady people.

Marátha Kunbis.

Mara'tha's[1] are returned as numbering about 180,000 and as found over the whole district. According to local accounts the Maráthás came to Sholápur from Karhád, Sátára, and the western Deccan after the great Durgádevi famine at the close of the fourteenth century. After their coming they are said to have degenerated into Kunbis. A Marátha proper keeps no spinning wheel or bellmetal pot in his house, allows no widow marriage, and never owns a particoloured quilt or *vákal.* A Kunbi allows widow marriage and keeps the wheel and the quilt, and eats and drinks from bellmetal vessels. Kunbis are said to be bastards or *akarmáshe* Maráthás the offspring of a Marátha by a Marátha woman not his wife. The Maráthás and Kunbis eat together but do not intermarry. Marátha

[1] Details are given in the Poona Statistical Account

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Maratha Kunbis.

Kunbis vary greatly in appearance. Some of the gentry, the village headmen, and other large landholders are strongly built occasionally fair with good features and a martial air. The bulk of the caste, though as a rule stalwart and well made, are dark and coarse featured hardly to be distinguished from Dhangars and Mhárs. All the men wear the top-knot and among the Kunbis some wear ear tufts. All wear the moustache, some the whiskers, and some both whiskers and beards. Maráthás both at home and abroad speak a somewhat coarsely and broadly pronounced Maráthi.[1] Rich Maráthás live in houses of the better sort generally one storey high with mud walls and flat or tiled roofs. Of the old mud walled forts or *gaddis*, which, in the hands of the Marátha gentry or *deshmukhs*, sometimes held out against an army, examples remain in Káshegaon, Gurhal, and Mohol. The furniture in Marátha houses includes metal and earthen vessels, bedsteads, and field tools. Most of them have cattle and ponies but few keep house servants. A servant's yearly wages vary from £2 to £2 10*s*. (Rs. 20-25) with food; the monthly keep of a cow costs about 8*s*. (Rs. 4) and of a she-buffalo 10*s*. to 12*s*. (Rs. 5-6). Kunbis generally live in untidy, ill-cared for mud-walled flat-roofed houses which would cost about £15 (Rs. 150) to build and 8*s*. to 12*s*. (Rs. 4-6) a year to rent. Their staple food includes millet, pulse, and vegetables. They eat the flesh of sheep, goats, hare, deer, fowls, the wild hog, and eggs, and drink liquor. They are great eaters. The Maráthi saying is If grain is not life then of what use is life.[2] Their holiday dishes include wheat and gram cakes fried in oil, wheat cakes, vegetables, fowls, and mutton and liquor. Animal food is too dear to be often used. Those who have become *várkaris* or keepers of holy times profess to leave off fish flesh and liquor. But many of them still eat flesh and drink liquor on the sly after hanging their *tulsi* bead necklace to a peg. Máratha men dress in a loincloth, a waistcloth, or a pair of short drawers reaching the knee. The well-to-do use silk-bordered waistcloths and gaily dyed tight-fitting well folded Marátha turbans. Their women wear the backed short-sleeved bodice and the full robe with or without passing the skirt back between the feet. When going out women of the higher Marátha families cover themselves from head to foot with a broad white sheet which prevents any part of the body being seen. This is commonly known as the Marátha *mola* or Marátha practice. They do not work out of doors, the water being brought home by servants or by the men of the house. An upper class Marátha woman on no account shows her face before strangers. The wives of Kunbis work in the fields and appear with their faces uncovered in public. Women wear glass bracelets, and pearl gold and silver nose, ear, neck, hand and foot ornaments, as well as the black glass bead necklace the *mangalsutra* or lucky thread. The ordinary dress of a Kunbi man does not cost more than six or eight shillings (Rs. 3-4) and of a woman

[1] The leading local peculiarities are emphasising the last syllable of a word if it is long and lengthening it if it is short and at the same time shortening and flattening the last syllable but one. Thus *boltát* they say becomes *boltete*; *jatát*, they go, *jatete*; *kartát*, they do, *kartete*. Nasals are also much rarer than in Poona.

[2] The Máráthi runs: *Annamev prán náhi tar káy upayogáche.*

12*s.* to 14*s.* (Rs. 6-7) a year. They keep in stock a silk-bordered waistcloth worth 6*s.* to 10*s.* (Rs. 3-5), and a turban worth 12*s.* to 14*s.* (Rs. 6-7). A robe for special occasions costs 10*s.* to 12*s.* (Rs. 5-6) and a bodice 1*s.* to 1*s.* 3*d.* (8-10 *as.*). They are hardworking, hospitable, and frugal in ordinary life, but wanting in forethought and extravagant on great occasions. Most are husbandmen. Of the husbandmen many are landholders, many under holders, and many field labourers with no interest in the crop beyond their wages. The women help the men in the field. The field labourers are generally paid in grain and during the harvest seasons make good profits. Landholders have generally some stock of farm cattle. The position of Marátha Kunbis in the local caste list is rather uncertain. Well-to-do Maráthás claim connection with the old Marátha aristocracy and consider themselves Rajputs and Kshatriyas, claim to rank immediately after Bráhmans, and say they eat from Bráhmans only. The Kunbis consider themselves Shudras and eat from Bráhmans, Kshatriyas, and Vaishyas. The Kunbis' busy season begins in May when they start making ready their fields for the next season. They work from sunrise to sunset with a short midday rest. Their slack season begins about February or March after the cold weather crops are in. Besides minding the house the women help the men in the field. Their children take cattle to graze, and a few go to school. They worship Jotiba near Ratnágiri, Khandoba of Jejuri, Mahádev of Singnápur, and Vithoba of Pandharpur. Their priests are Deshasth Bráhmans. They go on pilgrimage to Pandharpur, Tuljápur, and sometimes to Benares. Within the last few years the worship of Vithoba of Pandharpur has greatly risen in favour. The feeling, partly perhaps from motives of economy, has been gaining ground that it is the place Pandharpur quite as much as the image of Vithoba that is holy. To see the pinnacle of the temple spire is as good as to touch the god. The men who hold these views belong to the Várkaripanth or season-keeping sect, whose leaders are hereditary married teachers or *gurus*. Each *guru* has five to six thousand followers who visit all the chief shrines and gather money to get up large feasts or *bhandárás*. The followers of these teachers are known by wearing a necklace of *tulsi* beads. The *gurus* try to gain new followers by preaching their views. Those that are not Várkaris worship local deities. The Marátha holidays are the same as those of other Hindus. The husbandman's chief holiday is the *Pola* or Ox Day, which falls on the last day of *Shrávan* in July-August. In Málsiras the Ox Day is known as *Bendur* and falls on the last day of *Bhádrapad* or August-September. On Ox Day the Maráthás deck their bullocks and feed them on sweetmeats. At births, among the well-to-do, betel packets are distributed among kinspeople and friends. After childbirth a Kunbi woman is held impure for ten days during which neither is she touched nor are her house gods worshipped. On the fifth evening, to the grindstone or *páta*, fruit, cakes, and sweetmeats are offered. A sword or a common house knife or *vila* is laid near the grindstone and a dry millet stump which they call an arrow or *tir*. The goddess Satvái is believed to come on that night to guard the

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Marathás.

mother and her infant from evil. A blank sheet of paper, a pen and an ink-pot are set near the stone to enable her to write the child's destiny. They name their girls on the twelfth and their boys on the thirteenth. On the naming day kinswomen and friends are called, and present the child with new clothes, and cradle and name the child the name being chosen by the village astrologer. The guests retire with a handful of wet gram or wheat. A year after, on a lucky day, the child if it is a boy is seated on its maternal uncle's lap and its hair is clipped. The barber is given a few coppers, some grain, and the clothes which the child has on at the time, and, in the evening, kinspeople and friends are feasted on flesh and cakes. Before a marriage can be fixed, the boy's father must ascertain that the boy and girl are not of the same clan, have different surnames, and have a different *devak* that is guardian or crest. The Kunbi marriage is preceded by a betrothal. The marriage may take place immediately after the betrothal and in no case should more than a year pass between the two. On the betrothal day the boy's relations bring a bodice, a robe, and an ornament or two to the girl's house and present them to her. The village astrologer is asked to fix a lucky day for marrying the boy and girl, and at their houses the boy and girl are rubbed with turmeric first by the village washerwoman and then by five married women. On the marriage morning the guardian or *devak* is brought and tied to a post in the marriage porch. In the evening the boy is taken to the girl's in procession on bullock or horseback with music and a band of kinspeople. At the girl's the boy and girl are made to stand on a blanket facing each other and a cloth is held between them. While the priest repeats verses one of the party goes on the roof of the house or mounts a tree to see the sun go down. When the sun is set the verses cease, the cloth held between the boy and girl is pulled on one side, and they are husband and wife. Cotton thread is passed ten times round the boy and girl, and the threads are cut in two and tied round the wrists of the boy and girl. Next comes the girl-giving or *kanyádán* when butter is poured over the hands of the boy and girl. The girl's parents wash the boy's feet in a metal plate with water and the ceremony is over. The boy and girl are seated on a blanket and fed with milk and rice. Bráhmans are presented with money and retire. Either on that or on the next day the boy steals an image from the girl's family god house and goes in procession to his village. Maráthás allow widow marriage but hold the ceremony only on dark nights. No married woman or girl attends the ceremony and the faces of the newly married couple are not seen for a couple of days. When a girl comes of age she is seated by herself for four days and her lap is filled with rice or wheat, dry cocoa-kernel, and dates. Maráthás, as a rule burn their dead, and the Kunbis either burn or bury. The dead body is washed, laid on a bier, and redpowder and betel leaves are thrown over it. The chief mourner walks before the body, carrying a firepot hanging from a string. They mourn ten days and offer a rice flour ball on the eleventh. They feast bearers and kinspeople on the twelfth and thirteenth. They are bound together by a strong caste

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feeling, and settle social disputes at caste meetings under the village *pátil* or headman. Some of them send their boys to school but keep them at school only for a short time. They suffered severely during the 1876-77 famine, and though they have since improved considerably they are still as a class poor and in debt. Many of them have taken service as messengers and constables or work as day labourers either locally or wherever they hear of well paid employment. They stay away until they can bring back a score or two, *ekvisa* or *donvisa*, of rupees.

Mális.

Ma'lis, or Gardeners, are returned as numbering about 24,000 and as found over the whole district. They are divided into Khirságar Mális and Ránt Mális. Their home tongue is Maráthi, and they look and dress like cultivating Maráthás except that the women wear shoes like men's shoes. Their houses do not differ from Kunbi houses and they keep servants, cattle, ponies, and sheep and goats. They eat fish and flesh and drink liquor, and their feasts of the cakes called *puran polis* and *telchis* cost them £1 8*s*. to £2 (Rs. 14 - 20) for every hundred guests. Mális are a hardworking orderly and contented people. They earn their living as husbandmen gardeners and labourers, and their women and children help in selling vegetables and flowers. They worship Ambái, Bhaváni, Janái, Khandoba, Mahádev, Tukái, and Vithoba; and their priests are ordinary Marátha Bráhmans to whom they pay great respect. Except that at the marriage time their boys and girls are rubbed with turmeric at their house by washerwomen, their customs are the same as those of Maráthás. They either bury or burn their dead, hold caste councils, send their boys to school, and are a steady class.

CRAFTSMEN.

Craftsmen include thirty classes with a strength of 74,900 or 13·9 per cent of the Hindu population. The details are:

Sholápur Craftsmen, 1881.

DIVISION.	Males.	Females.	Total.	DIVISION.	Males.	Females.	Total.
Beldárs ...	52	65	117	Pánchál ...	113	103	216
Bhadbhunjás ...	2	2	4	Pátharvats ...	195	215	410
Buruds ...	177	166	343	Patvekars ...	4	3	7
Chámbhárs ...	5801	5580	11,381	Rangáris ...	447	444	891
Gavandis ...	409	403	812	Ráuls ...	263	266	529
Ghisádis ...	128	141	269	Saltangars ...	42	40	82
Káranjkars ..	230	218	448	Sális ...	4681	4269	8950
Kásars ...	815	758	1573	Sangars ...	674	683	1357
Khatris ...	623	551	1174	Sonárs ...	2665	2427	5092
Koshtis ...	5503	5153	10,658	Sutárs ...	2470	2354	4824
Kumbhárs ...	1972	1880	3852	Shimpis ...	3092	3155	6247
Lákheris ...	24	26	50	Támbats ...	163	151	314
Lohárs ...	1512	1426	2938	Támbolis ...	4	4	8
Lonáris ...	2339	2286	4625	Telis ...	3422	3328	6750
Nirális ...	422	401	823				
Otáris ...	74	82	156	Total ...	38,320	36,520	74,900

Beldárs.

Belda'rs, or Quarrymen, are returned as numbering 117 and as found in Bársi, Karmála, Sángola, and Sholápur. They are strong and dark and the men wear the moustache and top-knot. They speak Maráthi. They are stone-cutters and bricklayers, digging wells, blasting rocks, and breaking stones. Their houses are like those of cultivating Maráthás. The men wear the loincloth, waistcloth, and short tight trousers or *cholnás*, the jacket, and the

Chapter III. People. CRAFTSMEN.

Marátha turban; and the women dress in the ordinary Marátha robe and bodice and do not tuck the end of the robe back between the feet. They eat fish and flesh and drink liquor. They are hardworking, orderly, and hospitable but fond of drink. They have caste councils, do not send their boys to school, and are a steady people earning enough to maintain themselves.

Bhadbhunjás.

Bhadbhunja's or Grain-Parchers, are returned as numbering four and as found in the Sholápur town. They are divided into Maráthás and Pardeshis. The following particulars apply to the Marátha Bhadbhunjás. Their surnames are Gáikavád, Jádhav, Povár, and Sinde, who eat together and families with the same surname do not intermarry. They look like Maráthás, speak Maráthi, and live in houses the same as Marátha houses except for the furnace or *bhatti* and a shop in the veranda. In dress and food they resemble Maráthás, eating fish, fowls, and the flesh of the hare, deer, and wild hog. They are an orderly, sober, hardworking and even-tempered people. In addition to parching and selling grain and pulse, they sometimes serve as day labourers, entrusting their shops to their wives and children. They sometimes borrow money and have to pay interest at two, three, or even four per cent a month. They always borrow small sums never as much as one hundred rupees as no one will advance them that sum on the security of their goods. In religion, customs, and community they are the same as Maráthás. They send their boys to school and are a poor people.

Buruds.

Buruds, or Bamboo-workers, are returned as numbering 343 and as found in towns and large villages. According to their own account they are descended from Kenshuka, whose father's name was Bhivar and his mother's Kuvinta, and they are said to have come into the district five or six generations back. They are dark and strong and the men wear the top-knot and moustache. They speak Maráthi both at home and abroad, and live in untidy and ill-cared for grass huts or houses of stone and mud with flat or tiled roofs. Their house goods include earthen and a few metal vessels. They keep no servants and a few own cows, buffaloes, and sheep. They do not eat beef or the flesh of dead cattle. Their staple food is *jvári,* vegetables, and chillies. They drink liquor sometimes to excess. The dress of the men and women is the same as the Mhár's dress. They are hardworking, patient, and forbearing, but intemperate and dirty. They make bamboo baskets, mats, winnowing fans, and sieves, and a few make cane chairs and cots. In Pandharpur they find good employment in making fine bamboo sticks for the use of the frankincense stick preparers. Their women, besides minding the house, help them in their work of making and hawking fans and baskets. They belong to no particular sect, and worship all Hindu gods and goddesses, chiefly Ambábái, Jotiba, Khandoba, and Satvái. Their priests are village Bráhmans and they have no priests belonging to their own caste. They keep all Hindu fasts and feasts and believe in sorcery and witchcraft. They marry their children early; the girls between seven and twelve, and the boys between twelve and twenty. The

cost varies from £2 10*s.* to £6 (Rs. 25 - 60). Except that their guardian or *devak* is the mango tree, branches of which are brought home and tied to the marriage hall, and that the boy and girl are married on the earthen altar or *ota*, their marriage and funeral ceremonies are the same as those of Mhárs and Mángs. They generally bury their dead. They allow widow marriage making over the first husband's children to his relations. They have a caste council, and their headman, who is called *mhetrya* decides social disputes in consultation with a few leading members of the caste. The fine generally takes the form of a caste feast. They do not send their boys to school, and, as their calling is not well paid, many have turned Várkaris or Pandharpur holy time keepers and go about begging.

Chámbhárs.

Cha'mbha'rs, or Leather-workers, are returned as numbering 1131 and as found all over the district. Their surnames are Dhodke, Kámble, and Vághmáre. Families with the same surname eat together but do not intermarry. They are generally rather fair with regular features, and the men wear the top-knot and moustache, and a few the whiskers. They speak Maráthi and live either in grass huts with thatched roofs or in mud and stone houses with flat roofs, setting apart the veranda for a workshop. They keep cattle, goats, and sheep, and their houses are dirty and ill-cared for. They eat fish and flesh and drink liquor. The men wear a loincloth and blanket, and occasionally a waistcloth, jacket, and turban. The women dress in the usual Marátha robe and bodice. Their ceremonial dress is the same as their every-day dress except that it is clean. They are hospitable and forbearing, but fond of drink, and proverbially lazy, as the saying goes, Under his haunches the awl, and in his house starving children.[1] They work in leather, cut and dye skins, make sandals shoes and water bags, and till the ground. The women help the men in drawing silk flowers and making silk borders to the shoes. Some serve as labourers and hold torches in marriage processions. They worship the ordinary Hindu gods and goddesses, and have house images of Bahiri, Jotiba, Khandoba, and Mhasoba. They keep the usual Hindu fasts and feasts, and their priests are village Bráhmans to whom they pay the greatest respect. They worship Satvái on the fifth day after childbirth, name the child either on the twelfth or the thirteenth, and clip the child's hair within four to six months. With them marriage is preceded by betrothal. Before marriage they rub the boy and girl at their houses with turmeric, and as a guardian or *devak* tie *pánchpálvis* or five tree leaves that is of the mango, the *umbar* Ficus glomerata, the *jámbhul* Syzigium jambolanum, the *saundad* Prosopis spicegera, and *rui* Calotropis gigantea to a post of the booth and worship them, offering a fish and feasting on its flesh. The poor bury the dead and those who can afford it burn them. They allow widow marriage, the widower during the ceremony being seated on bullock harness and the widow on a low wooden stool. They have a caste council and settle social disputes in

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[1] The Maráthi runs : *Gándikháli ári áni gharánt pore mári.*

Chapter III. People.

presence of the headman. They do not send their boys to school. Their income is fair and enough to keep them.

CRAFTSMEN. *Gavandis.*

Gavandis, or Masons, are returned as numbering 812 and as found all over the district. They are divided into Jingars, Jires, Kámáthis, Maráthás, Pánchals, and Sagars. A few Bráhmans also work as masons. Of these Jingars, Kámáthis, and Bráhmans are found in very small numbers in the district, and Pánchals are rare.

Jire Gavandis.

JIRE GAVANDIS are found only in Pandharpur and Sholápur. They are called Jires after their headman's surname who was the Bádshás' or Bijápur kings' builder. They are said to have been Marátha husbandmen who were put out of caste because they refused to pay a fine of £15 (Rs. 150) which their castefellows levied on them for building mosques for the Adil-Sháhi kings (1490-1686) at Bijápur. They say Maráthás are willing to let them back, but that they do not wish to go back, because the Maráthás have lately taken to eating, and, in out-of-the-way places, marrying with Telis and Sangars. The Jires and Maráthás eat together, and their married women or *saváshins* attend feasts at one another's houses. Bodhlebáva, a great Marátha saint, whose head-quarters are at Dhámangaon in Bársi, is anxious that the Jires should go back and join the Maráthás. The Jires are said to have come into the district seventy or eighty years ago to build Sindia's mansion in Pandharpur. They have Kadus or bastards among them, with whom they eat but do not intermarry. The Jire surnames are Kámle, Pavár, Sálunke, and Surve, and families having the same surname do not intermarry. The names in common use among men are Ápa, Balvanta, Ganpati, and Ráma; and among women Elubái, Ittái, Rakhumái and Subái. All belong to the sun family called Surygotra or Surugotra. Neither men nor women differ from cultivating Maráthás in look, speech, house, dress, or food. They eat fish and the flesh of goats, sheep, rabbits, hares, and fowls, and their staple food is *bájri, tur, jvári,* milk, and every two or three days rice. They drink liquor once or twice a year especially on the last day of the *Shimga* or *Holi* holidays in March-April. They are not great eaters or drinkers, neither are they good cooks. There is nothing special or proverbial about their cooking. Before beginning to dine, they sprinkle a little cold water round the dining plate and sip some water repeating the words *Krishnárpan* that is for the acceptance of Krishna. The Jires are hardworking, eventempered, sober, thrifty, hospitable, contented, and orderly. They are masons and husbandmen and their women mind the house. Their boys begin to help from fifteen or eighteen. A trained mason earns £1 10*s.* to £3 (Rs. 15-30) a month. All find constant employment. They build houses, ponds, wells, bridges and temples, and carve stone or mould clay images of gods and animals, which they sell at 3*d.* to £20 (Rs. ¼-200). Their craft prospers and they have credit being able to borrow at twelve to eighteen per cent a year and almost never fail to pay their debts. Their family deities are Bhaváni of Tuljápur, Jakhái and Jokhái, and Khandoba of Jejuri. They also worship all Bráhmanical gods and goddesses and keep the regular fasts and feasts. Their priests are the ordinary

Marátha Bráhmans, before whom they bow and whom they worship as gods. Their *gurus* or religious teachers are either Gosávis or Bráhmans. When a child or a grown person is initiated the teacher whispers into his right ear a sacred verse. A year or two after marriage they generally go and seek the advice of the teacher. They believe in sorcery witchcraft and soothsaying, and, when sickness comes to a family, they consult a seer or *devrushi* as to the best means for driving out the evil spirit. When a boy is twelve, sixteen, or eighteen years old his parents think of marrying him. The girl chosen to be his wife is generally eight to twelve years old, but they have no rule that girls should be married before they come of age. Before a marriage can be fixed, the parties must ascertain that the boy and girl have different surnames and have not the same guardian or *devak*. After talking the matter over with his wife and the elderly women of his house and fixing on some girl the boy's father goes to a Bráhman and asks him when he should set out to make an offer of marriage for his boy. The Bráhman, who is generally a village astrologer names the day, and the boy's father, tying in a cloth a few cakes and some vegetables, fried fish, and pounded chillies, starts for the girl's with a kinsman or two. When they reach the girl's, the boy's father makes over the bundle of cakes to the women of the house, and the fathers sit on the veranda, on a blanket spread for them, talking the matter over, asking one another the boy's and girl's ages, their surnames, and their guardians or *devaks*. After some pressure the girl's father agrees to give his daughter, and they sup together often from the same plate. Next morning the fathers go to the village Bráhman, and tell him the boy's and the girl's names, eat a dish of rice and sugar, and settle what presents each is to make to the other's child. Next day some of the boy's kinspeople bring a robe and bodice, go to the girl's house and present it to her. From this time marriage preparations are pressed on. When the Bráhman has fixed a lucky evening for the wedding, word is sent to the girl's parents, and the boy's father sends invitations to relations and friends. Marriage booths are built at both houses. Except that an altar is built at the girl's, the preparations at both houses are the same. Musicians are called and early in the wedding morning at the girl's house, the house handmill is washed, and turmeric roots are ground to powder. The girl's head is rubbed with oil and her body with turmeric and she is bathed with a band of little children. When all the children have bathed, the girl's mother sits by her and bathes, and her kinspeople present her with a new robe and bodice. The girl is dressed in a robe and green bodice, her clothes are stained with turmeric, and her brow marked with redpowder. A flower or a tinsel chaplet is tied round her brow and her head is covered with a blanket. By this time the boy has been rubbed with turmeric and bathed. He is then dressed and a tinsel chaplet is tied to his brow. The guests feast, and, seating the boy on a horse or bullock, with music and friends go to the girl's village Máruti, and from it to the boundary of the girl's village. The girl's friends come and bring them to the village temple, they bow before the god, and the boy is led to the door of

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the girl's marriage hall, bathed, dressed in new clothes, and seated near the outer wall of the house. The girl is seated on the boy's left. They are then made to stand facing each other, and a cloth is held between them. Behind the girl and the boy stand their maternal uncles and their sisters or *karavlis* with lighted lamps in their hands. The boy's brother also stands behind him with a lemon stuck on the point of a dagger. The Bráhman repeats verses, and the guests throw rice over the pair. At the end of the verses the Bráhman claps his hands, the musicians play, and the boy and girl are husband and wife. Then the boy and girl are seated on the altar, the girl on the boy's left. They dine and the guests either stay for the night or go home. On the fourth day the boy takes the girl to his own house. Jires allow widow marriage and polygamy. When a girl comes of age she is seated in a room by herself for four days. On the fifth she is bathed and word is sent to her parents. She is given a cot, bedding, waterpots, and a robe and bodice, and the boy is given a turban. A feast is held and the girl is told to make the bed ready, and the boy and girl are shut in the room. A young wife generally goes to her parents for her first child. When a child is born a Bráhman is asked to name it. The midwife cuts the navel cord, bathes the mother and child in warm water, and swathes the child in cloth bandages. A piece of cloth soaked in cow's milk is put in the child's mouth, and the mother is fed on rice, butter, and warm water. A lamp is kept burning in the room, and, on the fifth day, the goddess Satvái is worshipped, and on the twelfth day the child is named. When a Jire is on the point of death, his son lays his father's head on his right knee and drops water into his mouth. When he breathes his last some Ganges or Godávari water and *tulsi* leaves and a piece of gold are put in his mouth. The body is brought out of the house and laid on the door-step with its feet to the road. Warm water is poured over it, it is laid on the bier, and covered from head to foot with a sheet. On the sheet is sprinkled redpowder or *gulál* and basil leaves, and two copper coins and a handful of grain are tied in the hem of the sheet. The chief mourner ties a piece of white cloth across his shoulder and chest. Then holding in his right hand an earthen jar with live coal in it, the chief mourner starts, and four near kinsmen lift the bier and follow. At the burning ground a stone called *jivkhada* or the stone of life is picked up, and kept in some safe place in the burning ground. The bier is set on the ground and the pile is made ready. The chief mourner bathes, brings a potful of water, pours a few drops into the dead mouth, and lights the pile. He takes the jar, bores holes in it, walks three times round the pyre, dashes the pot on the ground, and beats his mouth with the open palm of his right hand. Then they bathe and go back to their homes. While the funeral party are away, at the chief mourner's house the spot where the deceased breathed his last is cowdunged, a cup of milk and a lighted lamp are set on it, and the ground is strewn with wheat or rice flour. The neighbours come with cooked food, serve it to the mourners, and dine with them. In the evening they look for the marks of an ant or other insect's feet, and from the footsteps judge that the deceased has died happy and his

Jire Gavandis.

spirit has passed into an ant or a fly. If no footsteps are traced, the dead is believed to have had some unfulfilled wish or care that keeps him from leaving the earth. They beg him to come and drink and leave his footsteps that they may not be anxious what has come to him. This is repeated night and day, the people if no traces are shown puzzling what can be the deceased's unfulfilled wish. On the third day, the chief mourner with some near kinspeople goes to the burning ground and throws the ashes into water. The crows are offered rice balls, and they are asked to come and eat them. If the crows come and touch the balls, it is believed that the soul of the deceased is happy; if the crow refuses to eat the mourners pray the dead to say what ails him, and promise to fulfil his wishes. For ten days the house is in mourning. On the eleventh the whole house is cowdunged, and on the twelfth and thirteenth cooked food and rice balls are again offered to the crows. The chief mourner does not become pure till the morning of the thirteenth, when the whole house is cowdunged, uncooked food and money presents are made to Bráhmans, and the caste is feasted. The Jires are bound together by a strong caste feeling. They have no headman and settle their social disputes at meetings of their own and other castemen. The power of caste has of late grown weak. The Jires can read and write Maráthi both Bálbodh and Modi, and keep their boys for long at schools. They are a steady and contented if not a rising class.

Sagar Gavandis.

Sagar Gavandis claim to have come from Benares in search of work to the Nizám's Haidarabad. Their castefellows are still found near Haidarabad some of them wearing sacred threads and dining in silk waistcloths. They occasionally come on pilgrimage from Haidarabad to Pandharpur when they dine with the Sholápur Sagars, but not unless the local Sagars dress in a silk or in a fresh washed waistcloth. They are said to have come into the district about three hundred years ago, and are divided into Sagars proper and Lekavlás or Kadus that is bastard Sagars who eat together but do not intermarry. The names in common use among them are Govind, Nágu, Náráyan, and Narsu; and among women Bhágirthi, Káshi, Yamuna, and Yashvada. Their surnames are Gadpate, Kalburge, Kásle, and Narne; and families bearing the same surnames do not intermarry. All belong to the Káshyap family stock. Both men and women look like Marátha husbandmen, the men wear the top-knot and moustache, but not the beard, and mark their brows with sandal. Their home tongue is Maráthi, but those who are settled in the Karnátak and Moghlái or Nizám's country speak Telugu. Their houses are the same as Marátha houses with mud and stone walls and flat earth roofs and their house goods include cots, boxes, metal and earthen vessels, clothes, cattle, and ponies. They eat fish and the flesh of sheep, goats, hares, rabbits, and fowls, and their staple food is *jvári*, *tur*, *bájri*, and occasionally rice and wheat bread. Formerly all ate flesh whenever they could afford it without offering it to the gods. Many of them keep to the old practice, but some who have become *várkaris* or Pandharpur devotees, offer no sheep, goats, or fowls, have given up eating flesh and drinking liquor, and have taken to wear a

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necklace of *tulsi* beads. For their holiday dinners they prepare grain and wheat cakes. They drink liquor but only twice or three times a year on great occasions like *Sankránt* in January and *Shimga* in March. They are not great eaters or drinkers, neither are they good cooks. There is nothing special or proverbial about their cooking or their pet dishes. Their only peculiar practice at meals is before beginning to eat to lay some cooked rice for the god Agni or fire in front of their plates. Both men and women dress like Maráthás, the men in a waistcloth, turban, jacket, coat, shoulder-cloth, and shoes, and the women in a robe and bodice. The women do not deck their heads with flowers or false hair. Both men and women are fairly neat and clean but they do not show any taste in dress and have no special liking for gay colours. Their holiday dress is made of rich stuff with gold borders. There have been no recent changes in the shape or material. The women wear the nosering, earrings, neck ornaments, bangles, and toe-rings. Men wear a gold neckchain and finger rings, and boys up to fifteen wear wristlets. They are hardworking, even-tempered, sober, thrifty, hospitable, and orderly. Besides by stone-cutting some earn their living as husbandmen and some as labourers. Boys begin to help their fathers at the age of twelve and become skilled workers at the age of twenty-five. A boy gets 8*s.* to 10*s.* (Rs. 4-5) a month, and when he becomes a skilled worker his wages rise to 16*s.* to £1 12*s.* (Rs. 8-16). Their work is not constant. They sometimes take fields on lease and work in them. They build houses, wells, and bridges, make earth and lime images of Hindu gods and saints, and sell Ganpatis at 1½*d.* to 6*d.* (1-4 *as.*). They are not in debt, and are generally able to borrow at about two per cent a month. Sagars claim Kshatriya descent though they admit they have fallen to be Shudras. They eat with Maráthás, Dhangars, and Lingáyat Vánis, but not with Lingáyat Telis, Pánchál, Jingars, Sonárs, Kásárs, or low caste Hindus like Buruds, Mhárs, and Mángs. They are a religious people and worship Hindu gods and goddesses as well as Musalmán saints and the *tábuts* or Muharram biers. Their family deities are Báláji of Giri or Tirupati, Bhaváni of Tuljápur, Jotiba of Ratnágiri, Khandoba of Jejuri, and Yallama of the Karnátak to whom they sometimes go to pay vows. Their priests are the ordinary Marátha Bráhmans to whom they show the greatest respect. The *gurus* or teachers of some are Rámánujs and of others Shankaráchárya. They are either Smárts or Vaishnavs and keep the usual Bráhmanic fasts and feasts. They believe in sorcery witchcraft and soothsaying. They marry their girls between seven and twelve, and their boys between twelve and twenty-five. After talking the matter over and fixing on some girl, the boy's father consults a Bráhman and starts with a couple of relations for the girl's house. They talk the matter over, and, after some pressure, the girl's father agrees to give his daughter. An astrologer is sent for, the boy's and girl's horoscopes are compared, and, if the horoscopes agree, the parents settle what presents are to be given. The astrologer is asked to fix a lucky day for formally asking for the girl, and, when this is settled, the boy's father returns to his house with his companions. On a lucky day named by the astrologer

the boy's kinspeople taking a robe and bodice, a packet of sugar, fruit, dry dates, and betelnut and leaves, go to the girl's house, present her with the robe and the bodice, fill her lap with fruit, dry dates, rice, and betel, and an astrologer is sent for who draws up the marriage papers or *patrikás*, receives a money present, and retires. The boy's brother or if he has no brother, the boy's father is presented with a turban, a feast is held, and sugar is handed among the guests. Instead of the boy, the girl, with kinsfolk and music, starts on horseback for the boy's. They stop at the village Máruti temple and send word to the boy, and the boy's party come with pots full of cold water, cakes, and millet gruel. After the gruel has been served to such as wish to share it, they are brought into the village and taken to their lodgings. The boy is bathed and rubbed with turmeric, and what is over is sent to the girl's with a robe and bodice. The boy's kinswomen bathe the girl, dress her in the new clothes, and fill her lap with fruit dry dates and betel. Two branches of each of the five guardian trees or *pánchpálvis* that is the leaves of mango, the *umbar* Ficus glomerata, the *jámbhul* Syzigium jambolanum, *saundad* Prosopis spicegera, and *rui* Calotropis gigantea, are laid in an earthen jar and placed in Máruti's temple. Then from both houses a band of kinspeople with music go to fetch the jar or guardian shrine to their houses, place it near the house gods, and worship it with flowers and rice grains. An altar is raised at the boy's with a plantain stem and a pile of six earthen jars at each corner. A procession is formed and the girl's kinsfolk with the girl carried in the arms of a near relation go to the village temple, and from the temple to the boy's. When the girl reaches the boy's she takes her stand near the door of the booth, the boy's mother waves round her head a cocoanut and cooked rice, and throws it to one side, and the girl walks in with her relations and takes her seat in the house. Two low wooden stools are set in front of the altar, the boy and girl take their stand on the stools face to face, grains of rice are handed to the guests, and, when the Bráhmans have finished chanting the marriage verses, the guests throw the rice over the couple and they are husband and wife. Four or five turns of cotton thread are passed round the boy and girl; the threads are offered vermilion and rice, cut, tied round a turmeric root, and bound to the wrist of the boy and of the girl. The priest throws a sacred thread round the boy's shoulders, the boy and girl are seated on the altar, the sacrificial fire is lit, betel is handed, and the guests withdraw. The boy and girl are taken before the house gods, bow to them, and are lifted on the shoulders of two men who dance to music. The day ends with the biting of betel leaf rolls by the boy and girl and the playing of odds and evens with betelnuts, and a feast. Either on the second or the third day after marriage, in the marriage hall, a cot is laid in front of the house door, on which the boy and girl sit near each other. Between them is placed a stone rolling-pin muffled in a piece of white cloth and daubed with turmeric. The pin is by turns placed in the arms of the boy and of the girl, and cold water is dropped on the ground near their feet, and the women call out that the boy's or the girl's child has passed over water. The family priest unties the

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wedding wristlets, the boy takes off his sacred thread, and after worshipping them they are kept in some corner of the house and in the end thrown away. The girl's father asks the boy's father how many betelnuts he wishes. If the girl's father says twenty, ten are added, and thirty betelnuts are handed to each of the guests whether man woman or child. In this way large quantities of betelnuts are handed round whether or not the guests belong to their own caste. Then except those who have been asked to stay for dinner, all leave. Feasts on both sides end the marriage ceremonies. Their age-coming and pregnancy rites are the same as those of the Kámáthis. On the fifth day after the birth of a girl's first child the midwife lays healing herbs and roots on a grindstone, and lays vermilion, turmeric paste, flowers, burnt frankincense, and cooked food before them. A feast is held and either five or seven widows are feasted in honour of the goddess Satvái who is believed to be a widow. The women of the house keep awake the whole night. Next morning the midwife carries to her own house and eats the food which the evening before was offered to the healing plants. The plants are taken away and given to the young mother. On the tenth the house is cowdunged, the mother and child are bathed and laid on the fresh washed cot spread with fresh clothes. On the eleventh, as on the tenth, the mother and child are bathed, the cot is washed, and the whole house cowdunged. On the twelfth, five seven or nine pebbles are arranged in a line outside of the house in the name of Satvái, and water is poured over them, red and scented powder sprinkled, flowers rice and sandal strewn, frankincense burnt, and cooked food and two pieces of thread or *nádás* laid before them. The mother makes a low bow, and retires. In the afternoon the child is laid in the cradle and named, and the thread or *náda* offered to the goddess Satvái is cut in two, and one-half tied round each of the child's wrists. After three months the father's people fetch the child and its mother to the father's house, and its hair is clipped on some lucky day. When a Gavandi is on the point of death he is laid on a blanket, and water mixed with sweet basil or *tulsi* leaves, and a piece of gold are put in his mouth. After death the body is bathed in warm water on the house steps, a silk cloth is wound round the waist, and the body is laid on the bier, red and scented powders are sprinkled over it, and it is covered with a white sheet, to whose hem are tied a few grains of rice and a copper coin. Both men and women follow the body to the burning ground. About half-way the bier is lowered, the rice and the copper are laid on one side, the bier is again raised and they go to the burning ground. While the pile is building, the chief mourner bathes and has his head and moustache shaved, and the body is laid on the pile. The chief mourner again bathes, dips the hem of his robe in water, squeezes some drops into the dead mouth, and sets fire to the pile. When the pile is half burnt the chief mourner takes the jar in which he brings fire, fills it with water, bores three holes in it, goes thrice round the pyre and dashes the pot on the ground, and beats his mouth with the back of his hand. Then the mourners bathe, pluck a little grass, return to the house of mourning, and sprinkle the grass on the spot where the dead breathed his last. Ashes are

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spread on the grass to show footprints, cooked rice is laid close by, and the whole is covered with a basket. Neighbours and kinspeople bring cooked food and ask the mourners to eat. They mourn the dead ten days, and on the twelfth hold a feast, when the four bier-bearers are the chief guests. The funeral priest is presented with a cot, bedding, waterpot, umbrella, walking stick, and shoes, to help the dead along the weary way to heaven. The mourners are taken to Máruti's temple, bow to the god, and are brought back, and the neighbours return to their homes. Sagar Gavandis are bound together by a strong caste feeling. They have no headman, and settle social disputes at meetings of men of their own and of other castes. The spread of English law and of lawyers has weakened the power of caste, and the people are afraid to enforce their rules by the old penalties. They send their boys to school till they are about twelve, when their fathers take them to work as masons. Náráyan Bápuji a member of this caste was postmaster of Pandharpur for over twelve years and is now a Government pensioner. Another was a telegraph master of the Peninsula railway. The Sagars are beginning to keep their boys longer at school. They are a steady class.

Ghisádis.

Ghisa'dis, or Tinkers, are returned as numbering 269 and as found wandering over the whole district. They are said to have originally passed from Gujarát to Haidarabad and from Haidarabad, about five hundred years ago, to Sholápur in search of work. Their commonest surnames are Chavhán, Káte, Khetri, Padval, Pavár, Shelár, Solanke, and Suryavanshi, who eat together and intermarry. They are said to have sprung from Vishvakarma the framer of the universe, who brought out of fire the *airan* or anvil, the *bháta* or bellows, the *sándas* or tongs, the *ghan* or hammer, and the *hátodi* or small hammer. He taught the Ghisádis how to make the *sudarshan chakra* or Vishnu's discus, *bán* or arrow, *trishul* or trident, *nál* or horseshoe, *khady* or sword, and *rath* or war chariot. When these were prepared and approved by their master the caste came to be called Ghisádis and were told to make various tools and weapons of war. They are strong, dark, dirty, drunken, hot-tempered, and hardworking. The men wear a tuft of hair on the crown of the head, and the moustache and beard. They speak a mixture of Gujaráti and Maráthi. They are wandering blacksmiths and tinkers. They have no regular dwelling but live in the open air, sometimes stretching a blanket over their heads as a shelter. They have cattle, and during the rainy season live in mud or thatched huts. They have a few brass and copper vessels, and are helped in their calling by their wives and children. They eat fish and flesh, and drink to excess. Their daily food is *jvári*, split pulse, and vegetables. The men wear a turban folded in Marátha fashion, a jacket, a shouldercloth, and a waistcloth; and their women the Marátha robe and bodice, silver ornaments, and the lucky neckthread or *mangalsutra*. They make horse shoes, field tools including sickles, and cart axles and wheels. They hold their women impure for a month and a quarter after childbirth, and during that time the men do not worship the house gods, rub sandal on their brows, or get their heads shaved. The mother bathes after her impurity is

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over, and puts new bangles round her wrists, the old ones being removed and carried away by the bangle-seller. A ceremony called *pánchvi* is performed on the fifth day after a birth, and another on the seventh when the child is cradled and named. The child's hair is not clipped until another child is born. If the mother shows no sign of being pregnant, the child's hair is clipped after a couple or three years. On the hair-cutting day the child's maternal uncle first cuts a lock of hair and puts it in a safe place, and the barber shaves off the rest. On some lucky day the lock which was put aside is offered to the village Satvái and a feast is held. The goddess is offered cooked food and is asked to preserve the child. After the hair-clipping the child is bathed and dressed in new clothes presented by its maternal uncle. They have a betrothal ceremony which is performed one to five years before marriage. On the betrothal day, with kinspeople and music, the girl is taken to the boy's house, is presented with new clothes and a full set of ornaments, is feasted, and is sent back. In honour of the ceremony the girl's father presents the caste with £1 10*s*. (Rs. 15) in cash, of which a little is spent in buying gram and molasses, and distributed among relations, friends, and castefellows. The rest is spent on drink and sweetmeats. The boy's father has to give £10 (Rs. 100) in cash to the girl's father. If the boy's father fails to pay this amount, the girl is offered to another boy on payment of £25 (Rs. 250) to the former boy's father. Of this sum of £25 (Rs. 250) £5 (Rs. 50) are given to the caste and £20 (Rs. 200) to the former boy's father, on account of the betrothal ceremony already performed by him and of the ornaments presented to the girl. All the ornaments along with the girl become the second boy's property. No second betrothal ceremony is performed. At the time of the marriage the boy stands with a dagger in his hand in front of the girl on an earthen altar, and a cloth is held between the boy and the girl. The Bráhmans repeat verses and they are husband and wife. Four near relations stand on the four sides of the boy and girl and pass cotton thread round them on their thumbs, cut the threads into two parts and tie them with two turmeric roots to the wrists of the boy and the girl. Feasts are exchanged, and the boy takes his wife to her new home, their sisters walking behind them with lighted dough-lamps in their hands. When the boy reaches his house the girl's father presents the boy with 6*s*. to 10*s*. (Rs. 3-5) as safety money for bringing home his daughter without accident. This sum is spent either on sweetmeats or on liquor. A girl is held impure for five days when she comes of age. On the sixth day her lap is filled and her parents present her and the boy with clothes. That day is spent in feasting, but no flesh is eaten and no liquor is drunk. They burn their dead and mourn for eleven days. On the eleventh the chief mourner gets his head and moustache shaved, prepares eleven dough balls, and, taking one of the balls in his hands, jumps into the river or stream, leaves the ball at the bottom, and comes out. He does this eleven times, and when all the balls have been left under water he bathes, kindles a sacred fire, goes round it five times, and makes a long bow before it. A feast is held on the spot, and one of the party presents the mourner with a new turban. The

Bráhman is given uncooked food, and a *goudhal* or a drum or *daur* dance is held during the night. On the twelfth his relations friends and castefellows feast the mourner and a sheep is slaughtered for the occasion. On the thirteenth cooked rice, split pulse,and butter are mixed together, served on castor or *erand* leaves, and laid on the spot where the body was burned, where the bier was rested, and where the deceased breathed his last. The ashes are removed and river water is poured over the spot. After a bath the mourner and his friends return to the mourner's house, sprinkle cold water on the bodies of the house people to make them entirely clean, and to rid him of his mourning, his friends offer the chief mourner a cup of sugared milk, and return to their homes. They allow widow marriage. They settle social disputes at caste meetings, and the fine is spent in drink. They do not send their boys to school and take to no new pursuits. They are a poor class.

Káranjkars and Jingars.

Ka'ranjkars, that is Fountain Makers, including **Jingars,** that is Saddlers, who call themselves Somvanshi Árya Kshatris, are returned as numbering 448 and as found over the whole district. They say that the Brahmánd and Bhavishyottar *puráns* contain a full account of their origin. The founder of their caste was Mauktik, Mukdev, or Mukteshvar, whose temple is in Shiv Kánchi or the modern Conjeveram in Madras. The spot where Mukteshvar bathed and prayed is called Muktamála Harini. Even two demons Chandi and Mundi were made holy by bathing there, and bathing at this spot still cleanses from sin. This place the Káranjkars hold to be sacred and make pilgrimages to it. They have no divisions and have eight family stocks or *gotras,* the names of which are Angiras, Bháradváj, Garg, Gautam, Kanv, Kaundanya, Válmik, and Vasishth. Their surnames are Chavhán, Gádhe, Gavli, Honkalas, Kále, Kámble, Lohare, Vághmáre, and Vasunde. Of these Chavháns belong to the Vasishth *gotra,* Mukteshvar *pravar,* Rudragáyatri, Rigved, and the colour of the horse and chariot is white or *shvet.* Families belonging to the same family stock eat together but cannot intermarry. They have regular features and are neither dark nor fair. The men wear the top-knot and moustache and rub sandal on their brow. Their women, who are fair and pretty, tie the hair in a knot behind the head and rub redpowder on their brows. They use false hair but do not deck the head with flowers. The home tongue of most is Maráthi, but some speak Kánarese both at home and abroad. Their houses are generally built of mud and stone with flat roofs, having a veranda or room in the front of the house to serve as a shop. Their houses are neat and clean and well-cared-for, and they keep servants to help in their shops, and cows, she-buffaloes, and parrots. They have generally a good store of brass copper and earthen vessels. They are not great eaters or drinkers, and their every-day food consists of rice bread, pulse, and vegetables. They eat fish and flesh and drink liquor. The men dress like Deccan Bráhmans in a waistcloth, coat, waistcoat, shouldercloth, head-scarf, Bráhman turban, and shoes. The women dress like Bráhman women, in a robe and bodice. Children go naked till four or five. After five a boy wears a loincloth, and a girl a petticoat and bodice.

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Both men and women are neat and clean but are not tasteful in their dress and have no special liking for gay colours. Most of them have a fresh set of clothes for special occasions, a rich robe and bodice worth £2 to £6 (Rs. 20-60) which last for several years. They wear head, ear, nose, arm, and foot ornaments. They are sober, thrifty, hardworking, even-tempered, hospitable, orderly, and clever workers. They follow a variety of callings, making cloth-scabbards, and *khogirs* or pad-saddles and *chárjámás* or cloth-saddles, but not leather saddles. They make boxes and cradles, carve stones, paint and make figures of clay and cloth, pierce metal and paper plates, carve wood, make and repair padlocks, make and repair tin brass and copper pots, make gold and silver ornaments, cut diamonds, and make *vinás* or lyres and *sárangis* or fiddles and other musical instruments. Their women and children help in their work. Their children begin to work at seven and are skilled workers by twenty. If the boy belongs to their own caste he is expected to know something and is paid 16*s.* to £1 (Rs. 8-10) according to the amount he does. If the boy belongs to another caste, from whom the workman does not expect much help, beyond blowing the fire and handing him articles, the boy is paid 2*s.* to 8*s.* (Rs. 1-4) a month, but if he proves intelligent and useful his wages are raised to £1 to £1 4*s.* (Rs. 10-12) a month. A skilful workman seldom serves under another man. He opens a shop or works in partnership with his master. The Árya Kshatris always work to order, and keep no ready made articles in stock. The merchants who want the articles give them the metal agreeing to pay them at so much a pound. The yearly income of a working family, including a man his wife and two children, varies from £10 to £20 (Rs. 100-200). Their work is not constant and few of them have capital. According to their calling Jingars are known as Chitáris, Jades, Lohárs, Nálbands, Otáris or casters, Patvekars, Sonárs, Sutárs, Támbats, Tárkars or wire drawers, and Tarásgars or scale-makers who eat together and intermarry. Besides receiving payment in cash they barter their wares for clothes and grain. They complain that the use of European and Australian copper sheets has taken from them part of their old calling, and, that since the 1876 famine, people have been too poor to paint their houses or to buy ornaments. They are somewhat depressed and some have sunk to be labourers. The uncertainty of their work and the large sums they spend on family observances have sunk some of them in debt. They have credit and borrow at one to two per cent a month. They claim to be Somvanshi Kshatris and their claim is supported by deeds or *sanads* given to them by the Shankaráchárya of Shringeri in Maisur. The Árya Kshatris are Smárts and keep images of their gods in their houses. Their priests are ordinary Bráhmans, generally Deshasths to whom they pay great respect. They keep the usual Bráhmanic fasts and feasts, and make pilgrimages to Benares, Gaya, Jejuri, Shiv Kánchi, Tuljápur, and Vishnu Kánchi near Rámeshvar, and Mukteshvar near Seringapatam. Their teacher or *guru* is Shankaráchárya whose chief monasteries are at Shringeri and Sankeshvar. Every two or

three years his followers make Shankaráchárya a money present at 2*s*. (Re. 1) a year from each house. For her first child a young wife generally goes to her parents'. A room is cleaned, cowdunged, and furnished with a cot, and, when her time comes, a midwife is sent for, and the woman is taken to the lying-in room. The child is laid on a cloth on the ground and a hole is dug close by. The midwife washes the mother, cuts the child's navel cord, bathes the child in warm water, binds it in swaddling clothes, and lays it beside its mother on the cot. The hole is worshipped, betel and leaf packets are laid near it, and the navel cord and after-birth are buried outside of the house. The lying-in room is cowdunged and the mother's clothes are washed by the midwife. The mother is given a mixture of butter and assafœtida, and is fed on equal quantities of rice and butter. The child's head is marked with sweet oil and it is fed by sucking a piece of cloth soaked in cow's milk. A lighted lamp is laid near the mother's cot, and, according to the custom of the family, either five wheat flour lamps are lighted and kept burning in the mother's room for five days or one on the first day, two on the second, and so on to five lamps on the fifth day. Some make no dough lamps, and content themselves with a single brass lamp. On the fifth morning the child is bathed and a handful of *vekhand* or orris root powder is rubbed on its head, a hood is drawn over its head, and it is laid beside its mother. A grindstone and roller are laid in a corner of the mother's room, and thirty-two kinds of healing plants, herbs, and roots are laid on the grindstone. A penknife is also laid on the stone and worshipped by the midwife, if she belongs to the mother's caste. If the midwife does not belong to the mother's caste the mother herself lays before the grindstone cooked rice, sugar cakes, and five betel packets. A lighted lamp is placed near the grindstone and fed the whole night with oil. Of the five betel packets one is eaten by the mother and the four others are eaten by four young women, who keep watch the whole night over the mother and her child, playing with dice, odds and evens, and other games. Next morning some married woman or the midwife throws the dough lamps into a stream or river. The healing herbs are moved from the stone and given to the young mother. On the morning of the tenth the whole house is cowdunged, the mother and child are bathed, and all her clothes and the cot are washed. On the morning of the eleventh day the house is again cowdunged, the mother and child are bathed, her cot and clothes are again washed, and the men of the family change their threads. From this day the mother is touched by the people of the house, but she is not pure enough to enter the cook room or offer cooked food to the house gods. On the twelfth day, five married women whose children are alive, wash the child's cradle, rub it with turmeric and redpowder, and hang it from one of the house rafters. On the ground below the cradle is placed a leaf plate with a handful of wheat and on the plate a lighted dough lamp. In front of the lamp on a betel leaf are laid boiled gram, and the five married women mark the cradle with turmeric and redpowder. They fill one another's laps with boiled gram,

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betelnut and leaves are served, and they go home. In the afternoon when the feast is ready, the five married women come with other guests who have been asked in the morning, and they dine and go home. In the evening women guests come with presents of caps, hoods, betel, rice, and dry cocoa-kernel. When all have come, a low wooden stool is set near the cradle, and the mother takes the child in her arms and goes and sits on the stool. The guests sit round her and the child's maternal grandmother fills the laps of women guests who do not belong to her daughter's family. The young mother's lap is filled by her mother or by a kinswoman, and copper anklets are put round the child's feet. The child's maternal grandmother marks her daughter's brow with redpowder and presents her with a bodice, fills her lap with rice and dry cocoa-kernel, and puts a hood on the child's head. The other women guests follow her example, presenting the child and mother with clothes, and filling the child's mother's lap. Then the child's father's sisters stand on each side of the cradle, dress a piece of sandalwood in a hood and child's other clothes, and pass it from one to another singing songs. The child is treated in the same way as the piece of sandalwood. It is then laid in the cradle and two women one after the other cry out *kur-r-r* in the child's ears, and slap each other gently on the back. Then a song is sung by the women guests, sugar and betel are served, and the guests withdraw. On a lucky day, in the third month, if the child is a boy, his head is shaved. In the morning on or below the veranda of the house a low wooden stool is set and on the stool is spread a piece of bodice cloth or *cholkhan* sprinkled with grains of rice. The child's maternal uncle takes the child on his knee, sits on the cloth, and, while musicians play, the barber cuts the child's hair with a pair of scissors, leaving a top and two ear tufts. The uncle leaves his seat with the child in his arms, and, seating the child on another stool, rubs it with fragrant oil and five married women bathe it in warm water and rub its brow with redpowder. It is then dressed in its best clothes, ornaments are put on, and it is seated on a stool. The guests present the child and its mother with clothes. The barber is given the piece of cloth on which the uncle sat while the child's hair was being cut, ten copper coins, a betel packet, and uncooked food. The child is taken to the village temple with women guests and musicians, the god is presented with a copper coin and a betel packet, they bow to him and withdraw. A feast is held and the guests go home. When the boy is two or three years old comes the top-knot keeping. In the morning a low wooden stool is set on the veranda covered with a piece of bodicecloth, grains of rice are sprinkled over it, and the boy is seated on it and held from behind by his father. The barber shaves the child's head and the two ear tufts but leaves a round top-knot. The child's body is rubbed with fragrant oil and he is bathed. A new cloth is wound round his waist and he is carried into the house where he is dressed in rich clothes and taken to the village temple with women guests and music. A copper coin and a betel packet are laid before the god and they return to the child's house. Married women are presented

with turmeric and redpowder, and a feast is held when a couple of sweet dishes are prepared and the guests withdraw. When the boy is between seven and nine the boy's father asks the village astrologer to fix a lucky time for performing the thread-girding. The astrologer names a day, and the father goes home, tells the house people what the astrologer said, goes to the market, and, for luck buys 1*s.* (8 *as.*) worth of turmeric root and 6*d.* (4 *as.*) worth of redpowder. On a lucky day three to five handmills are set in the house. To the neck of each, in a piece of yellow cloth, are tied a turmeric root, a few grains of rice, and a betelnut. Five married women who have children alive are called and asked to grind a handful of turmeric, and they grind it singing songs. After the turmeric has been ground into powder it is poured into a metal pot, the grinders are presented with turmeric and redpowder, and return to their homes. The house people set to making preparations buying grain, butter, oil, molasses, and clothes. A booth is raised, and, in a yellow cloth, a betelnut, a turmeric root, and a few grains of rice are tied to one of the booth posts which is called *muhurtmedh* or the lucky post. The morning before the day fixed men and women, with the family priest and music, go to the houses of relations, friends, and neighbours, and to the village god asking them to come next day to the thread-girding. After they return the marriage god or *devak* is installed as among Bráhmans. In the evening an altar is raised by the housepeople measuring five and a half spans broad by the boy's hand and nine spans long and whitewashed. On this day all married women of the caste and boys whose *munj* or grass thread has not been taken off are asked to dine. Early on the thread-girding morning the boy's parents bathe, and a barber is called. The priest asks the barber to bring the razor with which he is going to shave the boy's head. The barber takes the razor out of his leather bag and lays it on the ground. The priest mutters verses over it, throws a few grains of red rice over it, and, taking it in his hands, cuts a strand of the sacred thread with it, as if to test its sharpness, and, with another blade of sacred grass, draws lines over it and gives it back to the barber. The boy is seated on a low wooden stool, and the barber shaves his head except the topknot. The boy is bathed, his brow is marked with red sandal powder, and he dines from the same plate with his mother in company with married women and boys who have not ceased to wear the *munj* or grass cord. When his meal is still unfinished, the boy is made to leave the dining plate, his hands and mouth are washed, and he is seated in front of the barber. The barber again shaves the boy's head except the topknot, and a married woman rubs him with fragrant oil, bathes him, marks his brow with red sandal, and seats him on a stool near his father. The priest repeats verses, sprinkles water on the boy's head from the point of a blade of sacred grass, gives him a silk loincloth to wear, and blesses a sacred thread and puts it round the boy's left shoulder so as to fall on his right side. The priest holds in his hand a *pimpal* Ficus religiosa staff or *dand*, three feet nine inches long, to which is tied another loincloth and stands facing the boy. The boy is made

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to stand on the low wooden stool on which he had been sitting, and the men and women stand round the boy with grains of rice in their hands. A cloth is held between the boy and the staff, and the priest repeats verses. When the verses are over, the cloth is pulled to one side, and the boy is seated on his father's lap, who eleven times over whispers the *gáyatri* or sun-hymn in the boy's right ear. The boy takes his seat on the altar, lights the sacrificial fire with the help of the priest, and feeds it with clarified butter, sesamum seeds, and parched rice. Next the boy comes off the altar and stands close by on a low wooden stool, a cord of twisted sacred grass is tied round his waist, and another along with the sacred thread, is put round his shoulders. He takes the staff or *dand* in his hands, walks into the house, makes a bow before his house gods, comes out, and he is again seated on the altar along with the priest. Married women bring sugar balls and lay them on the altar, and every one present, men women and children, takes in his hand a ladle to which a lucky thread or *mangalsutra* is tied, puts a sugar ball and a silver or copper coin into the ladle, and when the boy calls *Om bhavati bhikshán dehi*, Give alms, oh lady, in God's name, rolls the coin out of the ladle into his bag. The money is gathered, a few coppers are added, and the whole is divided into two equal shares, one of which is given to the priest and the other is divided among the Bráhman guests. After this the boy dines and the priest is given uncooked food or *shidha* and 6*d.* (4 *as.*) in cash. The priest also gets a further fee of 3*s.* (Rs. 1½) in cash. The guests then feast on sweetmeats, betel is served, and they withdraw. At five in the evening the priest goes to the boy's, seats him on a low wooden stool, teaches him the prayer or *sandhya*, and continues to come and teach him every day till he learns it. On the second day nothing particular is done and on the third day the sacrificial fire is put out. In the morning of the third day the boy is bathed and seated on the altar close to the priest. The priest repeats verses and the boy feeds the fire with butter. Then water mixed with milk is sprinkled on the fire to put it out or as they say to make it calm or *shánt*. The Bráhman is given uncooked food and a couple of annas. A dish of cakes is prepared and eaten in the house. The guardian gods are bowed out and the booth is pulled down, and if the boy's family deity is a goddess a *gondhal* dance is performed. From the Gondhli's house a broad hollow pipe or *chavandka* is brought and worshipped along with the family gods and cooked food is offered to them. A few married women and the Gondhlis are feasted. The dancers bring with them two bags or *jholis*, three baskets or *kotambalis* stuck all over with cowrie shells, and a metal lamp or *divti* which they call the goddess Amba Bhaváni. These are placed in a line on the ground and the boy's father bows before them, and, on five betel leaves, lays all kinds of food cooked in the house. The guests including the dancers dine, betel packets are offered them, and the married women and the dancers are each presented with a copper coin. They retire leaving the goddess that is the lighted lamp in the booth. About nine or ten at night the dance is begun and the Gondhlis go on dancing and singing till six next morning. At the the end of the dance the dancers are presented with an old turban or

robe and a rupee in cash. Then comes the *munj* loosening or *sodmunj* which takes place from the fifth day to two, three, or six years after the thread-girding, but always before the boy's marriage. On the morning of the *munj* loosening a barber is called, and the boy's head is shaved, and he is bathed by married women. The cords of sacred grass which at the thread-girding were tied round his waist and shoulders are brought from the place where they have been kept, and are tied round his waist and shoulders as before. A sacrificial fire is kindled with the help of the Bráhman priest and fed with butter and parched rice. The boy leaves his seat and sits close by on another low wooden stool. He is dressed in a waistcloth, turban, coat, and shouldercloth, lampblack is rubbed on his eyes, shoes are drawn over his feet, a walking stick and an umbrella are put in his hands, a bag of rice is laid on his right shoulder, and he is told to ask leave of all present to go to Benares to study the Veds. He asks leave to go. If they agree he walks a few paces, when his maternal uncle stops him, begs him to give up the idea of an ascetic life, and to return, marry his daughter, and lead the life of a householder. The boy comes back and makes over the bag to the priest with about 1*s*. (8 *as*) in cash. The priest is given uncooked food, and the day ends with a feast.

A'rya Kshatris marry their girls between five and eleven, or, on pain of loss of caste, at least before they come of age. Boys may be married at any time and are generally married between twelve and eighteen. The parents limit the choice to families of the same caste, and, among castefollows, to families of a different stock or *gotra*. In families who have a young daughter the women of the house consulting with the men fix on some boy as a good match for their daughter. The girl's father goes to the boy's house, and, after dining, stands on the veranda, looking for a passer-by. He accosts one, and asks him to intercede on his behalf, as he has come from his own village in the hope of getting the son of the owner of the house to marry his daughter. The stranger agrees, leaving any work however urgent, as the helper of a marriage gains merit. He walks in and asks the householder to come out. The three seat themselves on a blanket or carpet, and the go-between explains to the host the object of the guest's visit. He praises the guest and his family and declares that his daughter is healthy handsome and wise. The householder says he does not wish his son to be married, times are hard, and he must consult his people. After much persuasion and flattery, the householder agrees, but says he must first see the girl and decide whether she is suitable for his son. The guest asks the householder to call his son. When he comes, the guest asks the boy his name and his family name, puts him several questions, asks him to show his copy and study books, makes him read and write a little, shows him a picture or a drawing and asks him what fault it has, and if the boy can draw asks him to show some of his work. After having satisfied himself the guest asks the host to fix a day on which he will come to the girl's house to see her. A day is named and the girl's father and the go-between leave. The boy's father talks the matter over with his wife and other members of the house. He tells them he should much like to get his boy

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married during his lifetime. On the day named he starts for the girl's house and puts up there. The girl is dressed in rich clothes, decked with ornaments, and brought forward and shown to the boy's father, and one or two relations or neighbours whom the girl's father has asked to be present. The boy's father, taking the girl by her hand, seats her on his lap, and, that he may see her more plainly, another person in front calls the girl and seats her on his lap. He asks her her name, and her parents' and brothers' names, and after a few more questions, she is told to bow before the boy's father and the rest of the company, and then walks into the house. Betel is served and the guests retire. If the boy's father approves of the girl a few Bráhmans are called, and the boy's and girl's horoscopes are handed them and they compare them to see if they agree. If they agree the girl is called, and the boy's father presents her with a robe and bodice, she goes into the house and puts them on, and takes her seat as before. A packet of sugar is handed her which she takes, bows before them all, and walks into the house. The girl's father presents the boy's father with a new turban, betel is handed, and the guests prepare to leave. Before they go the boy's father asks the guests to wait for a short time, as he is anxious to settle some points before returning home. Then, either himself or some one on his behalf, asks the girl's father how much money he wishes settled on the boy and what clothes and ornaments he expects to be given to the girl. The girl's father says he is willing to give £2 10*s*. (Rs. 25) in cash as *hunda* or dowry and £5 (Rs. 50) worth of outfit or *karni*. After much haggling the cash and the outfit together are fixed at £10 (Rs. 100). Lists are made of things to be presented to the boy by the girl's father and to the girl by the boy's father, read, and handed to the fathers.[1] Then the Bráhmans are asked to fix some lucky day for the marriage. After the marriage day or *muhurt* is fixed, sugar and betel packets are handed and presents made to Bráhmans. The boy's father is feasted and returns to his home. On his return he sets to work, buying grain, clothes, ornaments, and other articles required for the wedding. Red-sprinkled invitation cards are sent to distant kinspeople, and, if the boy's parents do not live in the same village with the girl's, the boy's people ask the villagers to come with them and they start so as to reach the girl's village at least a couple of days before the marriage. At the girl's village a house is hired for the boy's party, marriage booths are built at both houses, and an image of the god Ganpati is drawn under the front door of each house. When the boy's party comes close to the girl's village, they send a message to the girl's parents. In the

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[1] The lists are to the following effect: *Yádi* or list of articles to be presented to the daughter of Rámchandra Bábáji inhabitant of Sholápur by Govind Bápu inhabitant of Kolhápur, the boy's father, five *chirdis* or girls' robes, five *cholis* or bodices, three turbans, three sashes, three rich robes, three common robes, one silver chain, one pair of silver feet chains or *válás*; one pair of silver toe rings or *jodvis*, one gold *belpán* and one gold *kevda* for the head, one *putlyáchimál* or coin necklace, one pair of *bálís* or earrings, nosering, and one pair of gold wristlets or *pátlis*. *Yádi* or note of articles to be presented to the son of Govind Bápu inhabitant of Kolhápur by Rámchandra Bábáji inhabitant of Sholápur, the girl's father, dowry or *hunda* Rs. 25 in cash, one silk robe, three waistcloths, eight turbans, eight sashes, three robes, three bodices, and metal vessels worth £1 (Rs. 10).

evening a party start in procession with a gaily trapped horse and music, and seating the boy on the horse, bring him to his lodgings, followed by a number of carts containing guests, furniture, and clothes. This procession is called *varhád* or marriage. The house is lighted and the guests are seated, and, when betel has been served, they are taken over to their new lodging, shown the rooms, where to store their goods, and where to cook, sleep, and sit. A cook is sent to the boy's lodgings with uncooked dishes, and, after they are cooked, the guests are feasted, one of the girl's party acting as host. The invitation to the village god and other guests, the installation of the marriage gods, and the *simant pujan* or boundary worship are the same as among Komtis. An earthen altar is raised at the girl's, seven by eleven of the girl's spans, the back rising about eighteen inches above the altar in three six inch tiers each narrower than the tier below it. When finished the whole is whitewashed. Twenty-six earthen pots, including five covers, are brought from a potter's and laid near one another. Next morning four plantain posts or *khámbs* are set one at each corner of the altar. Near each post are piled five earthen vessels one above the other, a fifth pile is raised to the right of the altar, and the topmost pot in each of the five piles is closed by an earthen lid or cover called *yelni.* Married women rub the girl with turmeric and bathe her, and the rest of the turmeric is taken to the boy's in a plate with music and the present of a turban, sash, waistcloth, and a cup of oil. The boy's relations rub the boy with turmeric, bathe him, and the girl's relations present him with clothes. He wears the waistcloth, rolls the turban round his head, covers his body with the sash, and walks into the house. The plate and cup are left as a present to the boy, and the girl's relations are starting to return, when they are asked to wait and accompany the boy's party to the girl's. The boy's relations take in a plate, a green robe and bodice, a betel packet, almonds, rice, dry dates, and turmeric roots and with music go to the girl's. They call the girl, give her the bodice and robe to wear, fill her lap with the almonds turmeric roots and other articles brought in the plate, and the boy's party return home. Near the altar the astrologer sets a bathing tub or *ghangál* on rice grains, fills it with cold water, and floats a copper cup in it with a small hole in its bottom. Each time the cup sinks, the astrologer marks a line on the wall with wet redpowder. In front of the waterpot he sets a lighted lamp and sits all the while repeating verses. A procession from the boy's house starts accompanied by kinsmen and kinswomen, the priest, and music, and taking a robe and bodice, silver anklets or *válás* and silver chains or *sánkhlis,* gold wristlets or *pátlis,* a gold coin necklace or *putlyánchimál,* and earrings or *bális,* also rice, dry cocoa-kernel, turmeric roots, betel, redpowder, sugar, and 2*s.* (Re. 1) in copper. They are all seated and the girl is called and presented with the robe, bodice, and ornaments. Her father is presented with a turban, and after betel is served and Bráhmans are paid, the guests retire. After this comes the marriage ceremony. On the marriage morning, from the girl's house, the girl's sister, holding a metal plate with a lighted lamp in it, and giving a servant a second

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plate with a flower garland, nosegay, cocoanut, and a cup of sweet milk, and, accompanied by married girls and boys and musicians, goes to the boy's house. They are seated on a carpet and the boy is called. When he comes he is seated on the carpet and one of the girl's relations puts the garland round his neck, sticks the nosegay in his turban, and asks him to drink the milk. Marriage ornaments or *mundávals* are put round his brow, he bows before the house gods, is seated on a horse, and, followed by his and the girl's sisters, with lighted lamps in their hands and kinspeople, friends, and music, goes in procession to the village Máruti and from that to the girl's. When the boy comes near the gate of the girl's marriage hall, the girl's mother goes in front of him, waves curds and cooked rice round his face, and throws them on one side. She then takes a whitewashed copper waterpot, touches the boy's eyes with a little water from the pot, and pours the rest on the horse's feet. The boy's father presents her with a bodice, and the girl's father waving a cocoanut round the boy's head dashes it on the ground. The girl's brother takes him off the horse, leads him into the marriage hall, and seats him on the carpet with the other guests. The girl's priest draws near, asks him to take off his coat, waistcoat, turban, and shoes, and the girl's father presents him with a new silk waistcloth. Then the *madhupark* or honey-sipping is performed with the same details as among Bráhmans. Rolls of betel leaves are placed in the boy's and girl's hands, they are made to stand in front of each other on low wooden stools, and a necklace of black glass beads is tied round the girl's neck. Between the two wooden stools is laid a sandal grindstone or *sahán* which the boy and girl touch with their toes and a cloth is held between them. In the middle of the cloth is drawn a redpowder cross or *nandi*, and the boy and girl are told to fix their eyes on the red lines. Behind both the boy and girl stand their maternal uncles and red rice is handed to the guests. The priests repeat marriage verses, and, at the end, throw red rice on the heads of the couple and they are husband and wife. Betel is served, money is presented to Bráhmans and other beggars, and the guests retire. The cloth and the sandal grindstone are removed and the boy and the girl are seated on the low wooden stools on which they were standing. Five Bráhmans sit round the couple, repeat verses, and taking a cotton thread dip it in water and pass it seven and nine times round the couple. The thread is divided in two and laid in a plate along with two turmeric roots and worshipped by the boy and girl. Turmeric roots are tied to the two threads, the thread of seven turns being tied to the girl's wrist and the thread of nine turns to the boy's wrist. This is called the tying of the wristlets or *kankans*, and silver toe-rings or *jodvis* are also put round the girl's big toes. The boy and girl leave their places and are seated on the altar or low wooden stools near each other, the girl to the left of the boy. A married woman brings fire from the house, and, setting it on the altar in front of the boy, marks her brow with redpowder and retires. The boy feeds the sacrificial fire with butter, and the girl feeds it with parched grain which her brother hands her. This ends the *hom* ceremony, and the boy and girl walk into the house. The ear-squeezing ceremony is not performed but on

account of it the boy's father presents the girl's brother with a turban. The boy and girl dine in company with other children, and after the guests have all dined, the marriage day is over. On the morning of the second day the girl's kinspeople accompanied by music go to the boy's and ask his party to a feast at their house. The boy and girl are rubbed with turmeric and they play games at odds and evens and bite off rolls of betel leaves from each other's mouths. They are then bathed and dine with children. About twelve the girl's kinsmen go to the boy's house with music and fetch the men to dine at their house. After the men have dined the women are brought and after dining they too retire. On the third day the same ceremonies are performed as on the second day except that the women walk on cloths which the washerwomen spread in front of them. The girl's mother washes the boy's mother's feet with warm water and presents her with a comb and five brass boxes and a washing pot or *tast*. About eight in the evening the girl's mother and a few kinsmen and kinswomen go to the boy's with music and take their seat in the house on carpets and mats. The boy's parents with relations and friends and the girl's relations all leave for the girl's house, on the way throwing redpowder or *gulál* on one another and rubbing it on one another's faces. When they reach the house door, the boy's mother refuses to enter unless she is given a rich *paithani* robe. The girl's party at once promise her one but she refuses to move unless it is given into her hands on the spot. The girl's relations then give her 10*s*. (Rs. 5) in cash and she walks into the house, the rest of her company following her. The boy's mother dresses in old clothes, her body is rubbed with fragrant oil and powders, and she is bathed in warm water. Such of her relations as wish are also bathed in the same way. Then the boy and girl are rubbed with turmeric and bathed. The boy puts on a silk waistcloth, kindles a sacrificial fire, and feeds it with butter. The girl's father presents him with a suit of new clothes, which he puts on and sits on a low wooden stool in the marriage hall, and the girl sits on another in front of him. The girl's parents sit beside their daughter. In front of the boy and girl a heap of wheat is made and over it is placed a big red earthen jar or *dera*. Round the big jar are set four small earthen pots or *madkis*. Then a piece of thread is fastened from each of the small pots to the great jar. When the four little pots are tied to the great jar a few grains of rice are dropped in each of the five pots and the big jar is closed with an earthen lid or *yelni*, and the mouths of the four small pots are covered with betel leaves. Then over each of the four small pots a lighted dough lamp is set and a big lamp on the big jar, and twenty-one lamps on a round bamboo plate called *shiptar* or *padli*. The girl's parents worship all the twenty-six lamps, and the girl leaves her seat and sits beside the boy on a low wooden stool. The girl's father marks the boy's brow with sandal and the girl's mother marks the girl's brow with redpowder. The girl's father throws a garland round the boy's neck and a nosegay is stuck in his turban. The boy's father presents the girl with a robe, bodice, cash, hair ornaments, and a nosering. She goes into the house, dresses in the new robe and bodice,

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puts on the ornaments, and throws the sash or *shela* over her head. The girl's mother makes small grain-like balls or *máltya* of wheat flour, and fills the girl's lap with them, and tells her and the boy pointing to the big jar that the big jar is to warm their daily bath water, the jar lid is to be their dinner plate, and the four small earthen pots are to be their daily cooking pots. The girl's father sets the bamboo basket with the lighted lamps first on the boy's and girl's heads, and then on the heads of the boy's father, mother, and paternal uncles. The girl's mother takes the bamboo basket in her turn and sets it on the heads of the boy's mother and her near kinswomen. The boy's father presents the girl's father with a new turban and cash and the boy's mother presents the girl's mother with a rich robe as a *potjhákni* or stomacher and the girl's other relations with bodices. The girl's mother presents the boy's mother with a rich robe and bodices, or robes to close relations. The boy goes into the house, takes one of the girl's house gods, and hides it in his clothes. He comes back to the booth and is presented with a waterpot and cup and a brass lamp. The boy and girl are seated on horseback, and, accompanied by kinspeople and music, are taken to the boy's house. At the boy's the *Lakshmipujan* or Lakshmi worship is performed with the same rites as are described in the Komti account. That night the girl stays at the boy's house. Next morning the boy and girl bathe and are taken to the girl's house where they dress in silk clothes, and take their seats on low wooden stools near each other. The priest repeats verses, and the threads or *kankans* are untied from the wrists of the boy and girl, laid in a plate, and worshipped by the boy and girl, after which a pinch of rice is thrown over them and their guardian power leaves them. A hole is dug somewhere near the house, milk is sprinkled over the hole, and the two strings with the turmeric roots are buried in it. The women guests throw a few rice grains over the five piles of earthen jars. Five are kept for the use of the girl's mother and the rest are handed among the women guests. The boy's sister cowdungs the altar and throws two robes over it which become the girl's mother's property. The boy and girl are taken to the boy's house and the girl's parents and relations are feasted. Meanwhile at the boy's house the marriage gods are bowed out. Next day the marriage gods at the girl's house are bowed out and the boy's party are feasted. If their family deity is the Tuljápur Bhaváni a *gondhal* dance is held that night. After a couple of days the boy's party has a final feast and starts for its own village. A plateful of sweetmeats or *kánavlás* are presented to the women of the boy's party, who distribute them among all the women present. The girl is presented with a variety of sweetmeats and the girl goes to her new home. When they reach the boy's home the Lakshmi worship is repeated. The girl is kept for a week or so, is presented with a new robe and bodice, and is sent back to her parents. When a girl comes of age her mother sends a message or a letter to the girl's father-in-law to say that he has been blessed with a grandson. If they belong to the same village, on receipt of the message, the girl's father-in-law tells his wife the news. The messenger is given a packet of betelnut and leaves and a handful of sugar and goes

back. The boy's parents talk the matter over. If the boy is young or the day is not lucky, word is sent to the girl's house that it does not suit them at present to bring the girl to their house. The girl's mother then makes a bamboo frame, folds a turban round it, and seats her girl in it on a low wooden stool. She is offered turmeric and redpowder, and her lap is filled with rice, betel, and dry cocoa-kernel. The lap-filling is repeated for three days, and, on the morning of the fifth day, she bathes and becomes pure. Five married women fill her lap with rice grains, turmeric roots, betel, dry dates, and almonds, and she is feasted on some sweet dish. After about a month when she is at her father-in-law's she is again seated in a frame, as at her mother's and her lap is filled. On the second day the girl's mother takes her a present of sugared milk and biscuits, and feasts her along with some children. On the third morning the same ceremony is observed as on the second, and on the fourth morning nothing is done beyond bathing the girl. On the fifth morning the boy and girl bathe as usual and are seated in the frame. The girl's parents come with presents of a robe, bodice, waistcloth, turban, flowers, rice, cocoanuts, and fruit. The girl's mother marks her brow with redpowder and presents the boy and girl with the clothes. They go into the house, put on the new clothes, come back, and again seat themselves in the frame. A flower garland is put round the boy's neck, a nosegay is fastened in his turban, the girl's lap is filled with fruit rice and betel, and the boy takes a cocoanut and puts it in the girl's lap. The boy puts on a silk waistcloth, and sits on a low wooden stool the girl sitting on another stool close to him. The god Ganesh is worshipped, with the help of the Bráhman priest, a sacred fire is lit and fed with butter and parched rice. The boy and girl are rubbed with fragrant oils and bathed in warm water. They then dress in fresh clothes and are presented with new clothes. Betel packets are handed round, and, if the parents are well-to-do, a feast is given, the girl serving butter on at least five of the dinner plates. After the feast is over the girl's mother makes the girl a present of a set of betel dishes, bedding, lamps, water vessels, cups and saucers, and a carpet, and retires. In the evening the boy's mother asks the girl to spread the bedding in one of the bedrooms, to fill the waterpot with cold water, to put a wick and oil in the lamp and to light it, and to make packets of betelnut and leaves. When she has made all these ready the boy is asked to walk into the room, and the girl follows with a lighted lamp in her hands, and the mother closes the door behind her. The little wife washes the boy's feet with the water she brought in the jar, rubs his body with fragrant powder, throws a flower garland round his neck, and fastens a bouquet in his turban, offers him milk, and betel, and waves the lamp round his face. In the seventh month of a girl's first pregnancy, a letter is sent to her parents, asking them to a feast at the boy's in honour of the event. No one attends the dinner except the girl's father, who brings a robe, bodice, turban, and grain. To avoid two dinners, the girl's father hands the grain to the boy's father, and a joint feast is given. The boy and girl are presented with the robe, bodice, and turban and the father takes back his daughter to

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his house. The boy's father says, Why take the girl she is both your and my child. Let her stay here and spare yourself the expense. If the girl's father is anxious to take his child home with him the boy's father allows him. After the girl has gone to her father's she is now and then taken to some garden on the banks of a river and feasted. If no river is near she is seated on a swinging cot, songs are sung, and she is feasted on dainties.

Shortly before death a dying Jingar is laid on a blanket and his son sits with his father's head on his right knee. Water in which a Bráhman's toe has been washed, a few drops of the Ganges water, and the five cow gifts are dropped into the dying mouth. When all is over relations gather round the dead and weep. A bamboo bier is made, and the body is brought out of the house and laid on the house steps. Its head is rubbed with butter and warm water is poured over the body. It is dressed in a flax or *tág* waistcloth and covered with a white sheet. It is then tied to the bier with a cord and carried to the burning ground with a copper coin and rice grains tied to one of the hems of the sheet. The chief mourner goes in front carrying an earthen fire-pot and the other mourners follow. Somewhere near the burning ground the bier is lowered and the copper coin and the rice are laid by the side of the road, the bearers lift the bier on their shoulders, and carry it to the burning ground. A pile of cowdung cakes is made and blessed by the Bráhman priest who throws a few sesamum seeds over it. The chief mourner bathes, has his head and moustache shaved, and again bathes. The body is laid on the pile, a handful of rice is cooked and a ball of wheat flour made, and, after offering the ball and cooked rice and throwing sesamum seed on them, they are laid on the dead man's chest. The mourner dips his shoulder-cloth into water, squeezes a few drops into the dead man's mouth, and the pile is lit. The Bráhman priest throws a few sesamum seeds over the pyre, repeats verses, and after boring the jar in three places, the chief mourner walks round the pile thrice, and throws the jar backwards over his shoulder on the ground beating his mouth with his open hand. He takes a pebble from the spot where the jar fell and brings it home as the stone of life or *jivkhada*, and lays it in some safe place. All the mourners bathe and each carrying a *nimb* branch they return to the deceased's house. The spot where the deceased breathed his last is cowdunged, and each mourner, taking a leaf or two of the *nimb* tree, throws it on the spot and returns home. The neighbours bring cooked food for the mourners and ask them to dine. They tell them they do wrong to weep for the dead has gone to God; all has been well with him. He was fortunate in having friends to drop the holy water in his mouth and to close his eyes. Weeping will never bring him back. It does him evil not good for every tear swells to a river which the poor soul crosses with great suffering. The mourners, to please their friends, try not to think of their sorrow and eat a little and the neighbours leave. Before he eats the chief mourner makes a rice ball and lays it under a basket on the spot where the deceased breathed his last. Next morning with a Bráhman priest, the chief mourner takes the stone of life to the burning ground, cooks rice,

makes a wheat flour cake, and, placing it on a small earthen pot, offers it to the stone and throws it into the river or stream. The chief mourner returns home, and, before dining, lays some cooked rice in front of the rice ball. On the morning of the third day the rice flour ball and the *nimb* leaves are removed and taken to the burning ground; the spot where the dead breathed his last is cowdunged, and a lighted lamp is set on it, and kept burning night and day till the tenth day. At the burning ground the mourner gathers all the ashes, throws them into the water along with the *nimb* leaves and rice ball he brought from his house, bathes, and returns home. On the fourth day he takes wheat flour and rice, goes to the burning ground, bathes and prepares four wheat balls one on account of the third day ceremony and three on account of the *vedishráddh* or altar mind-rite which he lays each at one corner of an earthen triangle. On the morning of the fourth day a wheat ball and cooked rice are offered to the stone of life, sesamum seed is dropped over it, and the offering is thrown into the river. This is repeated on the fifth and sixth, and daily up to the ninth. On the tenth day six balls and cakes are made, one on account of that day and five on account of the *vedishráddh* or the altar mind-rite, offered to the lifestone, and thrown along with the stone into the river. By the time the mourner returns, the house is cowdunged and all the clothes are washed. On the eleventh day, the lamp, which was kept burning at the place where the dead breathed his last, is put out, and the men belonging to the deceased's family go to the river to bathe, sip the five cow gifts, and change their sacred threads. On this day the chief mourner makes seventeen dough balls, one larger than the rest on account of that day, and sixteen on account of the *shodashi shráddh* or sixteen-ball mind-rite, and offers them on a leaf plate to the deceased and his ancestors. Sesamum seed is dropped on them and cooked rice ball is laid before them, and the chief mourner takes the large ball, and, at some distance from the rest, lays it for the crows. After the crows have eaten or at least touched the big ball the remaining balls are thrown into the river. Then, besides a cow and calf, ten presents or *dashdáns* are made to Bráhmans. On the twelfth day three dough balls and a long piece of dough like a stone rolling-pin, eight fingers by three, are made, and laid on a leaf-plate. The chief mourner takes a few blades of sacred grass, twists them into a cord, and divides the dough rolling-pin in three parts. He takes each of the three parts of the dough rolling-pin, adds it to each of the three balls, and, by sprinkling water over them, offers the balls to the spirit of the dead, his father, and his grandfather. The balls are then thrown into the river, the chief mourner bathes, and other three balls are prepared, worshipped, and thrown into water. Bráhmans are presented with a blanket, a walking stick, a fan, an umbrella, an earthen jar, uncooked food, and money. On the thirteenth day a *shráddh* or mind-rite is performed and castefellows are feasted. Presents are made to Bráhmáns, a cow with her calf, a waterpot, a set of betel dishes, sacred books, a rosary of basil or other beads, and a lighted lamp with butter enough to last for a considerable time. On the fourteenth the mourner's head is shaved, and Bráhmans and near kinsfolk are feasted on gram cakes. Red

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sandal is rubbed on the mourner's brow and the Bráhmans bless him and retire. About three more mind-rites or *shráddhs* are performed, one a month or six months after the death, the second on the death day, and the third on some day before the death day. The Árya Kshatris have a caste council and settle social disputes at meetings of castemen. Breaches of caste rules are punished by fines which take the form of caste feasts. If the offender is poor, a service of betel takes the place of a dinner. Of late the authority of caste has grown weak. Their boys go to school but they remain there only till they can read write and cast accounts. They are a clever class, but have not yet recovered their losses during the famine time.

Kasárs.

Ka'sa'rs are returned as numbering 1573 and as found in every large village and town. They are divided into Maráthás and Jains, who neither eat together nor intermarry. The Maráthás look like high caste Hindus and speak Maráthi. They own dwellings one or two storeys high with walls of brick and tiled roofs and with a veranda outside for a shop. Their houses are well supplied with metal vessels, bedding, cattle, and ponies. Except the Jain Kásárs they eat fish and flesh and drink liquor. Both men and women dress like Máratha Bráhmans, the men in a waistcloth, coat, waistcoat, turban, and shoes; and the women in the full Marátha robe and bodice. They are clean, neat, hardworking, and orderly, and make vessels of copper brass and tin. They also deal in glass bangles and make and sell wax bangles, in some of which they set small pieces of looking glass. They worship all Hindu gods and goddesses and keep the usual fasts and feasts, and their priests are the ordinary village Bráhmans. They wear the sacred thread only at the time of marriage, and marry their girls before they are nine and their boys between twelve and sixteen. They hold their women impure for eleven days after childbirth, worship the goddess Satvái on the sixth, and name the child on the twelfth. They have lost much of their former trade and income from the competition of European copper and brass sheets, but on the whole are a well-to-do class. They have a caste council and send their boys to school, but only for a short time, till they are able to read, write, and cast accounts in Maráthi.

Khatris.

Khatris are returned as numbering 1174 and as found in all subdivisions. They claim to be Kshatris and are said to have come from Cheul in Kolába about a hundred years ago. The men are short, spare, fair, and small-eyed; and the women are fair and short but not good-looking. The men wear the top-knot, moustache, and whiskers, but not the beard. Their home tongue appears to be Maráthi but they speak a mixture of Kánarese Gujaráti and Hindustáni. They live in dirty badly kept mud stone and brick houses with flat or tiled roofs. They eat fish and flesh and drink liquor. Their staple food is *jvári* split pulse and vegetables, but on holidays they prepare dishes of rice, wheat bread, and a variety of sweet dishes. Both men and women dress like Marátha Bráhmans and have costly clothes in store which they wear on holidays and other days. They are hardworking, even-tempered, forbearing, and patient, and are cotton

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and silk weavers, dyers and dealers in gold, silver, and silk lace. Most families have a loom or two in their house, but a few are day labourers. They worship the ordinary Hindu gods and goddesses, and their favourite household gods are Khandoba, Narsoba, and Renuka. Their priests are ordinary Bráhmans whom they treat with respect. They worship Satvái on the fifth day after a child's birth, gird the boy with a sacred thread before he is ten years old, and marry him at any time before he is twenty-five. They marry their girls before they come of age. They mourn ten days and on the twelfth feast the caste. They practise widow marriage and polygamy. Their social disputes are settled by a meeting of elderly caste-men in presence of their Bráhman priests. They send their boys to school and are a well-to-do and rising class.

Koshtis.

Koshtis, or Weavers, are returned as numbering 10,658 and as found all over the district. They are divided into Hatgars, Khátávans, and Patnávals, and are said to have come from Mungi Paithan four or five generations ago. Of the three divisions the Hatgars and Patnávals are Lingáyats and do not eat from the Khátávans. None of the three divisions intermarry. They look and dress like Maráthás and high caste Hindus. They speak Maráthi, and live in houses of mud and stone with flat or tiled roofs, and keep cattle. The Khátávans eat fish and flesh and drink liquor; the Hatgars and Patnávals are vegetarians, and avoid spirits. Their daily food is *jvári*, vegetables, and pulse, and on holidays they prepare pulse cakes, and rice, costing 1*s.* to 4*s.* (Rs. ½-2) for a family of five. A caste feast costs about £1 10*s.* (Rs. 15) for a hundred plates. The men and women dress either like Maráthás or high caste Hindus and have clothes in store for great occasions. They are hardworking, forbearing, hospitable, and temperate. Koshtis, Sális, and Sangars, though of different castes all follow the craft of weaving cotton and silk. They weave sheets, quilts, waistcloths, robes, and turbans. Some are shopkeepers and others are labourers. Their women help in cleaning yarn and spinning. They begin work from the early morning and their busy season is after the rains. A family makes about 1*s.* (8 *as.*) a day, including about 1½*d.* to 1⅞*d.* (1-1¼ *a.*) for a woman and an equal sum for a boy. The competition of European and Bombay goods depresses the Koshtis. The Khátávans' house gods are Khandoba, Mahádev, Vithoba, and the goddesses Ambábái, Jakhái, Kombái, Nálsáheb, and Shivrái, and their priests are Bráhmans. The priests of the Hatgars and Patnávals are Jangams. The Khátávan customs are the same as those of Maráthás. They burn the married and bury the unmarried dead. The Koshtis have a caste council and settle social disputes at caste meetings. They send their boys to school and are fairly off.

Kumbhárs.

Kumbha'rs, or Potters, are returned as numbering 3852 and as found in all towns and market villages. It is not known when they came into the district, but they are believed to have come with the Maráthás as their potters. Most are Maráthás but a few are Lingáyats and Pardeshis. Except Pardeshis who speak Hindustáni, both Lingáyats and Maráthás speak ordinary Maráthi. Their houses are generally of mud and stones with flat or grass roofs. They cook

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sleep and sit in one-fourth of the house and give up the rest to their cattle, tools, and pots. Except a few metal pots their vessels are of clay. They have no servants, and the animals they keep are cows buffaloes and ponies. Their daily food is *jvári* bread, split pulse, and vegetables, and, except the Lingáyats, all eat fish and flesh and drink liquor. The men wear a pair of drawers reaching to the knee, a smock, a waistcloth, turban, and blanket; and the women a robe and bodice. They are hardworking, patient, forbearing, and hospitable. Though their appliances are simple, they turn out good serviceable wares making small and large vessels and jars for storing water and grain, and cooking and dining pots and pans, children's toys, smoking pipes or *chilims*, and tiles and bricks. They burn sweepings in their kilns and sell their wares either in their houses or at the nearest market. All people buy them and their prices vary from ½*d.* to 1*s.* (1/16-8 *as.*) a piece. Bricks are sold at 8*s.* to 12*s.* (Rs.4-6) and tiles at 6*s.* to 8*s.* (Rs.3-4) the thousand. The men are early at work and keep working till noon. After a meal and a quarter of an hour's rest they begin again and go on till evening, when they sup, and go to bed about ten. Their wives never help them in their work, but they make hearths or *chuls*. Boys of ten and over help a little in the work, which is on the humblest possible scale with no stock in hand. They mix ashes and horsedung with earth and knead it well before using it. They prepare a kiln or *bhatti* once a week, which costs them 1*s.* to 1*s.* 6*d.* (8-12 *as.*) to make ready. Their tools are a wheel, a bat-shaped piece of wood called *phala*, and a round stone called *gunda*. They are a poor class, living from hand to mouth, and bartering their wares for grain. After the birth of a child the mother is held impure by Lingáyats for three and by other Kumbhárs for seven days, and except the midwife no one touches her. On the fifth the whole house is cowdunged and the goddess Satvái is worshipped. A feast is held and the men and women guests are served with Indian millet bread. If the new-born child is a boy, either on the twelfth or thirteenth, married kinswomen and friends come bringing handfuls of wheat or *jvári* and hoods and other child's clothes and present them to the child. The child is cradled and named. When a year or thirteen months old the child's hair is clipped by a barber who is given some *jvári*. Kumbhárs do not gird their boys with the sacred thread. At the marriage time they rub the boy's and girl's bodies with turmeric at their houses. Their marriage guardian or *devak* is the *thápatne* or bat-shaped piece of wood with which they beat their pots to harden them before baking. To their marriages Lingáyat Kumbhárs call both a Jangam and a Bráhman priest. Other Kumbhárs call only a Bráhman priest. During the night the boy and girl are seated on a bullock and paraded through the village. Feasts and return feasts are given and the marriage ceremony is over. After a girl comes of age, she is held impure for four days and joins her husband on the sixteenth. They bury their dead and carry the body in a cloth slung from the shoulders of two men. Lingáyat Kumbhárs mourn for three and other Kumbhárs for seven days. They have a headman or *mketar* who settles all social disputes in the presence of the castemen. They do not send their boys to

school and those of their boys who do not learn their father's calling turn day-labourers. They are a poor class.

CRAFTSMEN.
Lákheris.

La'kheris, or Lac Workers, are returned as numbering fifty and as found in the town of Sholápur. They are Márwár Vánis who are said to have come into the district between seventy-five and eighty years ago to trade in lac bracelets. They say they are Kshatris, and their surnames are Bagdis of Jaypur, Chaváris of Ajmir, Povárs of Ujain, and Sisodes of Udepur. Their stocks or *gotras* are Gautami, Kashyap, and Vasishth; and persons bearing the same surname do not intermarry. They are the same as Márwár Vánis, look like them, wear their hair like them, with a top and two ear knots, the moustache and whiskers, and some the beard. Their home tongue is Márwári, but out-of-doors they speak good Maráthi. They live in thatched huts and have metal vessels, and some keep goats. Their staple food is *bájri* and wheat. They are notorious for the amount of butter they drink at feasts mixed with sugar. They have no objection to eat fish and flesh or to drink liquor. Both men and women dress like Márwár Vánis, and the women wear lac bangles or *chudás* and occasionally a couple of glass bangles. They make eight kinds of bracelets *kangnis, todás, gots, chudás, gangájamnis, gajrás, ráymanis,* and *chhavds* which cost ⅜*d.* to ¾*d.* (¼ - ½ *a.*) a pair. Their boys become apprentices at fourteen or fifteen, and are skilled workers after a couple of years. They are seldom employed by others. When employed they are paid, besides food, 6*d.* to 1*s.* (4-8 *as.*) a day. Their work is not constant. They buy lac from Komtis at 7*s.* to 10*s.* (Rs. 3½-5) the *sher* of eighty rupees and dyes or *chopda* at £1 4*s.* (Rs. 12) the *man*; *chandras* at £2 8*s.* (Rs. 24) white or *sapheta* at 10*s.* (Rs. 5), and vermilion or *hingul* in packets of two and a half *tolás* for 2¼*d.* (1⅔ *a.*). If they set pieces of glass in the lac bracelets they have to buy the glass at £1 4*s.* (Rs. 12) the forty pounds or *man*. When they have work to do their wages represent a profit of £1 to £1 4*s.* (Rs. 10-12) a month. Their work is not constant, and they work to order. The craft is hereditary and their women and children help. They say a good workman can make three thousand bracelets or *chudás* in four or five days. They are either Shaivs or Vaishnavs, and their priests are the ordinary Marátha Bráhmans. They occasionally go to Márwár to fetch their children. The mother is impure for seven, nine, or eleven days after childbirth when the child is named. They worship the goddess Satvái on the fifth day, perform no thread ceremony, and marry their girls either before or after they come of age. They allow widow marriage, burn the dead, and mourn ten days. They have caste councils, and send their boys to school. The demand for their bracelets is declining as glass is more fashionable than lac. They used to sell their bracelets at £1 10*s.* to £2 (Rs. 15-20) the thousand, but now they do not get more than 8*s.* to 10*s.* (Rs. 4-5). They borrow money at two per cent a month. They are a falling class.

Lohárs.

Loha'rs, or Blacksmiths, are returned as numbering 2938 and as found in all large villages and towns. They are divided into Ákuj, Kalsábad, Kámle, Pokalghat, Parvále, Sinde, and Tingáre, who

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neither eat together nor intermarry. They are dark and strong. The men wear the topknot and moustache, but not the beard. They speak Maráthi, live in mud and stone houses, with metal and earthen vessels, tools, cattle, and goats, and servants. They eat fish and flesh, and drink liquor. Both men and women dress like cultivating Maráthás, and make and repair the iron work of ploughs and carts. They also make pickaxes, spoons, iron vessels, and nails. Their house deities are Bhaváni, Khandoba, Jotiba, and Mahádev, and their priests are Marátha Bráhmans. They keep the chief Hindu fasts and feasts. They worship the goddess Satvái at their houses on the fifth day after childbirth, and again on the twelfth day at her village temple. They name their girls on the twelfth, and their boys on the thirteenth. When the child is a year old, its hair is clipped on its mother's or father's sister's knee, and the hair is buried. When the child is five years old, a knot is allowed to grow on the crown of its head. They marry their girls before they are eleven, and their boys between fifteen and twenty. Their *devaks* or marriage guardians are *sándas* or a pair of tongs, the *hatoda* or hammer, and the *pánch pálvis* or five tree leaves which they tie to a post of the marriage hall and worship. At the time of marriage thread bracelets or *kankans* and turmeric roots are tied to the wrists both of the boy and the girl, and, after the marriage ceremony, are untied by washerwomen at the boy's and girl's houses. They also tie marriage brow-horns or *báshings* to the boy's and girl's brows, and, in addition, gird the boy with the sacred thread. On the fourth day after marriage the girl's lap is filled with rice and sesamum seed or *til* balls. After the marriage the marriage ornaments and sacred thread are removed and are never again used. They either bury or burn the dead and mourn ten days. They settle social disputes at meetings of the castemen. They do not send their boys to school, are a steady and well employed people, but suffer from the competition of European hardware.

Londáris.

Lona'ris, or Cement-makers, are returned as numbering 4625 and as found all over the district. Their surnames are Bule, Dáge, Gádse, Gaganmál, Gavne, Ged, Gudal, Jhádge, Kálárkar, Karche, Korde, Khándekar, Khilári, Kolal, Lagad, Munje, Notraliparkar, Pharkar, Shelki, Thire, and Vág, who eat together and intermarry. They are strong and robust. The men wear the top-knot and moustache, and they keep donkeys and ponies. Their staple food is *jvári*, wheat, pulse, and vegetables, and, when they can afford it, fish, flesh, and liquor. The men wear the loincloth, short trousers, the waistcloth, and a coat reaching to the knee. Their turbans are folded after the fashion of those worn by cultivating Maráthás, and their women wear the robe and bodice, but do not pass the end of the robe back between the feet. They make and sell cement and charcoal and also work as labourers. Their women help by hawking cement and charcoal. Their chief god is Mahádev, and they have house images of Ambábhaváni, Bahíroba, and Khandoba. They keep the usual Hindu fasts and feasts and their priests are the ordinary Deshasth Bráhmans. A woman is impure for twelve days after a birth. On the fifth day the goddess Satvái is worshipped; and on the twelfth the child is cradled and named. When the child is

about a year old, a Dhangar cuts its hair and is presented with five copper coins, five pieces of dry cocoa-kernel, and a betel packet. They have betrothals, and, if the boy's parents are poor, they present the girl with 2*s*. (Re. 1) and the ceremony is over. They marry their girls before they come of age, and the day before the marriage offer a sheep to the family god. At the time of the marriage the girl is made to stand on a grindstone or *páta*, and the boy on a coil of rope. A cloth is held between them, paper browhorns or *báshings* are tied to their brows, at the end of the marriage verses the Bráhman priest and other guests throw rice over their heads and the boy and girl are husband and wife. They are seated on the altar or *bahule*, the hems of their garments are knotted together, and presents of clothes are exchanged. Feasts and return feasts are given, the girl bows to the village Máruti, and walks with the boy to his house. They burn their dead, mourn ten days, offer rice balls on the eleventh, and end the mourning with a feast. They have a caste council, and a feast or a low bow admits the guilty back into caste. Their income has of late been much lessened by Lohárs and Ghisádis buying English coal, and because many house-owners have taken to make their own cement. They do not send their boys to school and are a poor people.

Nirális.

Niralis, or Indigo Dyers, are returned as numbering 823 and as found in towns and large villages. They are divided into Nirális proper, and Kadus or bastards who eat together but do not intermarry. Their surnames are Chitrakár, Kadge, Kalaskar, Kandarkar, Mehetar, Misál, and Nákil. The traditional founder of their caste was one Prakásh who was the son of a Kukut mother and an Abhir father. Their home tongue is Maráthi. They live in houses of mud and stone with flat or tiled roofs and keep cattle. Their staple food is *jvári*, split pulse, and vegetables, and their holiday dishes are rice and wheat and gram cakes. They do not eat fish or flesh, neither do they drink liquor. The men dress in a waistcloth, coat, and turban folded after the Bráhman fashion or a scarf and shouldercloth. The robes, bodices, and jewelry of their women are like those worn by Deshasth Bráhmans. They prepare indigo and dye yarn; some weave and others serve as day-labourers. Their women and children help in untying the bundles of yarn and keeping them well reeled. Their priests are ordinary Marátha Bráhmans, and their chief deities are Ambábái, Khandoba, and Vyankoba. They worship the usual Hindu gods and goddesses, have images in their houses, and keep the regular fasts and feasts. On the fifth day after a birth they worship the goddess Satvái, and on the twelfth day name the child. At the time of betrothal, the boy's parents present the girl with a robe and bodice and with silver and gold ornaments. A day before the marriage the boy and girl are rubbed with turmeric at their houses, booths are raised, and caste-fellows feasted. During the marriage the boy and girl are made to stand on low wooden stools in front of each other, a cloth is held between them, and when the priests have repeated the marriage verses and the guests have thrown red rice over their heads they become husband and wife. The hems of their garments are tied and they are taken to the village Máruti's temple. A feast and a return

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feast are given, and with friends and kinsfolk the boy walks with the girl to his own house. Nirális either bury or burn the dead. The body is carried either slung in a cloth or on a bier. They mourn ten days, offer balls to the spirit of the dead, and feast caste-fellows on the thirteenth on rice and wheat bread. They allow and practise widow marriage and polygamy. They send their boys to school, but only for a short time, and are not well-to-do.

Otáris.

Ota'ris, or Casters, are returned as numbering 156 and as found in towns. They look, speak, and dress like Marátha husbandmen; their houses are of mud, stone, and bricks, with tiled or flat roofs, and they have metal and earthen vessels in their houses. They keep a servant to help them in their work, and own cattle and ponies. They eat fish and flesh and drink liquor. They are hardworking, hospitable, and orderly. They make molten images of Hindu gods, copper and brass ornaments, and vessels. Except that their goddess Satvái is offered cakes or *mutkis* of *bájri* flour on the fifth day after childbirth, and that their *devak* or marriage guardian is a *párdi* or pair of scales and *pánch pálvis* or the leaves of five trees, their customs are the same as those of cultivating Maráthás. They burn their dead, allow widow marriage, and practise polygamy. They have a caste council, send their boys to school, and are a steady people.

Pánchále.

Pa'ncha'ls are returned as numbering 216 and as found only in Mádha. They give three explanations of the name Pánchál, first that they are composed of five classes, Goldsmiths, Coppersmiths, Blacksmiths, Carpenters, and Masons; second, that the word comes from *panch* five and *al* to melt because they melt gold, silver, copper, brass, and zinc; and third, that they have only five stocks or *gotras,* Abhuvan, Pratan, Sánag, Sanátan, and Suparn. They say they are sprung from Vishvakarma the framer of the universe and that they came to the district a hundred years ago. They are divided into Kásárs or coppersmiths, Lohárs or ironsmiths, Pátharvats or masons, Sonárs or goldsmiths, and Sutárs or carpenters who neither eat together nor intermarry. Their surnames are Dharmádhikári, Kshirságar, Mahámuni, Pandit, and Vedpáthak; and persons bearing the same surname eat together but do not intermarry. The names in common use among men are Govind, Narhari, Raghunáth, Váman, and Vishnu; and among women Chandrabhága, Ganga, Mathura, Sarasvati, and Sávitri. They are strong and fair, and, especially the Sonárs, look like Bráhmans. They speak an incorrect drawling Maráthi both at home and abroad. Their staple food is millet, rice, pulse, and vegetables, and they are fond of chillies and hot spices. They neither eat fish or flesh nor drink liquor. They never eat without bathing, and worshipping and offering cooked food to their house gods. The smoking of hemp or *gánja* is on the increase among them. They dress like Bráhmans, the men in a waistcloth, coat, shouldercloth, headscarf or turban, and shoes; and the women in a robe and bodice. The women rub their brows with redpowder and wear false hair but do not deck their heads with flowers. They are generally hardworking and thrifty, but hot-tempered, quarrelsome, and dishonest. They are goldsmiths, coppersmiths, blacksmiths, carpenters, masons,

husbandmen, and clerks and writers. Their calling is steady and well paid, but owing to heavy marriage expenses they are generally in debt. They have credit and obtain loans of £10 to £50 (Rs. 100-500) varying at twelve to eighteen per cent a year. They consider themselves equal if not superior to the local Bráhmans and do not eat or drink either with them or from them. The local Bráhmans term them Shudras, and hold them lower than Kunbis. Pánchále worship all the Bráhmanic gods and goddesses. Their family deities are Bhaváni of Tuljápur, Kálmádevi of the Karnátak, Khandoba of Jejuri, and Vyankoba of Giri. Their family priests, who are members of their own community, are held in high respect. They keep the usual Bráhmanic fasts and feasts and go on pilgrimage to Benares, Jejuri, Pandharpur, and Tuljápur. They believe in sorcery and witchcraft, soothsaying, omens, lucky and unlucky days, and oracles. For her first confinement, a girl is taken to her parents' house, and, as soon as labour sets in, a midwife, generally of the Kunbi caste, is sent for, and digs a hole in the floor of the lying-in room. As soon as the child is born the midwife sprinkles the child with cold water to awake it, and cuts its navel cord with a knife. She puts the cord with the after-birth in an earthen pot, buries them in the hole, and to prevent the water from running into the street, as to walk over water that has come from a lying-in room is supposed to make women barren, the hole is partly covered with earth. For ten days the mother and child are bathed in warm water over this hole. After the mother and child are bathed they are laid on the cot. For the first three days the mother is fed on rice and butter and the child on castor oil and honey. On the fourth day the mother for the first time suckles her child, and in the evening of the fifth day, a grindstone is set in the mother's room with a lighted lamp beside it. Then the rolling-pin is set upright leaning against the wall, and on the grindstone are arranged the knife with which the navel-cord was cut, dough lamps, thirty-two kinds of healing herbs, an image of Satvái, a sheet of blank paper, a pen and an ink pot, and over the whole a woman of the house sprinkles turmeric and red and scented powders, burns camphor and incense, and offers them rice flour balls and betel. The mother, sitting in front of these articles, bows before them, and prays them to be kindly to her child. Near kinspeople and friends are asked to dine, when the chief dish is wheat flour cakes or *mutkis* boiled in split pulse. The guests retire with a present of betel, and, during her confinement, to strengthen her gums, after her meals, the mother is given betelnut soaked in marking-nut oil and pieces of dry cocoa-kernel. During the night the women stay awake, singing, talking, and playing. Next morning the worship of the goddess Satvái is repeated with the same details, and, except the image of Satvái, the whole is thrown into water. They hold the mother unclean for ten days, and on the morning of the tenth cowdung the whole house and wash the cot, the bedding, and the mother's clothes. On the eleventh the child and the mother are bathed, cow's urine is sprinkled over the house and sipped by all the inmates, and the men change their sacred threads. On the morning of the twelfth the mother worships five pebbles

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outside of the house, and names the child if a girl on that day and if a boy on the following day. When it is between three months and two years old the child is laid on its maternal uncle's lap, its hair is clipped for the first time, and it is taken to the village temple to bow to Máruti. They gird their boys with the sacred thread when they are between seven and nine. From a week to a month before the day fixed for the thread-girding near friends and relations are told, and during the interval by turns feast the boy's parents. Drummers and pipers are sent for, the terms on which they will play at the thread-girding are settled, a booth is built, and cards are sent to distant kinspeople and friends. To ask the people of the caste, the boy's parents and their kinspeople and friends start with music. Before they start they lay a cocoanut in front of the house gods and ask them to attend the ceremony; they then ask the village god, and then their relations and friends. A feast called the Bráhmans' feast or *Bráhmanbhojan* is held when kinsfolk and castefellows are asked to dine. In the booth an earthen altar is raised seven lengths of the boy's right foot and about eight inches high. In front is a step and behind rises the wall above the altar. On the right side of the altar are arranged two and on the left three piles of earthen pots each pile of five pots, the upper ones being smaller than those below. Each contains a few grains of coloured rice and a piece of turmeric. A carpet is spread in the booth and round it is traced a line of wheat within which the boy sits, to his right his mother and to her right his father. Five married women come out of the house, each rubs the brow of the father, mother, and son with redpowder, and waves a betelnut and a lighted lamp round their heads. They then anoint the three with fragrant oil, and seating them on low wooden stools in the same order in which they sat in the wheat square, place five earthen jars round them and pass a cotton thread round the jars. While musicians play, the three bathe in warm water, dress in silk, and take their seats on three wooden stools as before. The family priest lays a betelnut before them in honour of Ganpati, the three lay before the Ganpati betelnut, sandal, red and scented powder, flowers, and grains of rice, wave a lighted lamp, camphor, and frankincense before him, and offer him sugar. In this manner they worship Mother Earth or *bhumi* and the water-pot or *kalash.* The father takes a winnowing fan, spreads a bodicecloth over it, and arranges twenty-seven betelnuts on it. He makes six rolls of mango leaves in which he puts the *jámbhul* and *shami* leaves and ties the roll with thread. He lays them in the winnowing fan alongside of the betelnuts, takes a whitewashed and red-lined earthen jar, fills it with wheat, lays a cocoanut over its mouth, winds cotton thread over the whole of it, offers it sandalpaste vermilion rice and flowers, and lays it in the winnowing fan. He calls it the Vighnanásh or evil-killer. All this time the mother and child sit quiet doing nothing. The mother takes the earthen jar into both her hands and the father takes the winnowing fan, and they walk into the house. The father throws a few grains of rice over the house gods and a few more in front of them. On the grains in front of the gods, he lays the winnowing fan and the mother sets the jar in the fan as before. They make

a low bow and go into the booth. Then the father hangs bunches of mango leaves round the booth, and performs the *Nándishrâddh* that is festive ancestral worship or peace offering by repeating the names of his three immediate ancestors. The family barber is called and the priest takes a razor from him, sprinkles water over it, and keeps it near him. The priests rubs curds over the boy's head and sticks small balls of butter behind the boy's two ears, at the back and on the crown of his head, and over his brow. He holds a blade of the sacred grass over the boy's head and cuts it in two with a razor. He gives the razor back to the barber and tells him to shave the boy's head leaving the hair on the spots marked with butter. The boy is anointed with fragrant oil and bathed. He dines from the same plate with his mother in company with five married women and five bachelors who have been girded with the sacred thread. When dinner is over the boy is taken back to the barber, who shaves four of the five locks, and leaves the fifth on the crown of the head. The boy is again bathed, and dry sandal paste is rubbed all over his brow, and grains of rice are stuck on the brow-sandal. He stands on a low wooden stool in front of the altar, and his maternal uncle stands behind him supporting him. His father sits on a low wooden stool on the altar, and near relations hold a cloth between the boy and his father. The maternal uncle puts a little sugar into the boy's mouth, and the priest, along with some of the guests, repeat the lucky verses or *mangalástaks*. After the verses are over grains of red rice are thrown over the boy's head by the guests and the cloth is pulled on one side. The priest ties a piece of cotton thread and a piece of silk round his loins. He hangs a bit of gold and deer's skin to a string of sixteen strands and puts it across the boy's shoulders. The boy is seated on a low wooden stool and the priest sits on another stool near him and covering himself and the boy with a shawl whispers into his ears the sacred sun-hymn or *gáyatri* and makes him repeat it after him until he has learnt it by heart. The boy next sits on the altar on a low wooden stool, kindles the sacrificial fire, and feeds it with eighteen pieces of *pimpal* and butter. The boy is given a *pimpal* staff in his hands, his father covers him with a shawl, seats him on his hip, and takes him to the village Máruti before whom the boy lays a copper coin and makes a low bow. On his return the boy is seated in front of the fire and feeds it with sixteen handfuls of cooked rice and butter. The boy stands with a bag and begs for alms. His kinspeople and friends present him with sugar cakes and dry cocoa-kernel or cocoanuts. Then they dine. In the afternoon women go with a variety of dishes to the village temple accompanied by musicians, leave a little of each dish before the god, and go home. In the evening the sacrificial fire is kindled and fed into a blaze with a couple of cups full of clarified butter. The priest teaches the boy the evening prayer, and after the prayers are over, the mother presents the boy with a rich conical cap with two ear flaps, a coat, and a waistcloth. After this the mother and the other women take a ladle, wind a black glass bead necklace round its handle, fill it with a gram ball, and empty the ball into the boy's bag. Next morning the boy bathes and the priest teaches him his prayers.

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The sacrificial fire is rekindled and fed with butter, dry dates, and a twisted cord of the sacred *darbh* grass. The priest makes four clay cakes and arranges them in a pile one on the other, and, on the top of them, plants a branch of the *palas* tree Butea frondosa. The boy and his parents sit in front of the branch, and offer it a betelnut and leaves and a copper coin. Then the boy followed by his father, and the father by the boy's mother go round the branch. At the end of the first round the boy sprinkles turmeric water over the branch, at the end of the second round the father throws a few grains of red rice over it, and at the end of the third the mother throws gram pulse over it. Then the three go to the god Vighnanásh or evil-killer and throw a few grains of red rice over him. The mother takes the earthen jar in both her hands, and the father the winnowing fan, go into the booth, and set them on the ground as before. The jar and the winnowing fan are worshipped with flowers and sandal, and they, that is the guardian spirits in them, are asked to depart. The priest carries the fan and its contents to his own house, and the day's proceedings end with a feast. Within sixteen days after the thread-girding, though it is sometimes put off till the boy is ten or twelve years old, comes the *samávartan* or pupil's return. Till that time the boy continues to wear the piece of deer's skin and the grass waistcord. If before the return ceremony comes off, the grass cord gets snapped, it is taken off and carefully kept until the return ceremony is performed. On the morning of a lucky day the boy's head is shaved except the topknot, his body is anointed, and he is bathed. The boy's parents bathe and dress in silk, and, along with the boy and with the help of the priest, perform the preliminary ceremonies of *Punyahaváchan* or holiday calling, *Ganpatipujan* or Ganpati worship, and *Mátrikápujan* or the worship of the divine mothers. No *Nándishráddh* or festive ancestral worship is performed, neither do they bring into use the earthen water jar or the winnowing fan, but arrange the twenty-seven betelnuts on a piece of cloth. The sacrificial fire is kindled, and, while the priest is chanting verses, the boy throws over the fire two dry dates, sixteen *pimpal* Ficus religiosa sticks, and clarified butter. The boy is dressed in a new waistcloth, coat, shoulder-cloth, turban, and shoes. A staff and an umbrella are put in his hands, as well as bundles of half a pound of rice, wheat flour, pulse, salt, chillies, and spices. Thus supplied the boy asks his parents for leave to go on pilgrimage to the river Ganges. He starts, and after walking a few paces is stopped by his maternal uncle who asks whither and why he is going. The boy answers he is going on a journey to the holy Ganges. The uncle persuades him to give up his journey, and come back and live among them, and he will give him his daughter in marriage. The boy agrees and coming back makes over the provisions to the priest, and the ceremony ends with a feast.

A girl is married between eight and twelve and a boy between twelve and twenty-five. The boy's father has to look out for a wife for his son. When he has found a girl, he calls a few of his and of the girl's near kinsfolk, and tells them that the girl's father has promised to give his daughter in marriage to his son. Betel is

served and the guests retire. The fathers give a dinner and a return dinner and exchange turbans. After a few days the girl's father asks his own and the boy's relations to his house, as well as the family priests of both houses and fixes the marriage day. A few days before the marriage their near kinsfolk feast the boy and girl by turns at their houses. Musicians are called and the terms on which they will play are settled. Invitation cards are sent to distant kinsfolk and friends, and, to ask close relations and friends, the men and women of the boy's house start with music. Before starting they ask the house gods to be present at the wedding and to let the lucky matter they have in hand come to a prosperous end. They go to the village god, and from the god to relations, friends, and castefellows. Next day some of the girl's relations go with music to the boy's, and the girl's mother washes the boy's feet, and the girl's father wipes them dry, marks his brow with sandal, and sticks grains of rice on the sandal. He puts a new turban on the boy's head and a sash over his shoulder, tucks a bunch of flowers in his turban, and ties a chaplet of flowers round it. He lays curds on the boy's right palm which the boy sips, puts a nosegay into the boy's hand, and retires to his house with his party. The boy is seated on horseback, and with kinsfolk and music goes to the village temple. At the temple he is met by the girl's party, and the girl's father rubs his brow with sandal, presents him with a new turban and shouldercloth, and puts a flower garland round his neck and a nosegay into his hands. The girl's mother approaches the boy, washes his feet, and, after wiping them dry, gives him sugared milk to drink, and the parties return to their houses. This is called the boundary worship or *shevantipuján*, properly *simantpujan*. On the marriage day the girl's kinswomen, with cooked dishes, go to the boy's house, serve the food to the boy and his kinswomen, and go home. A square earthen altar is raised at the girl's house nine lengths of the girl's left foot and about eight to nine inches high, whitewashed, and five piles of earthen jars are set round it. The boy's kinswomen go to the girl's with music and a tray containing a green robe, a bodice, and glass bangles. They seat the girl on a low wooden stool, anoint her with oil and turmeric, dress her in the new robe and bodice, and put glass bangles round her wrists. The girl's kinswomen accompanied by the boy's go to the boy's house with the rest of the oil and turmeric and rub it on the boy, bathe him, and return home. The boy's kinspeople taking trays of clothes, ornaments, fruit, rice, and betel go to the girl's house, one of the men worships Ganpati and Varun, and, seating the girl before him on a low wooden stool, rubs her brow with redpowder, on the powder sticks grains of rice, and presents her with a robe and bodice, which she puts on in the women's room, comes out, and takes her former seat. The boy's father decks her with ornaments and fills her lap with rice, almonds, betel, dry cocoa-kernel, dates, turmeric, and plantains, and returns home. This is called *váknis-chaya* that is troth-plighting, and after this the girl is supposed to be half married to the boy. A party of friends and relations start from the girl's house with a richly trapped horse and followed by the girl's sister richly dressed, with a lighted dough-lamp in her hands

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with blackened wicks. Behind her walk the guests and servants with plates filled with garlands and nosegays and a jar of sugared milk mixed with wheat. At the boy's the bridegroom's brow is touched with redpowder, garlands are thrown round his neck, a nosegay is put in his hands, and sugared milk is offered him. He is seated on a horse, his sister walks behind him with a burning dough-lamp in her hands, the same as the lamp which was carried by the girl's sister, and his kinspeople follow him. At the door of the girl's booth, some one from the girl's house waves cooked rice and curds round the boy's head and throws it to his right and left. He alights from the horse and takes his seat on a low wooden stool in the booth. The girl's father offers him water to wash his feet, and, after he has washed them, he is presented with a new silk waistcloth which he puts on and covers his shoulders with a shawl. The girl comes out of the house, stands on a stool facing the boy, and near relations hold a sheet between them. The priest and a few of the guests repeat marriage verses, and, at the end of each verse, throw grains of red rice over the heads of the boy and girl. When the verses are over, the curtain is pulled on one side, and the boy and girl change places and take their seats on the stools. The girl's father pours on the boy's open palm milk, curds, butter, sugar, and honey, and he sips them thrice. This ceremony which is called the honey-sipping or *madhupark* is performed either before or after the marriage. The priest gives the boy a sacred thread and he wears it along with his old one. He then clasps both the girl's hands in his and four married men sit round them with outstretched hands. The priest takes a cotton thread, winds it round the couple's thumbs and from their thumbs winds it round the thumbs of the four men. In this way he makes two sets of circuits, one of five turns and the other of four, and draws off the two sets of thread and keeps them by him. The boy lets go the girl's hands, and she holds her open hands over the boy's, and the priest keeps a metal dish below the boy's hands. The girl's father pours water over the girl's hands, and it trickles down on the boy's and from the boy's into the dish. He drops some silver coins into the girl's hands which she lets pass into the boy's hands, and he into the dish. Water is again poured into the girl's hands and the ceremony of giving away the girl or *kanyâdán* is over. The priest takes the two circlets of thread he kept near himself, and tying a piece of turmeric root to each of the threads, fastens the one of five strands round the boy's right twist, and the one of four strands to the girl's left wrist. This is called the wristlet tying or *kankanbandhan.* The boy's father presents the girl with a pair of toe-rings which she puts on her toes, and a married woman ties a necklace of black glass beads round the girl's neck. The boy and girl take their seats on the altar, and, with the priest's help, kindle the sacrificial fire, feeding it with *pimpal* Ficus religiosa sticks and clarified butter. The girl's brother stands behind his sister and she throws handfuls of parched grain into the fire. In reward for standing behind his sister, her brother is presented with a turban by the boy's father, which he puts on. The hems of the boy's and girl's robes are knotted together, and the pair go into the house and

make a low bow before the house gods. They then go into a room on the wall of which a mango tree is drawn, and, below the tree on the ground, are spread grains of wheat and on the wheat sixteen earthen jars in four piles. In front of the jars is spread a bodice-cloth, and on it are laid rice grains, dry cocoa-kernel, turmeric, almonds, and betelnuts, and the boy and girl sit in front and make a low bow. The girl's mother hands the boy a cup of sugared milk which he drinks, leaving some for the girl. The boy and girl leave their seats and go and sit on the altar, and the hems of their garments are untied. The girl walks into the house and joins the women, and the boy sits in the booth with the men. The day ends with a feast. Next morning the girl and boy play together rubbing each other with turmeric and throwing water over each other. In the afternoon the boy's kinsfolk and friends are dined. On the third morning the boy and girl splash one another with water, bathe, dress in silk clothes, and sit on the altar. The priest comes and with his help the boy kindles the sacrificial fire and feeds it with butter and *darbh* grass. The pair leave their seats and sit in the booth on stools the girl to the boy's left. In front of them two white-washed red-lined earthen jars are set on wheat grains one above the other, the upper closed with a shallow plate or lid. In the first or lower jar is water, in the upper jar rice, and in the plate, pulse, a wafer biscuit, and wheat bread, and over the whole a dough lamp. Round this pile are arranged four small earthen jars with wheat grains spread underneath them. The jars are whitewashed and red-lined and covered with wafer biscuits, wheat cakes, and dough lamps. In a winnowing fan are arranged sixteen small dough lamps set on biscuits and cakes. In front of the boy and girl, on the other side of the jars, sit the girl's parents dressed in silk. The boy and girl lay sandal paste, rice grains, vermilion, turmeric, and betel leaves with nuts and a copper before the jars and light the dough lamps including the sixteen in the fan. The girl is seated on the boy's knee and her father lifting the winnowing fan in both his hands, holds it over the boy's head, and the priest hands the boy a pinch of sugar which he puts into the girl's mouth. The girl's father holds the fan over the boy's father's head and seating the girl on his knee, the boy's father puts a pinch of sugar into her mouth. In this way the girl is seated on the knee of each of the kinsfolk both of the boy and of the girl, and the winnowing fan is held over their heads. The girl's father presents the boy with a turban and shouldercloth and the boy's father presents the girl with a green robe and bodice. The hems of the boy's and girl's robes are tied together, and they are seated on a mare and taken in procession to the village temple, and from the temple to the boy's house. In a room at the boy's a dough image of the goddess Lakshmi is made and set on a water drinking pot or *támbya* turned upside down. This pot is placed on a big metal waterpot or *tapele,* turned upside down like the drinking pot, and the goddess is rolled in a robe whose folds cover the two pots. Ornaments are put on the goddess' neck head and ears, and three heaps of rice are made in front of the goddess. In the middle heap the priest hides a gold ornament, and seats the boy and girl in front of the heaps on two low wooden stools. The priest sits

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near the boy, takes a plate full of rice, writes in the rice the name to be given to the girl, and asks the boy to read it, which he does in a loud voice. The girl is told to repeat the boy's name, and, after much hesitation and persuasion, she agrees. The priest asks the girl to find what is in the middle heap of rice and keep it as a present from her husband. She searches, finds the gold necklace, and puts it on. The priest hands the guests sugar in token of the new name given to the girl, unties the boy's and girl's wristlets or *kankans*, throws a few grains of rice over the earthen jars and the marriage gods, and the guests retire with presents of sugar and betel. Exchange feasts are given and after three or four days spent at the boy's, the girl returns to her father's and the marriage rites are at an end.

When a girl comes of age, word is sent to her husband's house, who send a band of kinswomen, who take the girl either on foot or in a carriage, with music to her husband's. If the girl happens to be at her husband's when she comes of age, she is sent quietly to her parents if their house is in the same village or to some neighbour's and brought back in pomp to the husband's with a party of kinswomen and music. Before starting for the husband's, her parents present her with a new robe and bodice which she puts on, deck her head with a net or *jáli* of flowers, and rub red-powder on her brow and turmeric on her face and arms. A sandal-wood doll rubbed with red and turmeric is put in her hands. At her husband's a bamboo frame or *mathar* is raised, surrounded with a twisted turban, or hung with glass bangles. The wife is seated in the frame, red and turmeric powders are given her and the guests, and they retire. For three days the girl is considered impure. On the fourth morning she is bathed and her mother presents her with a new robe and bodice. She is seated in the frame along with her husband, and her mother-in-law fills her lap with rice fruit and betel, and her husband puts a cocoanut into her lap. The girl's mother next fills her lap with rice and fruit, and the wife and husband bow before the house gods, go to the village temple, bow before Máruti, and come home. On the fifth morning, or on any other lucky day within sixteen days from the coming of age, the husband and wife are bathed, and, sitting on two low wooden stools, with the help of the family priest worship the gods Ganpati, Varun, and Navagrahas or the nine planets. A sacrificial fire is kindled and fed with cooked rice, butter, sesamum, wheat, and bits of *palas* Butea frondosa, *ámba* Mangifera indica, *khair* Acacia catechu, *aghâda* Achyranthes aspera, *jámbhul* Syzigium jambolanum, and *umbar* Ficus glomerata. The husband lays cooked rice on a leaf plate, covers it with wheat bread, sprinkles redpowder over it, and sets on the top of it a dough lamp with a thick cotton wick soaked in oil and lighted. A Rául brings a trident which the husband sticks in the cooked rice, lays flowers and grain in front of the trident, and places some money near it The Rául lifts the whole in his two hands and going outside sets it at the roadside and walks away with his trident. The husband and wife walk after the Rául, as far as the outer door, sprinkling water after him. On coming back they wash their hands and feet and walk into the house. They are anointed

with oil, bathed, dressed in silk and seated side by side on low wooden stools. They again throw rice at and bow before a betelnut Ganpati, are taken in procession accompanied by kinspeople friends and music to the village temple, bow to Máruti, and return home. A feast is held at which the wife serves butter to at least five guests. In the evening the husband and wife are thrust into a room prepared for them and the ceremony is over. In the seventh month of the wife's first pregnancy a feast is given to kinswomen and female friends and her mother-in-law presents her with a new robe and bodice.

Pánchals burn their dead. The dying is laid on a blanket strewn with *darbh* grass. After death a couple of kinsmen or friends go to the market and bring what is wanted for the funeral. When they come back they busy themselves making the body ready, and when it is ready they take it out of the house, wash it, and lay it on the bier. The bier is raised on the shoulders of four kinsmen and carried out feet foremost. The chief mourner walks carrying an earthen jar containing burning cowdung cakes. When the mourners have gone half way, the bier is lowered, a couple of copper coins are laid on the ground, the bier is raised, and carried to the burning ground. At the burning ground a pile of cowdung cakes is raised, the chief mourner has his head and face shaved by a barber, bathes, and, after the body is laid on the pile, sets fire to it. He next fills with water the jar in which he carried the burning cowdung cakes and picking a pebble called the *ashma* or lifestone, makes a hole in the jar and thrice walks round the pyre. At the end of the third turn he dashes the pot on the ground and beats his mouth. Along with other mourners he bathes, and carrying the lifestone home with him, keeps it in some safe place rolled in cloth. The mourners on coming to the deceased's house, look at the burning lamp which has been set on the spot where the dead breathed his last, and return home. From the second to the ninth day, with the priest, the chief mourner goes to the burning ground, makes three balls of rice, offers them to the stone of life, and throws them into water. On the third day in addition the chief mourner sprinkles curds, milk, and cow's urine on the ashes, removes them, and throws it into water. He makes a mound of sand on the spot where the body was burntd, sets three small earthen jars on the mound, and fills their mouths with rice balls. He lays the pebble close by on the mound, offers it the balls, and then gathers the balls, throws them into water, and returns home with the lifestone. They mourn the dead ten days. On the tenth morning the chief mourner goes once more with the priest to the burning ground, makes six balls of rice and sets five of them on five earthen jars, and the sixth in the middle of the mound. Near the balls he lays the lifestone, offers it sesamum seed and water, and leaving the sixth ball for the crows, throws the five into water, and returns home with the pebble. On the eleventh day he kindles the sacrificial fire, drinks the five cow gifts, offers thirty-two balls of rice, bathes, and returns home. A dough cow and calf are made and presented to the Bráhman, and, after making him a money present, the cow and calf are thrown into water, and they go home. On the twelfth day the chief mourner cooks several dishes of rice and vegetables, offers them to the spirit

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of the dead, feasts at least five men, and returns home. On the thirteenth the mind-rite or *shráddh* ceremony is performed, and on the fourteenth a caste feast is held and the mourning is over. Pánchále have a caste council and settle social disputes at caste meetings. They send their boys to school for a short time and are fairly off.

Pátharvats.

Pa'tharvats, or Masons, are returned as numbering 410 and as found over the whole district. They look like Maráthás, speak Máráthi, live in mud and stone houses, and eat fish and flesh and drink liquor. Both men and women dress like Maráthás, and are hardworking even-tempered and hospitable. They make stone pillars, handmills, grindstones, rolling-pins, and images of gods, and also work as stone masons and carriers. They worship the usual Hindu gods and goddesses and keep the regular fasts and feasts. Their priests are the ordinary Marátha Bráhmans, and their customs are the same as those of Maráthás. They marry their widows and burn their dead. They have a caste council, send their boys to school, and are a steady class.

Patvekars.

Patvekars, or Tassel Makers, are returned as numbering seven and as found in the town of Sholápur. They look speak and dress like Maráthás, and like them eat fish and flesh and drink liquor. They are a hardworking orderly people, and make silk threads for necklaces, and other head, hand, and waist ornaments. They string and fix gems or beads on silk or cotton threads, and make fringes tassels and netted work. They make silk and cotton waistcords called *katdorás* or *kargotás* to which high caste boys a short time after their thread ceremony and all Maráthás fasten the loincloth or *langoti.* They work from sunrise to sunset, and their daily wages represent a daily profit of 4½*d.* to 6*d.* (3-4 *as.*) Their work is constant. The craft is hereditary and the women do not help them. Their boys begin to work at twelve and are skilled workers by sixteen. They also work as day labourers and some of them are musicians. They do not send their boys to school and are a steady class.

Rangáris.

Ranga'ris, or Dyers, are returned as numbering 891 and as found in towns and large villages. They say they were originally Kshatris, and that their ancestors who were twin brothers, on being pursued by Parashurám, hid in a temple belonging to the goddess Ambábái and sought the goddess' protection. The goddess gave one brother a piece of thread and a needle, and the other a paint which she spat at him and told the one to sew and the other to dye. Meanwhile Parashurám begged the goddess to make over to him the two Kshatris, but she denied all knowledge of them, and Parashurám had to go back disappointed. From that time the sewer became a Shimpi and the dyer a Rangári. Their surnames are Bagre, Kunthe, Nikte, Ráshankar, and Sarvade, who eat together but do not marry with people who have the same surname. Among their family stocks or *gotras* are Gangav Rishi and Vasishth. They look speak and dress like Maráthás. A Rangári's house can be known by the high four-legged stool or *jhánji* which is generally kept on the veranda and also from dyed turbans and robes hung to dry on ropes or poles. They say they prepare

thirty-six colours. The names of some of the colours are, *Motiya* or pearl white, *ábáshái* or reddish, *pyáji* or light pink, *baingani* or brinjal purple, *lál* or red, *pivla* or yellow, *hirva* or green, *asmáni* or blue, and *gulábi* or rose. They do not dye black and look down on and refuse to touch any one who dyes black. The pots which they use in making dyes are *satkal* a circular copper water vessel, *baguna* a metal vessel for boiling colour, and *jhánji* a square high legged wooden stand with thick cloth tied on the top in which colour is poured, and through which it drops into a vessel. If the Rangári is poor these vessels are of earth. Earth vessels cost 8*s.* to 10*s.* (Rs. 4 - 5) and metal vessels £2 10*s.* to £3 (Rs. 25 - 30). If they are told to give a turban a 4*s.* (Rs. 2) dye they give it a three shilling colour and keep 1*s.* (8 *as.*) as profit. They buy the colours from Komti traders and make 16*s.* to £1 (Rs. 8 - 10) a month. The women and children help the men. They have no capital and have to borrow at 37½ per cent a year (½ *anna* the rupee a month). Some of them sew, and others serve as day-labourers. A boy becomes a skilled worker at eighteen or twenty, or if he is dull at twenty-five. They have house images of Ambábái, Dávud Malik, Ganpati, Khandoba, and Mahádev, and their priests are ordinary Marátha Bráhmans. They keep the usual Hindu fasts and feasts. Their women are not held impure after child-birth. They worship the goddess Satvái on the fifth, and, if the child is a girl, name her on the twelfth, and if a boy on the thirteenth. They offer a sheep to the goddess Satvái on the fifth or other convenient day and feast the caste. They marry their girls between five and ten and their boys between five and twenty. If a girl remains unmarried till after she comes of age her whole family is put out of caste. They either burn or bury the dead. They mourn ten days, and the chief mourner gets his moustache shaved either on the tenth or on the twelfth day after a death. They give a feast to their castefellows on the thirteenth. They have a caste council or *panch* and settle social disputes at meetings of the caste men. Breaches of caste rules are punished by fines varying from 4*s.* to £1 (Rs. 2 - 10) which are generally spent on a feast or in buying vessels for caste feasts. They send their boys to school and some of their castepeople can read their sacred books fluently and explain them. They are a falling people. They suffered much from the 1876 famine, and to save money the people long wore undyed or very lightly dyed clothes.

Ráuls.

Ra'uls, or Tape Makers, are returned as numbering 529 and as found scattered over the whole district. They say the founders of their caste were Ádináth and Machhendranáth. They look like Maráthás and Gosávis, some keeping the top-knot and wearing the hair like Maráthás, while others wear long matted hair, whiskers, and beards, and rub themselves with ashes. It is sometimes difficult to tell a Rául from a Gosávi. Their surnames are Abdule, Chavhán, Gaikavád, Jádhav, Kavád, Naikjavle, Povár, and Sálunke. All of these eat together, but the Abdules and Jádhavs do not marry with the rest. When they do not cover themselves with ashes, wear the hair long and matted and the beard and whiskers, they look like Maráthás; otherwise they do not differ from Gosávis. They speak

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Ráuls.

Maráthi both at home and abroad, and also Hindustáni, when they are in high spirits. Their houses are like Marátha houses and contain metal and earth vessels, cattle, sheep, goats, and ponies. Except those who turn ascetics or Jogis, they eat fish and flesh and drink liquor. Both men and women dress like Maráthás, the women wearing glass and silver bangles and the men sometimes dressing in an ochre-coloured shouldercloth or a headscarf. They are clean neat hardworking and orderly. They weave strips of coarse cotton cloth, and *káchás* or girdles, *nádás* or tape, *padshis* or wallets, *pishvis* or purses, *potis* or coarse cloth bags. They weave both at their houses and as they move from door to door. They till, beg, and play music, have a *daur* or drum and dance like the Gondhlis. They are Shaivs of the Gorakh *panth* or sect, and their fasts and feasts are the same as those of Maráthás. They worship Bahiroba, Devi, Khandoba, the bottom or *patar* of a dried gourd, the *trishul* or trident, the dried gourd or *tumba* cut at the head, or the begging bowl, and the *shankh* or conch-shell. They worship the goddess Satvái on the fifth day after childbirth, hold the mother impure for ten days, and name the child on the twelfth. The boy's hair is clipped on his maternal uncle's lap when he is ten months to two years old. When the child is three years old he begins to wear a top-knot. They carry a whistle or *shringi* hung to a woollen string or *saili*, wear ear ornaments called *mudrás*, and a necklace of *manshankh* or *rudráksh* beads. Their bethrotals and their guardians or *devaks* are the same as among Maráthás, and except that the Gurav repeats the words *dhan* properly *dhyán* that is attention in the boy's ears after the marriage ceremony, their ceremonies are the same as those of Maráthás. They allow widow marriage, and bury the dead carrying the body slung from a pole. The body is dressed in ochre-coloured clothes, and in front of the body one of them goes blowing a conch-shell or *shankh*. They repeat the word Gorakh while carrying the body, and their women accompany the men to the grave. After the body is laid in the grave, the chief mourner pours a little water into its mouth and the grave is filled. They feast the caste on the thirteenth day after a death. They have a caste council and their social disputes are settled by a mass meeting of the castemen. They send their boys to school and are well-to-do.

Saltangars.

Saltangars, or Tanners, are returned as numbering eighty-two and as found only in Kármála. They are a wandering tribe of Márwáris, and are said to have come into the district from Márwár some centuries ago. They are generally goodlooking, fair, and robust, and the men wear the moustache and a few the beard. They speak a mixture of Hindi and Márwári and live in mud and stone houses one storey high with either flat or tiled roofs, and keep cows buffaloes and sheep. They eat fish and flesh and drink liquor, and their staple food is *vari*, *bájri*, wheat, and split pulse. They are noted for the large quantities of oil they use. They are generally neat and tidy in their dress the men wearing waistcloths, coats, and turbans, and the women the robe and bodice. They are hardworking and hospitable, but intemperate, and drink to excess when an opportunity offers. The men tan hides and skins, deal in cattle, and go about selling them in market villages. The women and

children work in the fields. Their god is Báláji or Vyankoba, and they keep the eleventh of each fortnight as a fast day. They mourn ten days and allow widow marriage.

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Sális.

Sa'lis, or Weavers, are returned as numbering 8950 and as found all over the district, but especially in towns and large villages. They are dark and tall, the men wearing the top-knot and moustache and rubbing the brow with sandal. They speak Maráthi, live in mud houses, the entrance room being used as a workshop generally with one or two handlooms. The second room has a store of cotton goods and tools, wooden stools and benches for the use of customers, and shelves and cupboards where they store and keep their goods. They are a poor people, and suffer from the competition of European goods. They are hardworking, even-tempered, courteous, and hospitable, and weave turbans, quilts or *pásodis,* and waistcloths; a few are moneylenders and the rest day-labourers. They eat flesh and drink liquor, but their staple food is *jvári,* pulse, and vegetables. They do not allow widow marriage. Their family gods are Ambábái, Jotiba, Khandoba, and Mahádev, and their priests are ordinary Marátha Bráhmans. They have a caste council and settle social disputes at meetings of the castemen. They do not send their boys to school and as a class are rather badly off.

Sangars.

Sangars, or Wool Weavers, are returned as numbering 1357 and as found over the whole district. They are divided into Sangars proper, Dhangar Sangars, and Mhár Sangars. The surnames of the Sangars are Dhoble, Gonjáre, Kárande, Palshánde, and Rául, who eat together but do not intermarry. They cannot tell when or whence they came into the district, neither can they give an account of their origin. They look like Maráthás and speak Maráthi. Their houses are like those of Maráthás, having an open space in front in which pegs about a foot long are fixed. They eat fish and flesh and drink liquor. They never use liquor at their feasts, even at flesh feasts. They dress like Maráthás and the women do not pass the end of the robe back between the feet. They weave and sell blankets and serve as day-labourers. They work from sunrise to sunset, and their boys become skilful workers before they are sixteen. They buy wool from Dhangars and a family makes about 6*d.* (4 *as.*) a day. Their women and children help in their work, and they sell blankets at 9*d.* to 2*s.* (Re. $\frac{3}{8}$ - 1) each. Their work is constant. They work to order, receiving money in advance. Their house gods are like those of Maráthás and their priests are both Bráhmans and Jangams to whom they pay great respect. They have betrothals and their marriages cost them £2 to £5 (Rs. 20 - 50). They have no rule that girls must be married before they come of age. Both Jangams and Bráhmans conduct their marriages and one after the other repeat marriage verses. At the end rice grains are thrown over the boy and girl and they are husband and wife. A girl sits by herself for three days during her monthly sickness, and the mother is impure for seven days after childbirth. They worship the goddess Satvái on the fifth and twelfth, name the child on the thirteenth, and mourn the dead three

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days. On the third day the mourners bathe and sip water in which a Jangam's toe has been washed and become pure. As a rule they bury the dead, but a lying-in woman who dies within fifteen days of childbirth is burnt. In all cases a Jangam walks before the body ringing a bell. They have a caste council, a few send their boys to school, and they are a steady class.

Sonárs.

Sona'rs, or Goldsmiths, are returned as numbering 5092 and as found over the whole district. They are divided into Pánchál Sonárs and Lád Sonárs, and Dásiputras or bastards, born of Pánchál and Lád Sonárs, who do not eat together or intermarry. The surnames of the Pánchále are Dáhále, Jojári, Kulthe, Dolge, Misál, Sháhále, Ták, and Udvant, and the Pánchál's family stocks are Abuván, Pratan Sánag, and Suparn. They look like local Bráhmans. The men wear the top-knot and moustache, and rub sandal on their brows. The men and still more the women speak incorrect Maráthi. They live in substantial buildings and have metal and earth vessels and some have cattle. Pánchále are vegetarians and Láds and Dásiputras eat fish or flesh and drink liquor. Pánchále dress like Bráhmans, and Láds and Dásiputras like Maráthás, and their women, like Marátha women, do not pass the skirt of the robe back between the feet. They are hardworking, frugal, polite, and hospitable, but dirty, cunning, and dishonest. They make gold and silver ornaments, and set precious stones. Some of them are landholders and others are in Government service. They are skilled workmen but generally work to order as they have no capital. A few have shops in which they sell readymade ornaments. Their women and children help the men in their calling. Boys begin to work from eight or nine, and at fifteen or twenty have learned enough to earn 16*s.* to 30*s.* (Rs. 8-15) a month. They work from six or seven in the morning to twelve, and again from two or three to lamp-light. They are fairly off. They get a fair amount of work and as they are a comparatively small community their earnings are enough to keep them in fair comfort. Their position in the local caste list is below Vaishyas, but they claim a place next to Bráhmans and some even rank themselves above Deshasth Konkanasth and other Deccan Bráhmans; Kshatriyas and Vaishyas hold aloof from them, only Shudras eat from their hands. Of late their efforts to imitate Bráhmans have increased.

Pánchál Sonárs have priests of their own caste, the others employ the ordinary village Bráhmans. Their favourite deities are Bhaváni, Ganpati, Mahádev, and Vyankatesh. They have images of their gods in their houses. They believe in sorcery witchcraft and soothsaying, and in times of difficulty and illness consult mediums and exorcists. They worship the goddess Satvái on the fifth day after childbirth and name their children on the thirteenth. Except the Pánchále, Sonárs do not gird their boys with the sacred thread. Their guardian or *devak* is the *savána* or pincers and the *pânchpálvis* or the five-tree leaves. They marry their children standing on low wooden stools and holding cocoanuts in their hands. They burn the dead, and, except the Pánchále who do not bathe the body, they pour warm water over the corpse before laying it on the bier.

Pánchále forbid and Láds and Dásiputras allow widow marriage. All have caste councils, and the Pánchále give their priest the fines inflicted for breaches of caste rules. They send their boys to school and are a steady class.

Sutárs.

Suta'rs, or Carpenters, are returned as numbering 4824 and as found over the whole district. They are divided into Árya Kshatri Sutárs, Bráhman Sutárs, Mhár Sutárs, Máng Sutárs, Marátha Sutárs, Pánchál Sutárs, Shiv Brahma Sutárs, and Vidur or Kadu that is Bastard Sutárs.

Most Sholápur Sutárs are Vidur or Kadu and Shiv Brahma Sutárs. KADU SUTÁRS say that other people call them Dásiputra Sutárs, Akarmáse Sutárs, Sinde Sutárs or Vidur Sutárs, all words meaning bastards or of illegitimate birth. They call themselves Marátha Sutárs or simply Maráthás, and eat and sometimes marry with cultivating Maráthás. They say that the origin of the caste was a young goodlooking Marátha widow who had an only son, lived with a Sutár widower, and got the boy married to a bastard Marátha girl. Their surnames are Chavhán, Jádhav, Mise, and Povár; one of their family stocks is Káshyap. They are like Maráthás in all respects. They are carpenters, husbandmen, labourers, and messengers. Their customs are the same as those of Maráthás; they have a caste council; they send their boys to school and are a steady people.

SHIV BRAHMA SUTÁRS belong to the Abhavany and Manujay family stocks or *gotras* and their surnames are Bámne, Káshikar, and Morajkar. They are said to belong to Sánkhli Dicholi about fifty miles from Goa, and say that their ancestors came to Sholápur two or three hundred years ago to avoid the tyranny of the Portuguese. They have still relations near Goa and they still go there to get their children married. They are tall, dark, and thin, and look more like Shudras than Bráhmans. The men wear the top-knot and moustache but no beard. Their home tongue is the dialect of Maráthi known as Konkani.[1] Their houses are clean and neat, and they have metal and earth cooking vessels. They eat fish and the flesh of sheep, goats, hares, and wild hog, but not fowls, and, though they think it degrading, drink liquor. Their staple food is *jvári,* pulse, vegetables, and fish or flesh when they can afford it. Both men and women dress like Bráhmans, the men in a waistcloth, coat, waistcoat, turban, and shoes; and the women in the full Marátha robe and bodice, passing the end of the robe back between the feet. The men wear a large gold ring in the upper part of the right ear like Konkan or Deccan Maráthás. They are clean, neat, hardworking, thrifty, and orderly. They are good workers easily trained to handle European tools, and make tables, chairs, cots, chests of drawers, book-cases, sideboards, boxes, and rulers. They get their materials from Bombay and always work to order. Their

[1] Among the peculiarities of their dialect are the use of *manche* for *manushye* men, *ghodo* for *ghoda* horse, *ámi* for *ámhi* we, and *gano* for *gelo hoto* had gone.

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work is constant, and their women give them no help. They work from six or half-past six to twelve, and again from two to lamp-light. Their boys begin to help at twelve or fifteen and are skilled workers at eighteen. As unskilled workers boys are paid 4*s.* to 8*s.* (Rs. 2-4) a month, and as skilled workers 16*s.* (Rs. 8). The wages of an adult workman vary from £1 4*s.* to £1 10*s.* (Rs. 12-15), and a skilled worker earns as much as £2 to £2 10*s.* (Rs. 20-25) and some who know to read and keep accounts earn as much as £5 (Rs. 50). They have no capital and borrow at twelve to eighteen per cent (Rs. 1 to 1½) a month, or, if they pledge ornaments, at six per cent (8 *as.* a month). As village carpenters they are usually paid in grain for making and mending field tools and in cash for house carpentry. Their chief deities are Kálamma and Mahádev and they keep house images of their gods. Their priests are Deshasth Bráhmans, and they keep the usual Hindu fasts and feasts. They marry their girls before they are ten and their boys between fifteen and twenty. A marriage costs the girl's father about £2 10*s.* (Rs. 25) and the boy's father about £10 (Rs. 100). They have to borrow to meet their marriage expenses. They burn their dead, forbid widow marriage, and practise polygamy. Their social disputes are settled at caste meetings, they do not send their boys to school, and are a steady class.

Shimpis.

Shimpis, or Tailors, are returned as numbering 6247 and as found all over the district. They are divided into Jain Shimpis, Námdev Shimpis and Rangári Shimpis, of whom Rangáris eat from Jains and Námdevs, Jains neither eat from Námdevs nor Rangáris, and Námdevs eat from Jains but not from Rangáris. They are a Maráthi-speaking people, and live in mud and brick one-storeyed houses with tiled or flat roofs, and keep the front veranda as a workshop where men women and children sit sewing the whole day till a late hour in the evening. The Jains avoid flesh and liquor; the Námdevs and Rangáris eat flesh and drink liquor. They dress like cultivating Maráthás, and, especially the women, are clean, neat, orderly, and hardworking. They sew and trade in cloth and their women and children help in their work. Their customs are the same as those of Maráthás, and they allow widow marriage. Their house deities are Ambábái, Bahiroba, Khandoba, and Vithoba, and their priests are village Bráhmans. They settle social disputes at caste meetings. Though sewing machines have greatly reduced the demand for their work they are a steady class, commanding a fair income. They seldom send their boys to school.

Támbats.

Ta'mbats, or Coppersmiths, are returned as numbering 314 and as found all over the district. They say they came into the district about forty years ago from the Konkan in search of work. They have no subdivisions. The names of their family stocks are Bháradváj, Bhárgav, and Káshyap, and their surnames are Bode, Dhamdhare, Gondle, Hajáre Kadu, Pimple, Samle, and Vadke; families bearing the same *gotra* or family stock eat together but do not intermarry. The names in common use among men are Govind, Lakshman, Pándurang, and Ráma; and among women Chandra, Gita, Godávri, and Shita. They are dark, middle-sized, and hardy,

and speak Maráthi both at home and abroad. They live in middle-class houses, one storey high, with walls of mud and stone and flat roofs. Their furniture includes carpets, bedding, quilts, boxes, cots, metal and clay vessels, and cradles. They keep servants who do house work and help them in their shops, and their pet animals are cows, bullocks, and parrots. They are not great eaters neither do they use a variety of dishes. Their staple food is millet, rice, pulse, vegetables, and occasionally fish and flesh. They drink liquor smoke tobacco and both smoke and drink hemp. They bathe before eating, wear silk or woollen waistcloths at dinner, and worship their house gods. The men wear the top-knot, moustache, and whiskers but not the beard, and rub sandal on their brows. The women tie the hair in a knot behind, rub redpowder on the brow, use false hair, and deck their hair with flowers. Both men and women dress like Marátha Bráhmans, the men in a waistcloth, waistcoat, coat, shouldercloth, scarf or turban, and shoes; and the women in the backed and short sleeved bodice, and in the full robe whose skirt they pass back between the feet. They are not neat or clean in their habits, but are hardworking, thrifty, orderly, sober, and hospitable. They make vessels of copper brass and tin and tin cooking vessels. They say the competition of European copper and brass sheets has taken from them much of their former trade and income. Still they are fairly comfortable, they say because they own land as well as work in brass and copper. They claim to be Bráhmans, and avoid flesh and liquor. The Támbats are a religious class, worshipping the usual Hindu deities and keeping the regular fasts and festivals. Their priests are Deshasth Bráhmans who officiate at their houses. They go on pilgrimage to Benáres, Jejuri, Pandharpur, and Tuljápur. Their family deities are Narsoba of Narsingpur, Khandoba of Jejuri, Bhaváni of Tuljápur, and Amjái, Mimjái, and Satvái in the Konkan. They believe in sorcery witchcraft and soothsaying, and consult oracles and numbers. A girl goes to her parents for her first confinement. When the child is born, the midwife cuts its navel cord and the child is laid beside its mother. For four days the child is fed on castor-oil and honey and the mother on cooked rice and butter. On the fifth day, a metal plate stamped with the image of Satvái is brought from a goldsmith and in the evening a fresh lump of cowdung is set on the ground near the mother's cot and on it are spread the leaves of five kinds of trees or *pánch pálvis* that is the leaves of mango, the *rui* Calotropis gigantea, the *jámbhul* Syzigium jambolanum, the *kalamb* Nauclea cadamba, and the *umbar* Ficus glomerata. Over the leaves the metal plate of Satvái is placed. A lighted brass lamp is laid close by, and a blank sheet of paper and pen and ink, and the midwife worships the whole and offers them cooked rice, pulse, vegetables, and wheat flour. The house people and other women relations and friends watch all night, passing the time in singing songs, playing games, and trying one another's skill at riddles. Next day nothing is done till the evening when the fifth day ceremonies are repeated except the night watch. On the morning of the eighth, except the image of Satvái, the whole of the objects

Chapter III. People.

CRAFTSMEN.

Támbats.

worshipped on the fifth are carried away by the midwife, who keeps for herself such articles as she needs and throws the rest in water. The mother's family is considered impure for ten days and on the eleventh the house is cowdunged, clothes are washed, the men change their sacred threads, drink the five cow gifts or *panchgavya*, say prayers or *sandhya*, and worship the house gods. On the twelfth morning the mother lays five pebbles by the roadside in front of the house and worships them, throws red and yellow powder over them, burns incense and camphor before them, and offers them cooked food and betel. A feast is held to which only near kinswomen are asked. In the evening the child is named with the usual ceremonies and the image of Satvái is tied round its neck with a silk thread. They clip the child's hair, whether it is a boy or a girl, between one and three years of age. The child is seated on the left knee of its maternal uncle who clips a lock of its hair and the rest is cut by the family barber. They gird their boys with the sacred thread between five and eleven and marry their girls between eight and twelve and their boys between twelve and twenty-five. Their thread-girding and marriage ceremonies are generally the same as those of Marátha Bráhmans. A girl is considered impure for fifteen days after coming of age, and, on the morning of the sixteenth, is bathed and becomes pure. In the afternoon the husband and wife, helped by the family priest, light the sacrificial fire and feed it with cooked rice. The rest is laid on a leaf plate, sprinkled with redpowder, and a dough lamp is kept on the top of it. The husband carries the plate outside of the house and it is laid in the street in front of the house, and the wife follows sprinkling water after him. The plate is left at a street corner, and, after washing their hands and feet, the husband and wife walk in, and take their seats before the sacred fire. They are presented with clothes the husband with turbans and waistcloths and the wife with robes and bodices. A feast ends the day. They burn their dead, hold caste councils, send their boys to school for a short time, and are well-to-do.

Támbolis.

Ta'mbolis, or Betel-Sellers, are returned as numbering eight, and as found in the town of Sholápur. In appearance, speech, house, food, and dress they do not differ from cultivating Maráthás. They grow betel leaves, and sell them retail and their women help in their calling. They are shopkeepers, selling betelnut, catechu, and lime which people chew along with the betel leaves. They open their shops at six in the morning and shut them about eight at night. Their boys help from twelve or fifteen. They sell the leaves from twenty to thirty-two for ⅜*d.* or ¼ *a.* and make 3*d.* to 4½*d.* (2-3 *as.*) a day, and, as they can hardly live on this, they cultivate and serve as labourers. When asked they say they are Kunbis rather than Támbolis. They worship all Hindu gods and godesses and keep the regular fasts and festivals. They allow and practise child and widow marriage and polygamy, and their customs social and religious are the same as Marátha customs. They burn their dead and mourn ten days. They have a caste council. They do not send their boys to school and at present are poor.

Chapter III. People. CRAFTSMEN. *Telis.*

Telis, or Oil-Pressers, are returned as numbering 6750 and as found all over the district. They are divided into Láds, Lingdás or Lingáyats, Mirjis, Pardeshis, and Tuljápuris, who neither eat together nor intermarry. The Tuljápuris look like Maráthás and their home tongue is Maráthi. Their houses are like those of ordinary middle class Hindus, with a front verandah which serves as a shop. They have a bullock or two and sometimes a servant. They do not eat fish or flesh. Both men and women dress like Maráthás, the women without drawing the end of the robe back between the feet. They are proverbially dirty but hard-working and thrifty. They press sesamum seed, *kardai* seed, and groundnuts, and their women and children help the men in their work. They sell the oil in their houses and have shops, but do not hawk the oil. They worship the ordinary Hindu gods, and their house deities are Ambábái, Jotiba, and Khandoba. Their priests are the ordinary village Bráhmans and Lingdás in addition employ Jangams. Except that the Lingda women after childbirth become impure for five days and tie a *ling* to the child's neck on the fifth, their ceremonies are the same as Marátha ceremonies. Besides the *ling* ceremony the Lingdás worship Satvái on the fifth day like other Telis and name their children on the twelfth. Except that their *devak* or guardian is the iron bar or *pahár* and the stone oil-mill or *ghána,* their customs are the same as those of Maráthás. The marriage priests of all Telis are the ordinary village Deshasth Bráhmans. The Lingdás carry their dead in a bag or *jholi* behind a Jangam who blows a conch shell. The Telis bury their dead, mourn three days, and offer no balls. They allow widow marriage and practise polygamy. Their headman or *mhetar* settles social disputes in presence of the council or *panch.* They do not send their boys to school. Though the competition of kerosine oil has lowered the price of the local oil the Telis' oil commands a good sale and as a class they are well-to-do.

SERVANTS.

Servants include two castes with a strength of 10,254 or 1·9 per cent of the Hindu population. Of these 6169 (males 4179, females 2990) were Nhávis and 4085 (males 2041, females 2044) were Parits.

Nhávis.

Nha'vis or Barbers, also called **Va'riks** or Time-keepers, are returned as numbering 6169 and as found all over the district. They are divided into Marátha, Telangi, Lingáyat, Pardeshi, Márwári, and Gujaráti Nhávis. The following particulars apply to Marátha Nhávis only, who are divided into Konkanis and Deccanis who eat together but do not intermarry. Their houses are the same as Marátha houses. They eat fish and flesh and drink liquor. They dress like Maráthás, the men wearing a waistcloth, coat, jacket, turban or headscarf, and shoes; and the women the Marátha robe and bodice. They are a quiet orderly and obliging people, and amuse their patrons with talk and gossip and sometimes with a song. They are barbers, hold umbrellas over the bride and bridegroom at weddings, play the *sanai* or pipe and the drums called *samel* and *chaughada,* and sing excellent songs. They also bleed and apply leeches, and their women act as midwives. They are husbandmen, messengers, and torch-bearers, and are very

Chapter III. People.

SERVANTS. *Nhávis.*

popular servants. Their customs are the same as Marátha customs. They worship the goddess Satvái on the fifth day after childbirth, cradle and name the child on the twelfth, and marry their girls between ten and fourteen and their boys between fifteen and twenty. The marriage ceremony lasts four days. They allow widow marriage, practise polygamy, worship the ordinary Hindu gods and goddesses, keep the regular fasts and feasts, and employ the local Marátha Bráhmans as their priests. They settle social disputes at caste meetings. They give their boys a little schooling and are a steady people.

Parits.

Parits, or Washermen, are returned as numbering 4085 and as found in small numbers all over the district. They have no memory of any former home and are divided into Lingáyats, Maráthás, and Telangis, who neither eat together nor intermarry. The following details apply chiefly to Marátha Parits. Their personal names and surnames are the same as those of Marátha Kunbis and they do not differ from local Kunbis in look, speech, house, dress, or character. Parits generally wear articles of dress which have been sent them to be washed, as the proverb says, The king's headscarf is the washerman's loincloth.[1] They are hereditary washermen, and some of them are landholders and labourers. When they get clothes to wash, Parits examine them closely and mark them with the marking-nut or *biba,* the marks being generally dots and lines, not letters, as few Parits can read. Thus they can arrange any number of clothes and show remarkable keenness and memory in picking different clothes from the heap and returning them to their owners. They are paid either in cash or in grain, or in cooked food which is their favourite form of payment. In washing their clothes they use *sában* or soap, *pápad khár* or carbonate of potash and soda, *nil* or indigo, and *kánji* or rice starch. Their appliances are metal washing basins called *satele* or *gindi,* the *istari* or iron, and the *mogra* or wooden mallet. Parits are helped by their women and children in collecting clothes, drying them, and returning them to their owners. Parits rise early, take the clothes to the nearest river or running brook, and wash and dry them in the sun. They go home, soak the clothes in soap water, boil them, and again wash them in the river. This they do twice or thrice and dry them, fold and beat them with the mallet or *mogra* or iron them, and the clothes are ready. Parits belong to the class of *balutedárs* or village servants but many of them are poorly paid. They rank very low in the social scale almost next above the impure classes. Their social and religious customs are the same as those of local Kunbis. Early marriage, polygamy, and widow marriage are allowed and practised and polyandry is unknown. They have a caste council and settle social disputes at caste meetings. A few send their boys to school but their calling is poorly paid and they are badly off.

MUSICIANS.

Musicians include three castes with a strength of 7519 or 1·2 per cent of the Hindu population. Of these 254 (males 121, females 133) were Ghadshis; 3583 (males 1803, females 1870) Guravs, and 3682 (males 1837, females 1845) Holárs.

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[1] The Maráthi runs: *Rájáche shiri, Paritáchi tiri.*

MUSICIANS.

Ghadshis.

Ghadshis, or Musicians, are returned as numbering 254 and as found in towns and large villages. They are a dark people and look like cultivating Maráthás. They speak and dress like Maráthás, and have the same customs. They are musicians songsters and beggars. They act the part of Bháts and Bahurupis, and imitate half-naked Gosávis and Bairágis. If they hear of the arrival of a well-to-do person, they dress in a big newly coloured turban with its gold ends dangling by their sides, a silk-bordered shouldercloth, a broadcloth or fresh-washed cotton coat, and a coloured waistcoat, waistcloth, and shoes, and demand the present of a shawl or of a new turban. They refuse copper or small silver coins saying they have abundance of silver in their houses and, if the stranger likes, will send him some cartloads full. They stand for hours talking and demanding a present, and will not leave till they get a turban or a shawl, or at least a coat or waistcoat. They send their boys to school, have a caste council, and are a falling people.

Guravs.

Guravs, or Priests, are returned as numbering 3583 and as found in small numbers all over the district. They are divided into Khátavni and Nakhátavni, who neither eat together nor intermarry. They speak Maráthi, live in ordinary flat roofed houses or in thatched huts, have metal and earthen vessels, and keep cattle and ponies. They neither eat fish or flesh, nor drink liquor, and their staple food is *jvári,* pulse, and vegetables. Their feasts of pulse cakes cost them £1 10*s.* (Rs.15) the hundred guests. They are clean in their habits, hardworking, even-tempered, and hospitable. They serve at the shrines of the village gods and live on the village offerings of food and grain. They make leaf cups and plates and are excellent musicians. The men dress in a waistcloth, coat, and turban, and the women in the ordinary Marátha robe and bodice. They wear the sacred thread, and their chief gods are Ambábái, Khandoba, Mahádev, and Máruti. Their priests are ordinary Marátha Bráhmans, whom they show great respect. Their women are impure for ten days after childbirth. They worship the goddess Satvái on the fifth day and name the child on the twelfth. They shave the child's head for the first time when it is two months old, and, at the age of nine, gird their boys with the sacred thread. Their guardian or *devak* is the leaves of the *vad* or banyan tree which they tie to a post of the marriage hall and worship. The boy and girl are married standing face to face and a cloth is held between them. When the Bráhman priest has finished the marriage verses, and the guests have thrown rice over their heads, they are husband and wife. Feasts are exchanged on both sides, and the boy walks with his bride to his village. They burn their dead, dressing the body in a green robe and bodice if the deceased is a married woman. Their social disputes are settled by their headman without calling a caste meeting. They do not send their boys to school and are a poor people.

Holárs.

Hola'rs apparently meaning Field Men or Sons of the Soil, are returned as numbering 3682 and as found over the whole district. They are divided into Áyavle, Birlinge, Gárode, Gijge,

Chapter III. People.

MUSICIANS

Holárs.

Gulik, Jávir, Kamle, Karde, Hálmáne, Namdáse, Pársha, and Vágár, who all eat together but do not intermarry. They are like Mángs, dark tall and strong, and like them the men wear the top-knot and moustache but not the beard. They speak Maráthi both at home and abroad and live in straw huts with thatched roofs, and use earthen pots and pans. They have no servants, but some keep cattle and goats. In food and dress they are the same as Mángs, and are hardworking, dirty, and, when they can afford it, drunken. They are shoe and sandal makers, leather dressers, tillers, musicians, and day labourers. The women help the men in their work and the children herd cattle. They keep no birthday ceremony, and their women remain impure for twelve days. They worship a grindstone on the fifth in honour of the goddess Satvái whom they greatly fear, and name the child on the twelfth the name being given by the village Bráhman who is told the day and the hour when the child was born. They clip the child's hair if it is a boy between its second and its seventh or eighth years. Betrothal takes place before marriage, and they generally marry their girls between five and fifteen and their boys between twelve and twenty. They have a great fondness for child marriage but their poverty often prevents them satisfying their and their women's wishes. They allow widow marriage, but the ceremony is always held in dark nights, and no one will look at the newly married couple's face till the sun has been up four or five hours. They bury their dead, but say they would burn them if they could afford it. In religion they are the same as Mángs, worshipping all Hindu gods and goddesses, especially Bahiroba, Damrái, Janái, Jokhái, Khandoba, and Satvái. Their priests are the ordinary village Bráhmans whom they greatly respect. They have a caste council and their social disputes are settled at caste meetings. They do not send their boys to school and are a poor class.

SHEPHERDS.

Shepherds include two castes with a strength of 59,385, or 11·04 per cent of the Hindu population. Of these 57,704 (males 29,038, females 28,666) were Dhangars and 1681 (males 871, females 810) were Gavlis.

Dhangars.

Dhangars, or Shepherds literally Cowkeepers, are returned as numbering 57,704 and as found over the whole district. They are said to have come to Sholápur during the great Durgádevi famine (1396-1408) from the valley of the Mán river in north-east Sátára. They are divided into Barges or Bandes, Hatgars, and Khutegars or Khutes, who neither eat together nor intermarry. The chief Dhangar surnames are Bháge, Chendke, Duble, Gádekar, Kore, Murle, and Ráyurál. They are dark, large, and well-featured. The men wear the top-knot and the moustache. Their home tongue is Maráthi. They live in houses of mud and stones with flat roofs, and their house furniture includes brass copper and earthen vessels worth about £2 10*s.* (Rs. 25). They eat the flesh of goats and sheep and fowls and drink liquor. Their staple food is *jvári*, pulse, and vegetables, milk, curds, and buttermilk. The men dress in a loincloth, a turban, a jacket and a waistcloth or short trousers reaching to the knee.

They throw a blanket over the head and let it hang down the back to the knee. The women wear a robe and bodice, and neither use false hair nor deck their heads with flowers. They are neither neat nor clean in their dress. The men are strong, sturdy, simple, hospitable, orderly, dirty, and rough. Their women are brave and hardworking. The Khutegars are weavers and the Hatgars sell milk, butter, clarified butter, and wool, sell sheep and goats, and make and sell country blankets. The Barges are husbandmen. Some Dhangars also work as bricklayers, day labourers, petty shopkeepers, messengers, writers, and a few are moneylenders and cloth merchants. Besides goats and sheep they own cows and buffaloes. They spread all over the district during the fair season, grazing over the whole country, and, for the sake of the manure, are often paid by landholders to pen their flocks in their fields. Their women take milk and butter to market. The men generally spend their time in grazing sheep and goats, and the women, besides minding the house, spin wool and sell milk, butter, and curds. The wool fetches about 7*d.* (4⅔ *as.*) a pound. Many Dhangars buy blankets from their castepeople, add a coloured cotton border, and sell them at a profit of 3*d.* to 6*d.* (2-4 *as.*) on each blanket. The price of a blanket varies according to its texture from 1*s.* 6*d.* to 5*s.* (Rs. ¾-2½). Exclusive of the material the cost of weaving the two borders of a blanket is about 1*d.* (⅔ *a.*). A man will weave borders on four or five blankets in a day. Dhangars who weave blanket borders have generally capital of £30 to £40 (Rs. 300-400). They have credit with moneylenders and borrow at nine per cent a year. Their chief gods are Bahiroba of Raji in the Indi sub-division of Bijápur, Bhuloba, Khandoba of Jejuri, Tukái of Tuljápur, and Yemái of Mardi in Sholápur. Dhangars worship the ghosts of their deceased ancestors and keep ancestral images in their houses. On Dasara Day they go to the temple of the god Hedamdev in waste lands with music, and one of them gets possessed and strikes himself with a naked sword but is not wounded. Those who are present throw wool and pieces of cocoa-kernel over their heads and all dance and sing. They have Bráhman priests who officiate at their marriage and death ceremonies. They keep the usual Hindu holidays and fast on the elevenths of every lunar month. After the birth of a child the mother is held impure for twelve days. For five weeks she is not allowed to cook or to enter the cook room. On the fifth day after the birth the goddess Pánchvi is worshipped and on the twelfth the child is named. On a lucky day before the boy is three years old his hair is cut in front of the goddess Satvái. A sheep is sacrificed and a feast is held. A lock of hair is left on the child's skull until a brother or sister is born to him. Seven or eight years later the tuft is removed and a proper top-knot is kept on the crown of the head. They marry their boys between five and fifteen and their girls at any time before they come of age. Their marriage customs are the same as those of cultivating Maráthás, except that the bride sends to the boy a present of about two hundred stuffed cakes. Most Dhangars bury the dead, but those who can afford it burn them. A woman who dies in childbirth is always buried. A feast is given on the twelfth day after death. They have a caste

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SHEPHERDS. *Gavlis.*

council and settle social disputes at caste meetings. They do not send their boys to school and are a steady people.

Gavlis, or Milkmen, are returned as numbering 1681 and as found all over the district. They are divided into Bijápur Gavlis, Kunbi Gavlis, and Nagarkar Gavlis who neither eat together nor intermarry. The Bijápur and the Nagarkar Gavlis are Lingáyats. The Kunbi Gavlis were formerly in the service of the Bijápuris. They have established themselves as Gavlis, but eat drink marry and associate with Kunbis from whom they differ in no respect. The chief surnames among the Bijápur and Nagarkar Gavlis are Ágláve, Ajidváni, Báshkar, Báhervadi, Bhágánagdi, Chipkar, Dhájále, Divte, Gadya-Pálátukar, Ghule, Ghungre, Gholi, Gisál, Huchche, Jangavli, Kálágate, Lakdya, Langute, Malkunáik, Námdhe, Pangud, Sáthe, Shádápure, and Sholápure. The Gavlis look like Maráthás and speak Maráthi. They are dirty in their habits, but hardworking and thrifty. They keep cattle and sell milk, curds, and cowdung cakes. Their houses are of mud with thatched or tiled roofs and a large yard for cattle, and they have a store of brass vessels. Their staple food includes *jvári* bread, vegetables, curds, and whey. Their holiday dishes are of sugared milk, wheat bread, and split pulse, and they neither eat flesh nor drink liquor. The men dress in the waistcloth, waistcoat, turban, and blanket; and the women in the ordinary Marátha robe and bodice. The men wear the *ling* in their turbans. They generally carry betel and tobacco in a pouch or *batva* with bells tied to it. Well-to-do men wear ear-rings and a waistchain, and women ear, nose, arm, and toe rings. The women sit by themselves for three days during their monthly sickness. The men spend their time looking after cattle, cleaning the stable, and with the boys taking the cattle outside of the town to graze. Besides minding the house the women go about selling milk, curds, and cowdung cakes. On the fifth day after the birth of a child the mother worships the goddess Satvái and a Jangam or Lingáyat priest ties a *ling* to the child's cot. On the twelfth day five married women with songs cradle the child and name it, the name being given by the village Bráhman. The mother is bathed, new bangles are put on her wrist, and near kinswomen present her with robes and bodices and her child with frocks. The laps of all the married women are filled with boiled gram, which is also given to children and other guests who either eat it on the spot or take it home. If the family are well-to-do the guests are feasted. On a lucky day, when a boy is eight or ten years old, his head is shaved leaving a top-knot. The hair is offered to the village goddess, and a feast to near relations ends the shaving or *jával.* Before the shaving, the hair is from time to time cut with scissors and kept, and finally offered to the goddess along with the hair shaved off on the lucky day. Some go to the temple of Mánkeshvar or Satvái in the Nizám's country to shave their boys' heads for the first time. They marry their girls between six and twelve and their boys some time before they are twenty-five. Before marriage they have the same *mágni* or asking ceremony as among cultivating Maráthás. A day before the asking they worship as the marriage guardian or *devak* a branch of *jámbhul, ámba, saundad,* or *bábhul.* When the marriage is fixed, a millet-stalk

booth is raised about fourteen feet by eight. It is cowdunged in the inside and covered with a cloth ceiling. About forty pounds of each of the following articles, molasses, sweet oil, wheat, and *jvári* are heaped in the middle of the marriage hall. On the heap is set a small stone bull or *nandi* and five married women worship the heap by throwing turmeric and redpowder over it as a sign of good luck. The married women take a handful of *jvári* in a winnowing fan, and, after sifting it a little, lay it on the ground near the heap. Some elderly woman of the house presents the five married women with turmeric and redpowder and betel packets and they retire to their houses. During the night, neighbouring women come, sing songs, grind the *jvári* or millet and wheat, and after the whole has been ground return to their homes. The flour, molasses, oil and other articles brought for the marriage are not taken into the house but kept in the marriage hall until the marriage ceremony is over. Next day the boy's relations go to the market and buy five to eleven turbans, waistcloths, shouldercloths, robes, and bodices, and arrange them in a line in the marriage hall. First they pile the turbans in a heap, then the shouldercloths, then the waistcloths, next to them the robes, and last the bodices. On each heap of men's clothes is laid a bit of silver plate with the image of a god stamped on it, and on each heap of women's clothes a silver plate stamped with the image of a goddess. Then the boy's parents with five married women, lay before each of the heaps turmeric, redpowder, betel, and oil cakes, on each of which is laid a little cooked rice and wheat dough mixed with sugar. Last of all lighted lamps are set before the heaps and the heaps are prayed to be kindly. Near the heaps five plantain posts are set three in a line and two in front of the first and third. An elderly married woman presents each of the five married women with turmeric redpowder and betel, and they retire to their homes. At night men are again called to grind *jvári* and wheat. The flour molasses and oil are kept in the marriage hall and are not taken into the house. Next day the boy's relations go to the market to buy five to eleven bodices, waistcloths, turbans and shouldercloths and lay them in a line in the marriage hall; first the heap of turbans, next the heap of shouldercloths, then the robes, and last the bodices. On each heap of men's clothes are laid silver plates with images of gods, and on the heaps of women's clothes silver plates with goddesses stamped on them. The heap in the middle has a plantain flower or *kelphul* tied to it and across the three plantain posts is tied a *jvári* stalk. To the *jvári* stalk are fastened two white Madras robes, and each of the plantain posts is dressed in a robe and bodice and in the ornaments worn by married women including the nose-ring and neck ornaments. The upper part representing the brow is daubed with redpowder, and in front leaning against the posts two stamped silver plates are laid each on a betel leaf. They take five earthen dishes or *paráts* and laying in each dish an oil cake, a little cooked rice, and some wheat dough, set one dish at each corner post and one between the two robed plantain-goddesses. In each of these five dishes is set a dough lamp with five cotton wicks. Then two pounds

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of millet seed are pounded in a mortar and cooked, and the dough is spread on a handkerchief in front of the plantain posts and kneaded to make it even and hard. Over the layer of millet are spread two pounds of wheat dough. The wheat dough is kneaded like the millet dough and on it five oil cakes are laid. They take about a pound of wheat flour, rub it with butter and make it into a lamp, roll it in a cloth, and put it in an earthen pot filled with cold water and boil it. When it is boiled the wheat lamp is laid on the oil cakes, and other oil cakes are heaped round it so as to hide its bottom. It is filled with butter and furnished with a cotton wick. A new winnowing fan is taken, twenty-one dough lamps are put into the fan and filled with butter and cotton wicks, and lighted along with the big lamp. A piece of camphor is burned close by on a betel leaf and the whole is worshipped. Cakes and cooked rice and vegetables are offered and lighted camphor is waved in front. This is called the *chauk bhojani ái* or the mother goddess dining in a square. Next day the boy's parents, with kinspeople and music, take in a plate a lighted lamp, an oil can, and three cups holding spices turmeric and redpowder, go to the house of a casteman of a different family stock, and ask him to get them a marriage guardian or *devak*. The man goes to some waste land and cuts a branch of the *bábhul, jámbhul,* mango, or *shami* tree, generally choosing a mango branch. Both the man and his wife are dressed in their usual clothes and the hems of their garments are knotted together. The man carries a hatchet in his hand and the woman a plate with an oil can and some cups of pink and yellow powder. Four men hold a cloth over their heads, the husband touches the cloth with the hatchet and they start. As they start the boy's father tells them to go to five houses which he names. When they reach one of the houses the woman tells the mistress of the house that So and So ask her to their son's wedding, and, at the same time, she gives the woman whom she asks a little of the oil and some of the coloured powder. When they have asked the five women or *jakhins* whom the boy's father named, the plate-and-hatchet-bearing couple go back to the boy's. Meanwhile the five wise women or *jakhins* at whatever inconvenience bathe and go to the boy's. When they come the plate-and-hatchet-bearing husband and wife repeat each other's names and untie their skirts. Each of the five wise women takes an earthen jar from the potter's, and, marking it with lines of cement and redlead, sets it on her head and starts for a river or stream with music, kinswomen, and servants carrying oil cakes and ten pieces of cocoa-kernel and betel. At the river side they spread a carpet and pick five men whom they call *virs* or heroes. These five men take the earthen pots from the five married women, fill them with water, and set them on a blanket, covering the pot mouths with earthen lids and decking them with flower garlands. The five men are then presented with pieces of cocoa-kernel and packets of betel. The five wise women are then given turmeric which they rub on their cheeks and redpowder with which they cover their brows. Each is presented with an oil cake, a piece of cocoa-kernel, and a betel packet. Lighted camphor is laid on the lid of each of the earthen jars, and,

when it has burnt out, the five women take the earthen pots on their heads and return to the boy's with music and guests. At the boy's the pots are set in a corner of the marriage hall and a feast is held when the guests or the five women are given water from the jars to drink. This ends the wise-woman or *jakhin* ceremony. On the marriage day the boy is dressed in new clothes, goes on a bullock to the village Máruti with kinsmen and kinswomen friends and music, makes a bow, and goes straight to the girl's house where he and the bride are seated together on a blanket in front of the altar or *bahule*. Round the couple are piled five heaps of millet and wheat, and on each heap is set a coloured earthen pot with betel and turmeric inside and round the pots a thread is wound. Bráhmans repeat verses, and, when the verses are ended, throw rice over the pair and they are husband and wife. The thread that was passed round the earthen pots is cut in two, a turmeric root is tied to each half, and of the two parts one is wound round the right wrist of the boy and the other round the right wrist of the girl. Betel is served and the guests retire. Next day a feast is held at the boy's and on the day after at the girl's. The boy and girl are presented with clothes and seated on the shoulders of two men, who dance while musicians play and the boy and girl pelt each other with sweet scented powder. Then the boy and girl are seated on the shoulders of a man who is called *kotválghoda* or the police commissioner's horse and he dances to music. Marriage brow-horns or *bháshings* are tied to the boy's and girl's foreheads, they are set on a bullock, and go to the boy's with kinsfolk and music. At the boy's the two kinsmen and the double-burdened police horse again dance the couple, betel or wheat bread and rice are served, and the guests retire.

Except women who die in childbirth Gavlis bury the dead. The body is carried sitting in a bamboo frame, the grave is dug, and sprinkled with cowdung and cow urine and water in which a Jangam's feet have been washed. The body is lowered into the grave and the Jangam goes into the grave, drops some water in which his toe has been dipped into the dead mouth, places the *lingam* which the dead wore in his clasped hands, and comes out. The grave is filled with earth up to the corpse's neck, from that till the head is covered it is filled with salt, and above that with earth. When they come home the mourning family are impure for three days, and on the fourth day are purified by drinking a mixture of cow's urine, dung, milk, curds, sugar, and honey. They worship all the usual Hindu gods, and chiefly Ambábái, Khandoba, and Krishna, and fast on Mondays, on the elevenths of every lunar month, and on *Gokulashtami* in August and *Anantchaturdashi* in September. Their priests are Jangams whom they hold in great respect. They call caste meetings to settle social disputes. Caste offences are punished with fine, and after the fine is paid the offender drinks water in which a Jangam's toe has been washed, and is pure. They do not send their boys to school and are a poor people.

FISHERS.

Fishers include two castes with a strength of 8705 or 1·6 per cent of the Hindu population. Of these 1001 (males 494,

Chapter III. Pepole.

FISHERS.

Bhois.

females 507) were Bhois; and 7704 (males 3939, females 3765) were Kolis.

Bhois, or Fishers, are returned as numbering 1001 and as found in towns and large villages. They are divided into Marátha Bhois[1] who speak Maráthi and Pardeshi Bhois who speak Hindustáni. The following particulars apply to Pardeshi Bhois. They live in mud or stone houses with thatched roofs, and have metal and earthen vessels in store. They are said not to eat fowls, but they eat fish and the flesh of goats and sheep. Their staple food is *jvári* and vegetables. The men dress in a loincloth, waistcloth, a coarse cotton jacket, and a Marátha turban; and the women wear the bodice and robe without drawing the end of the robe back between the feet. They are a lazy and dirty people, earning their living as fishers and day-labourers, the women helping the men in selling the fish. Their chief god is Vyankoba. They keep all Hindu holidays, and their priests are ordinary village Bráhmans. After childbirth the mother is impure for seven days. In the evening of the fifth day the goddess Satvái is worshipped, and the child is named on the thirteenth. When it is a year old the child's head is shaved, whether it is a boy or a girl, and in the evening the caste are feasted. On the marriage day Pardeshi Bhois fix a post in the ground in the middle of the booth, and place near the post a new earthen jar filled with cold water. When the boy comes to the girl's house, he and the girl are bathed in the booth with the cold water from the jar, and they are seated near the post. The Kulkarni or any other Bráhman repeats marriage verses, throws grains of rice over their heads, and they walk five times round the post and are husband and wife. Marriage brow-horns or *báshings* of date palm or *shindi* leaves are tied to their brows, and the boy goes walking with the bride to his house with kinsfolk friends and music. Their marriage guardian or *devak* is the sun god or Surya. They allow widow marriage and either bury or burn the dead. Their chief deities are Ambábái, Bahiroba, and Khandoba; and their great holiday is *Shivrátra* in February. Their headman, who is called *chaudhari,* settles social disputes and levies fines varying from 2*s*. to £5 (Rs. 1 - 50). When a fine of £5 (Rs. 50) is recovered the headman is presented with a turban, and the rest is spent in a feast. They do not send their boys to school. Fish is in little demand and they are a poor people.

Kolis.

Kolis are returned as numbering 7704 and as found all over the district. According to a book called the Málutárangranth, Sháliváhán, with his minister Rámchandra Udávant Sonár, sent four Koli chiefs from Paithan to Sholápur, to punish a rebel in the Dindirvan forest. After the rising was put down the Koli chiefs were placed in charge of the forest and the country round, and were ordered to maintain themselves by carrying on the work of boatmen and by acting as priests in all Mahádev temples. Afterwards two more chiefs with their families and the parents of the four original chiefs came and settled in the district. The names of the four original chiefs were Abhangráv, Adhatráv,

[1] Details of the Marátha Bhoi customs are given in the Poona Statistical Account.

Nehetráv, and Parchande, and these with a few others have become Koli surnames. The Kolis are divided into Marátha and Pánbhari or Pán Kolis who eat together and intermarry.[1] The names in common use among men are Bábáji, Hari, Keru, Kondi, Limba, Mukund, Náthají, Pándu, and Rakhma; and among women Bhágu, Gita, Kondu, Kusha, Krishna, Rakhma, Rangu, and Tulsi. They look like Maráthás, and are strong, dark, and hardy, the men wearing the top-knot moustache and whiskers, but not the beard. They speak an incorrect Maráthi mixed with peculiar expressions, some for shortness sake and others without any apparent reason.[2] They live in middle class houses one storey high with walls of mud and stone and flat roofs. They are not neat or clean, and their house goods include a cot, a cradle, and a couple of boxes, blankets, carpets, and metal and earthen cooking vessels. They keep cows, buffaloes, goats, and domestic fowls, but not servants. Their staple food includes millet, pulse, and vegetables, and they are very fond of chillies and hot spices. They give caste dinners on marriages and the anniversaries of deaths. They eat fish and the flesh of goats, sheep, hares, deer, and domestic fowls and eggs. They hold themselves impure when they eat flesh and on that day do not visit the temple. Such of them as have turned Várkaris or season-keepers to the Pandharpur Vithoba and wear necklaces of basil or *tulsi* leaves, have given up eating flesh. They sometimes get over the difficulty by hanging their *tulsi* necklaces to a peg in the house before tasting flesh and putting them on again next morning after bathing. They use spirituous and other intoxicating drinks, eat opium, and smoke hemp flowers and tobacco but not to excess. Both men and women dress like Maráthás. The men dress in the loin and waistcloth, coat, waistcoat, Marátha turban, and sandals or Bráhman shoes, and rub their brows with sandal. The women wear a robe and bodice, but do not pass the end of the robe back between the feet. They tie their hair in a knot behind the head, rub their brows with redpowder, but do not wear false hair or deck their heads with flowers. Neither men nor women are neat or clean in their dress. Their only special rule regarding clothes is that the women never wear black robes and that the men never wear black turbans. They have special clothes for great occasions and their gold, silver, and pearl ornaments are the same as those worn by Maráthás. They are a hardworking, even-tempered, thrifty, hospitable, and orderly people. They are boatmen, carrying passengers across rivers and streams during the rainy season, charging ¾*d.* (½ *a.*) for each fare, except people of their own village or town who give them a grain allowance at the end of the year.

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[1] Besides these two classes of Kolis some Kámáthis from the Bálághát hills in the Nizám's country call themselves Mahádev Kolis. Most speak Maráthi out of doors, but in many families the home speech is Telugu. This class is interesting as they apparently are the origin of the Mahádev Kolis of the Ahmadnagar hills. Details are given in the Ahmadnagar Statistical Account.

[2] Thus for do not want *nako*, they say *nag*; for yonder *palikade*, *palyád*; for take this *he ghe*, *hinya*; for plenty *pushkal*, *lai*, or *mayndal*; for little *thode*, *ulis*; for there *tikade*, *takad*; for here *ikade*, *hakad*; for soon *lavkar*, *begi*; and for beat *mdr*, *hán*.

Chapter III.
People.
FISHERS.
Kolis.

They are hereditary ministrants in Mahádev's shrines and take to themselves the offerings laid before the god. The Pán Kolis or watermen carry water in bags on the backs of buffaloes, supply the villagers, and receive a yearly allowance in grain, hay, or money. The Kolis are also husbandmen and are helped in their work by their wives and children. They are a poor class sunk in debt which they have undergone to meet special expenses on marriages and deaths and on boat building. They claim the same rank as Marátha Kunbis with whom they dine. A Koli rises at dawn and goes to his boat. About eight he eats a bit of bread either in the boat or on the river bank with onions and powdered chillies, and washes it down by a draught of water. He returns home between eleven and twelve, bathes, takes his midday meal, and, after an hour's nap, goes to the shrine of which he is ministrant or to the place where his caste meet to get his share of the day's earnings. If he has nothing else to do, unless he is an old man, he joins his companions in playing cards or other games, or he goes to a house where the sacred books or Puráns are read and sits hearing them. During the dry months, when there is no ferrying, unless he has a shrine to look after, a Koli generally moves about the country in search of work. The Kolis' busy season is during the rains, and in large towns such as Pandharpur they are hardworked during the fairs or *jatrás*. Pán Kolis have no busy or slack time, as they have to work all the year round. They are a religious people and worship the usual Hindu gods and goddesses. Their family gods are Vithoba of Pandharpur, Bhaváni of Tuljápur, and Khandoba of Jejuri. Their priests are Deshasth Bráhmans to whom they pay great respect. They keep the usual Hindu fasts and festivals. Their spiritual guides or *gurus* are the slit-eared or Kánpháta Gosávis. When a member of a family wishes to become the disciple of a teacher, the teacher is asked to the house and is seated on a stool. The candidate bathes and sits in front of the teacher, washes his feet, and worships him by rubbing sweet scented oil on his brow, throwing garlands of flowers round his neck, and flowers and rice over his head. He presents the teacher with 6*d*. to 2*s*. (Re. ¼-1) in cash and bows before him. The *guru* fastens a rosary of one hundred and eight basil beads round the candidate's neck and whispers something in his right ear. A feast to the *guru* and a few near relations or friends ends the ceremony. The Gosávi becomes the family guide and the members of the family take advice from no one else. Kolis believe in sorcery, witchcraft, soothsaying, omens, and lucky and unlucky days, and consult oracles. They marry their boys before they are twenty, and their girls before they are twelve. The father of the boy has to look out for a suitable girl as a wife for his son. When he has found a girl he goes to her house with the family priest and a few near kinsmen and fixes the marriage day. He presents the girl with a robe and bodice, serves betel, and returns home. This is called the *mágni* or asking. Five days before the marriage day, five married women bathe the boy and rub him with oil and turmeric. Some of the women of the boy's house put the rest of the turmeric in a leaf cup, take it to the girl's with a robe and bodice, bathe her, rub her with oil and turmeric, dress her in the robe and bodice, and return to the boy's.

On the second or third day after the turmeric-rubbing, at both houses, they call seven married women with their husbands, and, going to waste lands, bring branches of five trees or *pánchpálvis*, and, together with the hatchet with which they chopped the branches and some cooked food, tie them to one of the posts of the booth, and this they call the marriage god or *devak*. At night a dinner is given. On the wedding day an earthen altar is built in the girl's house. In the afternoon the boy, dressed in his best clothes, with a marriage ornament or *báshing* tied to his brow with kinsfolk and friends, goes riding on horseback to the village temple, and thence to the girl's house. Here a woman waves a cake round his head, and, dividing the cake in two, throws one part to the right and the other to the left. He dismounts and takes his seat in the booth on a carpet. The Bráhman priest rubs his brow with sandal and hands him a new turban which he folds round his head. Two baskets plaited with acacia or *bábhul* twigs are set opposite each other, and in one of them is laid a grindstone and in the other a coil of rope. The girl stands in the grindstone basket and the boy in the rope basket and the priest ties round the girl's neck a necklace of black glass beads. Between them two Bráhmans, who repeat marriage verses, hold a new waistcloth, and, at the end, they throw grains of rice over the couple's head and seat them in the baskets. The priest five times winds cotton thread round the couple's necks and the girl's father presents the boy with a brass plate and a waterpot and pours water over the girl's hands who lets it fall on the boy's hands. This forms the girl-giving or *kanyádán*. The priest takes the thread off their necks, cuts it in two equal parts, dyes it yellow with turmeric powder, and tying a piece of turmeric root to each half, binds one to the left wrist of the girl and the other to the right wrist of the boy. This is called tying the marriage wristlets or *kankans*. The boy and the girl take their seats on the altar near each other and in front of them is set a dish with a lighted lamp in it. Kinspeople draw near, wave a copper coin round the couple's heads, and throw the coin into the dish. The money thown into the dish is equally divided between a Bhát and a Gurav. The hems of the boy's and girl's robes are knotted together and the priest takes them to bow before the house gods. They seat themselves as before on the altar and the priest unties the hems of their garments. Betel is served and the guests withdraw. The girl's mother offers the boy and the girl sweetmeats which they eat. For about a couple of days the boy stays at the girl's, during which the boy and girl bathe together, and splash one another with water and blow water from their mouths over each other. Caste dinners are interchanged, and, on the evening of the third day, the boy's father with kinspeople and a plate containing a new bodice and robe, grains of rice, red and turmeric powder, and betel packets comes to the bride's. The priest takes a waterpot, puts water and a betelnut and turmeric root into it, and sets it on a heap of rice. Over the pot are placed a couple of cocoa-kernels and round the pot a thread is wound. A betelnut is set near the pot and the boy and girl, sitting in front of them, worship the betelnut and the waterpot by throwing over

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them red and turmeric powder and flowers. After waving a lighted lamp before them and throwing grains of rice, the priest lifts the waterpot, and with it touches the brows of the boy and girl, and again sets it down on the spot where it was. He does this thrice and at the end asks the boy and girl separately, 'Has the burden been removed.'[1] Each of them answers 'It has been taken away.' The priest takes the robe and bodice and presents them to the girl and she puts them on and sits as before. The priest unties the marriage wristlets or *kankans*, and seating the boy and the girl on horseback takes them in procession to the boy's accompanied by kinsfolk and music. Next day at the houses both of the boy and the girl, the married couple who previous to the marriage had installed the marriage guardians or *devaks*, that is the hatchet and five tree leaves or *pánchpálvis*, bathe, and, with their garments knotted together, throw rice grains on the hatchet and five tree leaves, bow before them and ask the guardians to depart and the wedding is over. Except that they hold a girl unclean for three days, the Kolis do not perform any ceremony when a girl comes of age. For her first confinement a Koli girl goes to her mother's. As soon as the child is born, cold water is sprinkled over it to make it hardy and fearless. The midwife, who is generally a Marátha, cuts the navel cord and buries it in the lying-in room. On the fifth day the mother worships the goddess Satvái and the members of the family keep awake the whole night. The mother is held impure for ten days and on the eleventh she and her child are bathed, their clothes are washed, the house is cowdunged, and the mother and child are pure. On the twelfth day the mother sets five pebbles outside of the house and lays sandal, flowers, vermilion, and sweetmeats before them. They name their girl on the thirteenth day after birth. When a child is between one and three years old it is laid on its mother's lap and its hair is clipped by a barber. They either bury or burn their dead. On the way to the burning ground they halt, and leaving a cake and cooked rice folded in an old piece of cloth go to the burning ground. The body is either buried or burnt and the chief mourner, taking the firepot and filling it with water, goes round the grave or the pyre, and picking a pebble makes a hole in the jar, dashes the pebble and the jar on the ground, and beats his mouth with the palm of his open hand. He marks the spot by a big stone, bathes in the river or stream, and goes home. Except the four bearers the mourners do not enter the house but stand outside. The four bearers are given packets of betelnut and leaves which they bite, and, coming out, spit the betel in front of the other mourners. Then the chief mourner walks into the house and the rest go to their homes. The chief mourner remains impure for ten days. On the third day with a few near kinsmen he goes to the burning ground, removes the ashes, sprinkles flowers over the spot, lays two earthen saucers one with bread and the other with water, bathes, and goes home. Either on the tenth or the twelfth day the chief mourner goes to

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[1] The Maráthi runs: *Oze utarle káy? Hoy utarle.*

FISHERS.
Kolis.

the burning ground and has his moustache shaved. He then takes a *nimb* branch, dips it in oil, and with it touches the shoulders of the four corpse-bearers, asking them at the same time 'Are the shoulders rested,'[1] and they answer 'They are rested.' When they go home a mutton feast is held. A Bhát who is called in, sings songs, and leaves with uncooked food and money. His nearest relations present the chief mourner with a turban and he is free to go out. The Kolis have a caste council and settle social disputes at caste meetings. They send their boys to school but do not keep them for more than a couple of years. They take to no new pursuits and are a poor class.

LABOURERS.

Labourers include six classes with a strength of 7416 or 1·4 per cent of the Hindu population. The details are:

Sholápur Labourers, 1881.

DIVISION.	Males.	Females.	Total.
Kaláls	70	55	125
Kámáthis ...	108	106	214
Khátiks	364	382	746
Lodhis	159	179	338
Pardeshis	1697	1598	3295
Raddis	1317	1381	2698
Total .	3715	3701	7416

Kaláls.

Kalá'ls, or Distillers, are returned as numbering 125 and as found in the town of Sholápur. They are said to have come into the district from Lucknow about forty years ago in search of work. They are dark and strong. The men wear the top-knot and ear-knots, and the moustache and whiskers. They speak Hindustáni, their houses are of mud and stone one or more storeys high, with flat or tiled roofs. They keep cattle and ponies, and their staple food is *jvári,* split pulse, and vegetables. They do not eat fish or flesh, neither do they drink liquor. The men wear a short waistcloth tucked behind, a coat, waistcoat, and shouldercloth; and the women, a petticoat or robe and a bodice fastened either at the back or in front. Their ornaments are generally the same as those of Marátha Bráhmans, except that their nosering which is of gold with a couple of pearls fastened in it is so heavy that its weight is borne by a silk thread fastened in the hair. Some make and sell spirits, others are husbandmen, and others serve as day labourers. They worship the goddess Satvái on the fifth day after childbirth, and clip the child's hair except its top-knot. The mother is impure for ten days and on the twelfth the child is named by a Bráhman priest. They marry their children at any age but their girls generally before they come of age. They burn their dead and mourn ten days. On the tenth day they offer rice balls to crows and beg them to eat, and on the twelfth the caste is feasted. They practise polygamy but do not allow widow marriage. On the death of the husband the widow's necklace and nosering are taken off, but her

[1] The Maráthi is, *Khánde utarle káy? Hoy utarle.*

Chapter III. Population. LABOURERS.

head is not shaved, and she is allowed to wear bangles. A headman called either *mukhi* or *shetya* settles all their social disputes. They send their boys to school but only for a short time and are a poor people.

Kámáthis.

Ka'ma'this are returned as numbering 214 and as found in small numbers over the whole district. They have come from the Nizám's country since the beginning of British rule. They are tall dark and robust, and their young women are goodlooking and healthy. A few speak Telugu, and the rest Maráthi and write Bálbodh. They are an active, hardworking, and frugal people. They are masons, husbandmen, gardeners, messengers, blacksmiths, carpenters, housebuilders, painters, stonecutters, shopkeepers, grain sellers, moneylenders, and moneychangers. Most of them are labourers, both men and women working for daily hire. Their houses are built of stone and earth with flat roofs. They keep cattle and horses but have no servants. Their food includes *jvári*, *bájri*, pulse, fish, and the flesh of goats and sheep, deer, fowls, and hares. They drink liquor and serve it to such of the guests as take it before sitting to dine. They give caste dinners on births marriages and deaths. The men dress in a round turban much like a Marátha Kunbi turban, a coat, a jacket, and a waistcloth. The women dress in a robe and bodice. Their boys are married between eleven and fifteen and their girls between nine and eleven. The boy's father sends a present to the girl's to ask if her parents will give their daughter in marriage. If they agree, a Deshasth Bráhman is called, the horoscopes of the boy and girl are laid before him, and he calculates and says whether or not the marriage will prove lucky. Next day, if the answer is favourable, the boy's father with a Bráhman and a few kinspeople, goes to the girl's and the Bráhman tells them that the stars are favourable. The Bráhman prepares two marriage papers or *patrikás*, fixes the marriage day, and leaves with a present of about 1*s*. (8 *as*.) from each house. Then the boy's father with his nearest kinsfolk and friends, and with the Bráhman priest goes to the girl's and sits on a carpet on the veranda. The girl is called, the priest repeats verses, and the boy's father presents the girl with a robe and bodice and an ornament. The girl takes the present, goes into the house, dresses, and coming out resumes her seat. The boy's father fills her lap with fruit and dry cocoa kernels. He and his friends are treated to a feast of cooked rice with sugar, and return to their homes with a packet of betelnut and leaves. About two days before the marriage the girl's parents with music and friends go to the boy's with a present of millet gruel or *ámbil* and offer it to little children. In front of the house a marriage hall is built and on one side of the hall an earthen altar is raised. On the wedding morning after the household have bathed, five married women are asked to a feast, and a wedding guardian or *devak* which consists of *ápta* Bauhinia tomentosa, *shami* Prosopis spicegera, mango, and *jámbhul* Syzigium jambolanum branches, is brought with music from Máruti's temple where a Gurav sits with the branches in his hands. Then with music they bring from the potter's eleven earthen pots and drop some grains of rice into each pot,

sprinkle the pots with turmeric powder, and lay them before the house gods. The boy's relations present the girl with a robe and bodice, rub her body with turmeric, and fill her lap with fruit, cocoa-kernels, and rice, a feast is held, and the boy's relations retire. The boy's relations seat the boy on horseback and start in procession for the girl's. At the girl's door cooked rice and cocoanuts are waved round the boy's head and dashed on the ground. The boy walks into the marriage hall and is seated on the altar. The girl is called and she and her mother are presented with a robe and bodice, and her father with a turban. The boy stands on the altar and the girl is made to stand before him face to face and a cloth is held between them. The Bráhman repeats verses and the guests keep throwing grains of *jvári* on the heads of the boy and girl. When this is over the boy and girl are husband and wife. They are seated on low wooden stools near the altar and round their wrists threads are bound to each of which is tied a turmeric root and a marriage paper or *patrika.* The boy and girl then go into the house and bow before the house gods. A feast is given, betel is served, and the guests withdraw. Next morning the boy and girl are taken to the girl's and friends and relations are feasted. On the third day comes the *sáda* or robe ceremony when the boy's father presents the girl with a robe and bodice and ornaments, and the girl's father presents the boy with a turban and waistcloth. The boy and girl are seated on horseback, taken to the village god, and brought back to the girl's house, where they bow to the elders of the family and to the house gods and the boy's parents take the boy to their house with the girl. The wedding ends with a feast or two at the boy's to the girl's friends and the untying of the turmeric bracelets and the marriage papers. Widow marriage is allowed. The man makes the offer of marriage, and the wedding generally takes place between ten and twelve at night in the presence of a few near relations. It is kept secret till next morning when a few kinspeople and friends are asked to dine. When a girl comes of age word is sent to the boy's and she is taken with music to the boy's house. If the family is well-to-do a wooden frame is built, if not, she is seated on a blanket in the house near the wall. She rubs wet turmeric on her hands and presses them over her back against the wall. On the fourth day the boy's mother bathes her, and, on any lucky day within sixteen days after she comes of age, her parents present her with a robe and bodice. The boy is also presented with a carpet, bedding, betel, a waistcloth, and a turban, flower garlands are put round his neck, and a feast is held. In the evening the girl prepares the bedding and presents the boy with betel packets, and both are taken to the bedroom and the door is closed. Either in the fifth or the seventh month of a girl's first pregnancy a feast is held, and her parents present the girl with a green robe and bodice, and green glass bangles. The boy's father takes her to the village god before whom she bows, he then leads her to his house, where a second feast is held, and she is presented with another robe and bodice. When the child is born a hole is dug, and, along with a copper coin, the navel cord and afterbirth are buried in the hole. The child is bathed, rolled in swaddling bands, and laid on the cot beside its mother. The mother is bathed,

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People.
LABOURERS.
Kámáthis.

bows before the hole, and is laid on the cot. On the fifth the goddess Satvái is worshipped, and on a grindstone are laid the rolling-pin and the healing roots and herbs which are to be given to the mother. Cooked food, including rice, and wheat cakes and fruit and betel are offered, and the midwife is dined. At night a knife is placed under the mother's pillow and this ends the fifth day. On the tenth, the whole house is cowdunged, all the clothes are washed, and the mother and child are bathed. On the eleventh the mother and child are bathed and the cot is washed. On the twelfth the child is named and married women are feasted. The guests present the mother and child with clothes, lay the child in a cradle, and name it, wet gram is served, and the guests withdraw. After three months the father's kinsfolk present the mother with clothes, her lap is filled with rice and fruit, and her husband's kinspeople bring her to his house. Between the time when the child is three months and one year old a barber clips its hair and a feast is given. Until the mother is pregnant a second time, no top-knot is left on the boy's head. When she becomes pregnant she and the child are taken before the village god and a tuft of hair is left on the crown of the child's head. Near kinspeople are feasted on the spot, and they return to their homes. When a Kámáthi dies butter is rubbed on his head and warm water is poured over his body, a silk cloth is tied round his loins, his body is sprinkled with redpowder and betel leaves, flower garlands are thrown round his neck, the Jangam marks the brow with cowdung ashes, and the body is laid on a bamboo bier. The body is covered from head to foot with a white cloth, it is raised by four persons, musicians head the party, and the son walks in front of the bearers with an earthen firepot. The Jangam walks in front blowing a conch shell. The body is burnt, and the Jangam retires with a present of a couple of coppers. As soon as the body is moved from the house, the spot on which it lay is cowdunged, ashes are spread, and a lighted lamp is set close by and left for three days. At the end of the three days the ashes are searched for footprints, and the marks are supposed to be those of the animal into which the spirit of the dead has passed. After examining them the ashes are gathered and thrown into the river. Mourning lasts ten days. On the thirteenth a feast is given to castefollows including the corpse-bearers, or, if the heir is poor only the bearers are asked. The Kámáthis are Shaivs. The men mark their brows with ashes and sandal and the married women rub theirs with redpowder. They worship the ordinary Hindu gods, and visit Benares, Jejuri, Násik, and Pandharpur. They worship the cholera and small-pox goddesses Mariamma and Pochamma, and Musalmán saints or *pirs*. They keep the usual Hindu holidays. They wear neither the sacred thread nor the *ling*. During their monthly sickness the women are held impure for four days. Their priests are Deshasth Bráhmans and they treat both them and Jangams with great respect. They have house images of Ambábái, Khandoba, and embossed plates or *táks* of their dead ancestors whom they daily offer flowers and cooked food. There has been no recent change in their beliefs or practices.

They have a caste council and settle social disputes at caste meetings. They do not send their boys to school and are a steady people.

LABOURERS.

Khátiks.

Kha'tiks, or Butchers, are returned as numbering 746 and found in large towns and villages all over the district. They believe they came into the district five or six generations ago. They are like Maráthás and speak Maráthi both at home and abroad. The men wear a short top-knot. Their houses are of mud and stone with flat or tiled roofs and contain brass copper and earthen vessels. They do not keep servants, but have sheep and goats and some cows and buffaloes. They eat fish and the flesh of goats and sheep and drink liquor. Their staple food is *jvári* bread, vegetables, and pulse. Except that they are neater and cleaner, their dress and ornaments do not differ from those of Maráthás. They are hardworking and are more restless and active than other low class Hindus. They are fond of show and pleasure and are rather extravagant. Most are mutton butchers, but some trade in sheep and goats buying them in the Nizám's country and sending them to Bombay. Some are poor and live as labourers, but as a class they are well-to-do. Their trade is generally brisk and they have a fair income and often some capital of their own. Their women, besides minding the house, grind corn and help their husbands in selling mutton, and the children take the animals to pasture outside of the town. They worship the same gods as Maráthás and their priests, whom they treat with no great respect, are Deshasth Bráhmans. They keep the same fasts and feasts as Maráthás, believe in witchcraft and sorcery, and have the same marriage and other rites. They have a caste council and their headman is styled a *mhetre.* They do not send their boys to school and are a well-to-do class.

Lodhis.

Lodhis are returned as numbering 338 and as found scattered over the whole district. They are Pardeshis and are dark tall and strong. The men wear the topknot and earknots, and the moustache. They speak Hindustáni at home, and Maráthi and Kánarese with others. They live in thatched huts and keep cattle, sheep, and fowls. Their daily food includes *jvári* bread, split pulse, vegetables, spices, and oil, and, when they can afford them, fish flesh and liquor. The men dress in a shirt, a pair of drawers, a coat or a shouldercloth, and a turban or headscarf. The women dress in the petticoat and bodice, a necklace of black glass beads with a button or two of gold fastened to it, silver glass and lac bracelets, and bellmetal toe-rings. They are a hardworking people, but intemperate and improvident and wanting in courtesy and hospitality. They are cart drivers, thatchers, fuel-sellers, tillers, and day labourers. Their family deities are Ambábái and Khandoba, and they generally keep no fasts. They allow widow marriage, practise polygamy, and either bury or burn their dead. They mourn ten days, offer balls to the crows on the twelfth, and if well-to-do give a caste feast. They have a caste council and settle social disputes at caste meetings. A few of them send their boys to school. They are a poor people.

Pardeshis.

Pardeshis, literally Foreigners, chiefly Bráhmans and Rajputs from Upper India, and their children by local Marátha mistresses, who also call themselves Rajputs, Pardeshis, or Deccan-Pardeshis,

Chapter III. People. LABOURERS. *Pardeshis.*

are returned as numbering 3295 and as found in large towns and villages all over the district. They have come in considerable numbers since the railway has made travelling easy. They are strong, dark, and tall. Some of the men wear the beard and others whiskers; others again both shave the head and the face. They speak Hindustáni with or without a mixture of Maráthi. They live in ordinary houses and sometimes keep cattle and goats. They are great eaters, generally taking one very large meal in the afternoon. Their staple food includes wheat, *jvári*, split pulse, and butter. Their mistresses and their children, like Maráthás, take fish flesh and liquor. They smoke tobacco and hemp flower, eat opium, and drink opium and hemp water or *bháng*. The men dress in a waistcloth reaching to the knee, a jacket, and a cap or turban folded in Marátha fashion. A few of them have North Indian wives, who dress in a petticoat and a bodice fastened either in front or behind, and an upper robe with which they carefully hide the face. Their mistresses and children dress like Maráthás. They are proud, hot-tempered, clean, faithful, thrifty, obedient, strong and brave, and will face any danger to save their employer's life and property. They show no attachment to their illegitimate children and mistresses and often desert them and go back to Upper India, though they occasionally marry Marátha girls and settle in the district. Pardeshis take service either with Government or with private persons as messengers and watchmen and follow almost all callings. They keep sweetmeat, parched grain, and fruit shops, and are tillers, barbers, shoemakers, potters, washermen, milkmen, and labourers. The Bráhmans act as priests to their countrymen. They are a saving people and are seldom in debt. They are generally Shaivs, but they worship all Hindu gods and goddesses and keep the regular fasts and feasts. On the birth of a child the mother is impure for twelve days. If the child is a boy, four or five musket shots are fired. On the sixth day Satvái is worshipped, generally under the form of a rupee. On the twelfth the child is cradled and named, the name being whispered into the child's ear by its father. When the child is five or six months old its hair is cut by the village barber, and the legitimate sons of Bráhmans are girt with the sacred thread at the age of seven or eight. They marry their boys between twelve and twenty-five. They have a betrothal ceremony before marriage. At the marriage they rub the boy and girl with oil and turmeric at their homes, and as *telsádás* or oil robes, the fathers-in-law present the boy and girl each with a white cloth, ten and a half and seven and a half feet long. The boy goes on horseback to the girl's, and is there presented with a new waistcloth which he puts on. The waistcloth he wore before becomes the property of the barber's wife and she takes it. In the marriage hall a post is fixed in the ground and near it is set an earthen jar full of cold water covered with an earthen lid in which a dough lamp is kept burning. The boy and girl are made to stand face to face, a cloth is held between them, the priest repeats verses and the priest and the guests throw rice on their heads and they are husband and wife. The sacrificial fire is lit, and the marriage ends with the boy and girl walking seven times round the earthen jars. Feasts are interchanged and the boy walks with

the girl to her new home. Pardeshis burn their dead, mourn ten days, offer rice balls on the eleventh, the mourners become pure on the twelfth, the sacrificial fire is lit on the thirteenth, and thirteen earthen pots each with a copper coin in it, a piece of white cloth seven or eight feet long, and a betel packet are presented to thirteen Bráhmans, along with wheat, butter, and pulse. They have a caste council, send their boys to school, and are fairly off.

Raddis.

Raddis are returned as numbering 2698 and as found over the whole district. They speak Telugu, live in ordinary houses, eat fish and flesh, and drink liquor. The men dress in a waistcloth, coat, waistcoat, and headscarf; and the women in a robe and bodice, drawing the upper end of the robe over the head, but not pulling the skirt back between the feet. They sell scented oils, powders, tooth paste and frankincense sticks, and also cultivate. Their chief objects of worship are Ganesh, Ishvar, Jamblamma, Mallikárjun, and Vyankatraman, and their priests are Telang Bráhmans. They marry their girls between eight and ten, are impure for twenty-one days after the birth of a child, worship the goddess Satvái on the third, and name the child on the thirty-fourth. They raise four earthen altars, two at the girl's and two at the boy's. At the time of marriage at the girl's the boy and girl are seated on low wooden stools set on the two altars, they are touched by an iron bar which is laid between the two stools, and verses are read over them by the priest. After an exchange of feasts the boy leads his bride to his house where they are again seated on altars. They either bury or burn their dead and mourn ten days, and on the tenth shave the chief mourner's moustache. They offer rice balls on the tenth and feast castefellows either on the twelfth or thirteenth. They send their boys to school and are a steady people.

UNSETTLED TRIBES.

Unsettled Tribes include eight classes with a strength of 16,071 or 2·9 per cent of the Hindu population. The details are:

Sholápur Unsettled Tribes, 1881.

DIVISION	Males	Females	Total
Berads or Rámoshis	3211	3042	5
Bhámtás	16	19	3,
Bhils	68	2	70
Kaikádis	793	836	1629
Kátavdis . ..	33	5	38
Phánsepárdhis . . .	205	200	405
Vadárs . ..	2089	2044	4133
Vanjáris .	1864	1644	3508
Total .	8279	7792	16,071

Berads.

Berads, or Bedars, are returned as numbering 6253 and as found over the whole district. Like Mhárs Mángs and others who serve as village watchmen Berads are sometimes called and sometimes call themselves Rámoshis. They are divided into Berads and Helgás who neither eat together nor intermarry. They are dark and either stout or strongly made. The men keep the topknot and the moustache but not the beard. They speak Maráthi with others and among themselves a dialect of their own. Some are wanderers, living in forests and waste lands and others who are

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UNSETTLED TRIBES.
Berads.

stationary live in shabby grass huts. A few own houses of mud and stone walls with flat or thatched roofs. Their house goods include a few metal vessels and a few own bullocks. Men women and children eat sitting together out of the same dish. Their staple food includes *jvári* bread, vegetables, and pulse. They are excessively fond of country spirits. The men dress in a waistcloth or a pair of drawers reaching to the knee, a long coat with sleeves, a shouldercloth, and a turban. The women dress in a robe and bodice, and the boys in a loin and shouldercloth. They have a set of better clothes for great occasions. Their women's ornaments are the same as those worn by cultivating Maráthás. They are idle, hot-tempered, and impudent. Their most binding oath is taken on *bhandár* or turmeric. Their main calling is village watching, and they carry a sword, shield, and matchlock. Some are husbandmen and others labourers. Their women work as labourers, spin cotton, and sell fuel and grass. They are poorly paid, have no credit, and live from hand to mouth. The chief objects of their worship are Ambábái, Jotiba, and Khandoba, and their priests are the village Bráhmans. A woman is impure for ten days after childbirth. On the fifth the house is cowdunged, balls and millet or wheat flour biscuits are made and offered to Satvái, and in the evening a feast is held. The babe if a boy is named on the thirteenth, and if a girl on the twelfth. On the naming day women guests cradle the child and rock it, singing songs. When the singing is over they are given wheat and *jvári* and their hands and faces are rubbed with turmeric powder; near relations present the child with new clothes, and the guests retire. If the child is a boy its hair is clipped when it is six or twelve months old. Betrothal among them is the same as among cultivating Maráthás. A day before the marriage booths are raised at the houses both of the boy and of the girl, the marriage guardian or *devak* consisting of leaves of five trees or *pánchpálvis* is worshipped, a sheep is offered, at night a feast is held, and the boy and girl are rubbed with turmeric at their own houses. On the marriage day the guests are feasted at the girl's, the couple are presented with clothes and ornaments, and made to stand on an earthen platform or *ota* and a curtain is held between them. A Bráhman, who acts as priest repeats verses, rice is thrown over their heads and they are husband and wife. A piece of yellow thread, twisted into seven or nine folds, is tied with a piece of turmeric to the wrists both of the boy and the girl. A cloth is spread on a wooden stool, rice is heaped on the cloth, and a metal waterpot is set on the rice heap and worshipped. After feasting for a couple of days on the fourth the boy and girl are seated on a bullock and go in procession round the village to the boy's house. After a stay of a week or so the girl returns. On the fifth of the next *Shrávan* comes the ceremony of *vavsa* or home-taking when the boy's kinsfolk carry to the girl's a present of a robe and bodice, wheat flour, molasses, turmeric, redpowder, and betel. At the girl's they are feasted and carry the girl back to the boy's, and after a stay of a few days she is taken back by her father's relations. The same ceremony is repeated on *Sankránt* Day in January, when, if the girl's parents

are well-to-do, they send the boy a present of a turban and some clothes for his relations. When a girl comes of age, she is seated by herself for four days, and, in the morning of the fifth, she is bathed and presented with a new robe and bodice. They allow widow marriage and practise polygamy. Their funeral ceremonies are the same as those of cultivating Maráthás. Their headman called *náik* or leader settles all social disputes. Berads do not send their boys to school nor take to new pursuits. They are a very poor class.

Bhámtás.

Bha'mta's,[1] or Pickpockets, are returned as numbering thirty and, except one male in Mádha, as found solely in Bársi. They look like high caste Hindus, and speak a mixture of Hindustáni Gujaráti and Maráthi. Their dwellings are the same as Marátha houses either wattle or daub huts or houses with mud and stone walls and thatched roofs. Both men and women dress like high caste Hindus, the women drawing the upper end of the robe over the head and the skirt back between the feet. They have the same rules about food as Maráthás, eating the flesh of sheep, goats, fowls, hare, and deer, and eggs, and drinking liquor. When they start on a thieving expedition either in gangs or singly the men dress in silk-bordered waistcloths and shouldercloths, coats, coloured waistcoats, and big newly-dyed turbans with large gold ends dangling down their backs and folded either in Marátha or Bráhman fashion. Both men and women are petty thieves and pickpockets, and steal only between sunrise and sunset. They are under the eye of the police and those who are well known to the police and are aged give up picking pockets and settle as husbandmen. They complain that the number of non-Bhámta pilferers is growing and that their competition has reduced their profits. Still as a class they are well-to-do.

Bhils.

Bhils. The 1881 census showed seventy Bhils in Mádha and Karmála. They were probably outside beggars or labourers. It is said that no Bhils are settled in the district.

Kaikádis.

Kaika'dis are returned as numbering 1629, and as found in towns and large villages. They are divided into Jádhavs and Mánes, who eat together but do not intermarry. They speak Maráthi with a mixture of other words.[2] Their settled dwellings are of mud and stone, and they have metal and clay vessels. They keep cattle and donkeys as well as dogs. During their travelling season, that is from October to May, they live in mat huts set on bamboo poles, which as they move from place to place they carry with their house goods on the backs of donkeys, bullocks, or buffaloes. They are hereditary thieves and robbers and are always under the eye of the police. They eat pork, sheep, and goats, and drink liquor. Their staple food includes millet or *jondhla*

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[1] Details of the Bhámta customs are given in the Poona Statistical Account.

[2] Among the non-Maráthi words are, *Rati* for *bhákar* bread, *telni* for *páni* water, *pál* for *dudh* milk, *tát* for *dhánya* grain, *gomda* for *gahu* wheat, *seja* for *bájri* millet, *yersi* for *tándul* rice, *mor* for *dahi* curds, *nai* for *tup* clarified butter, *shákri* for *sákhar* sugar, *balle* for *gul* molasses, *ta* for *de* give, *ita* for *náhi* no, *ba* for *ye* come, *ho* for *ja* go, *od* for *dháv* run, and *nankot mi duila*, for *maj javal káhi náhi* I have got nothing with me.

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Kaikádis.

and split pulse, and on holidays they prepare cakes and rice. The men dress like Maráthás in a waistcloth, waistcoat, and tattered headdress; and their women in the robe and bodice. They are dirty, cruel, and given to thieving. They make the reed sizing-brushes which are used by weavers, they also make snares for catching birds and deer, and their women plait baskets of the branches leaf fibres and stalks of the *tarvad* Cassia auriculata tree. They plait twigs of the same material into wicker work, and cages for storing grain, and sell them and beg at the same time. Some have lately taken to tillage. Their favourite deities are Bhaváni, Khandoba, Narsoba, and Vithoba, and their priests are the ordinary Bráhmans. Their women are impure for twelve days after childbirth. On the fifth day two silver images or *táks*, some fruit, and a dough cake or *mutka* are laid in a winnowing fan and worshipped by the mother. If the child is a boy the caste is feasted, and the images are hung round the neck of the child and its mother. On the twelfth the child is laid in a twig cradle and named, the name being given by the village Bráhman. When the child is a year or two years old its hair is clipped. Their wedding guardian or *devak* is the mango and the *umbar* Ficus glomerata twigs of which they bring home, worship, and, offering a sheep, feast the caste at least a couple of days before the marriage. They either burn or bury the dead. The four corpse-bearers are held impure for five days, and are not only avoided by others but do not even touch each other. Except the chief mourner who is held impure for five days the other members of the family mourn for three days only. On the fifth day a *nimb* Azadirachta indica branch is dipped in cow's urine, the head of the chief mourner is touched with it, and he is shaved by the barber, as are the heads of the four corpse-bearers, and their shoulders are rubbed with sweet oil. They feast the caste both on the third and on the fifth. They make an image or *ták* of the dead, set it in the family shrine with the other gods, and worship it on *Dasara* in September-October and on *Diváli* in October-November. They allow widow marriage, the widow during the ceremony being seated on a bullock's saddle. A caste council or *panch* settles social disputes. A few send their boys to school, but on the whole they are a wretched class.

Kátkaris.

Ka'tavdis or **Ka'tkaris,** that is Catechu-makers, are returned as numbering thirty-eight men and as found in Mádha only. They are not permanent residents of the district but occasionally come during the fair weather from below the Gháts in search of work, especially the picking of groundnuts and return to their homes before the rains.

Phánsepárdhis.

Pha'nsepa'rdhis, or Snarers, are returned as numbering 405 and as found wandering over the district. They are a low unsettled tribe. The men do not shave the head, and let the beard moustache and whiskers grow. They speak a mixture of Gujaráti Maráthi Kánarese and Hindustáni, but their home tongue is Gujaráti. They generally live in huts outside of the village and keep cows, buffaloes, sheep, and donkeys. Their food includes *jvári*, split pulse, and vegetables, and they eat fish and flesh and drink liquor. The men dress in short drawers, a tattered turban, and short shouldercloth with which they often cover their bodies. The women dress in a

Phánsepárdhis.

robe and out of doors put on a bodice which generally reaches to the waist. They wear ear, nose, neck, hand, and foot ornaments generally of bellmetal and brass. They are a strong, hot-tempered, and cruel people. They are hunters and snarers and are very skilful in making horsehair nooses in which they catch almost all birds and some animals. They prepare and sell cotton cakes and sell fuel. A few are husbandmen and watchmen and the rest work as day labourers and beg. Their favourite deities are Ambábhaváni, Jarimari, Khandoba, and all other village gods, and their chief holidays are *Shimga* in February-March and *Dasara* in October-November. Among them betrothal takes place a day to a year or two before marriage. At the betrothal the girl is presented by the boy's father with a robe and bodice and her brow is marked with redpowder. The headman of the caste must be present at the ceremony, he is given a sum of not more than 6*s*. (Rs. 3), and the castefellows are treated to a full supply of liquor. On the marriage day the boy and girl are made to stand side by side, the hems of their garments are tied together by seven knots, a white sheet is held over their heads, and the village Bráhman repeats verses. At the end he throws rice over their heads and the boy and girl are husband and wife. The Bráhman retires with a money present, the caste is feasted with split pulse and wheat cakes both by the boy's and the girl's fathers, and the marriage ends by the boy taking the girl to his house. They have a headman called *náik* or leader, and settle social disputes at caste meetings. A person accused of adultery or other grievous sin is told to pick a copper coin out of a jar of boiling oil. If he picks the coin out without harming his hand he is declared innocent; if he refuses to put his hand into the jar, or if in putting it in his hand is burnt, he is turned out of caste and is not allowed to come back. The Phánsepárdhis do not send their boys to school. They are under the eye of the police and are a depressed people.

Vadárs.

Vada'rs are returned as numbering 4133 and as found scattered over the district. They are divided into Gáda or Cart Vadárs, Máti or Earth Vadárs, and Páthrat or Stone Vadárs, who eat together and intermarry. Cart Vadárs take their name from their low solid-wheeled stone carrying carts, Earth Vadárs because they do earth work, and Stone Vadárs because they quarry and dress the stone. They are dark, tall, and regular-featured, the men wear a topknot, whiskers, and moustache, but not the beard. Boys up to twelve or thirteen wear ear knots. Their home tongue is Telugu, but with others they speak Maráthi. They live outside of villages in mud and stone houses with flat roofs, and some in huts of cane or mats of long stiff grass or *pánsar*. Their houses are filthy, and are surrounded by pigs, donkeys, fowls, cattle, dogs, and buffaloes. Their staple food is *jvári*, vegetables, and pounded chillies, and when they can afford it, they eat the flesh of sheep, goats, fowls, hogs, and rats of which they are specially fond. They drink liquor but do not eat beef. They keep from animal food on Fridays Saturdays and Mondays in honour of their gods Narsoba and Vyankoba. Their dress is like that of other low caste Hindus. The men wear a coarse white turban or scarf, a shoulder-cloth, short trousers reaching to the knee, and a jacket. They wear sandals and forbid shoes so strictly that any one who wears shoes is put out of caste and is not allowed to come back. Their

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UNSETTLED TRIBES.
Vadárs.

women wear the robe but not the bodice. They have glass bangles on the left wrist, and tin brass or silver bangles on the right wrist, and they wear nose and ear rings, necklaces, wristlets, and false hair. The younger women deck their heads with flowers. As a class Vadárs are hardworking, thrifty, hospitable, and orderly, but rude, drunken, hot-tempered, and of unsettled habits. The Gáda or Cart Vadárs carry building stone either in low solid-wheeled carts or on donkeys. The Máti or Earth Vadárs dig ponds and wells and make field banks. The Páthrat or Stone Vadárs cut and make grindstones, quarry, and work as masons. They are also known as Gavandis. They make stone images of gods and animals and cups, which are bought by pilgrims at Pandharpur. The three classes keep to their hereditary calling. They say they do not wish to snatch another's bread and put it into their own mouths. They work as field labourers and sometimes beg. Children, as soon as they are old enough, help the men in their work but the women generally do nothing but mind the house. They are one of the hardest working classes in the Deccan, working in gangs almost always by the piece. Their services have been of the greatest value in the great water and railway works which have been pushed forward in the Deccan during the last ten years. They have worked hard and earned high wages, but spent much of their earnings on liquor. High caste Hindus touch Vadárs, and they hold aloof from Mhárs, Mángs, and Chámbhárs. They worship the usual Hindu gods and goddesses, and their chief object of worship is Vyankoba of Giri or Tirupati in North Arkot. They worship Mariamma, Narsoba, Padmava, and Yallamma. Among their house gods are the images of their deceased ancestors, generally square flat metal plates with turned edges and a figure stamped on them. They worship them with the same rites as other Hindus, washing them, rubbing them with sandal, throwing flowers over them, burning incense before them, and offering them cooked food. They have no priests, but ask Bráhmans to name their children and to fix a lucky day for their children's marriages. They keep the regular Hindu fasts and feasts. They make pilgrimages to Pandharpur, Tuljápur, and Vyankatgiri in North Arkot. They believe in sorcery witchcraft and soothsaying. They generally marry their boys after twenty and their girls after sixteen. An unmarried girl who has a child is put out of caste and is not allowed to come back. They allow widow marriage and practise polygamy. They have no music at their marriages, exchange no presents of clothes, and do not rub the boy and girl with turmeric. They say they used to have music, presents, and turmeric, but gave them up because a man who was sent by one of their chiefs to buy clothes for a wedding on his way to the town saw by the roadside the lower half of a stone handmill. He lifted the stone and under it saw a beautiful naked girl the goddess Satvái. The girl told him to put back the stone. He was confused by her beauty, failed to obey, and was struck dead. The chief waited for a time and had to go on with the marriage without the presents. When the marriage was over they searched the country and found the dead man. Since then they have never used turmeric music or presents. Vadárs are bound together by a strong caste feeling and settle their social disputes at caste meetings. They do not send their

boys to school. During the last three or four years they have enjoyed steady and highly paid work.

Vanja'ris are returned as numbering 3508 and found in all sub-divisions. They are tall, dark, and rather goodlooking, and their women are healthy and well made. They speak Maráthi somewhat mixed with Gujaráti, and are an indolent class. They earn their living as day-labourers and field workers. They generally live in grass huts inside the village, and their staple food includes *jvári* bread, pulse, and vegetables. Some of the men eat the flesh of goats and sheep, and drink liquor, but the women touch neither liquor nor flesh. The men dress in a loincloth and waistcloth, a jacket, a scarf or turban, and shoes. They sometimes carry a blanket and throw a cloth over their shoulders both in front and behind. Their women wear the Marátha robe and bodice. They have silk and embroidered clothes in store which they wear on great days. Both men and women pass their time in the fields and their children go to the waste to graze cattle. Unlike other Hindus they use the cow as a beast of burden. On the fifth day after the birth of a child they worship the goddess Satvái and get a Bráhman to name the child on any lucky day between the twelfth and the marriage day. They marry their children at any time between five and thirty but girls are generally married between twelve and twenty. Their marriage ceremony lasts five days and they rub the boy and girl with turmeric at their houses, at least couple of days before the marriage. Marriage halls are raised at both houses and kinspeople and castefellows are feasted. On the marriage day the boy, with kinspeople friends and music goes to the girl's on a bullock and they are married, the marriage verses being repeated by a village Bráhman. Feasts are given at both houses and when the feasts are over the boy goes with his wife on a bullock to his house with kinspeople and music. They allow widow marriage and practise polygamy. They generally burn their dead, and mourn ten days, offer wheat cakes and balls to the crows, and purify themselves. The ceremony ends with a caste feast on the thirteenth. They worship Ambábhaváni, Mahádev, and Rámchandra, and also non-Bráhmanic gods as Mariái, Mhasoba, and Vághoba whom they generally fear. They keep the usual Hindu fasts and feasts, and there has been no recent change in their religious beliefs. They settle their social disputes at meetings of the castemen. They do not send their boys to school. They have not yet recovered their losses during the 1876 famine.

DEPRESSED CLASSES.

Depressed Classes include four castes with a strength of 65,330 or 12·13 per cent of the Hindu population. The details are:

Sholápur Depressed Classes.

DIVISION.	Males.	Females.	Total.
Dhors	1009	1049	2058
Halálkhors	24	14	38
Mhárs	21,944	22,057	44,001
Mángs	9625	9608	19,233
Total ...	32,602	32,728	65,330

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DEPRESSED CLASSES.
Dhors.

Dhors, or Tanners, are returned as numbering 2058 and as found over the whole distict. The founder of the caste is said to have been the sage Lurbhát who was born of an Aygav father and a Dhigvar mother. Their surnames are Boráde, Katavdore, Khandore, and Sinde. They are divided into Marátha and Lingáyat Dhors who do not eat together or intermarry. In each division families having the same surname eat together but do not intermarry. They are generally dark with round faces, thick lips, and straight black hair. The men wear the moustache and cut the head hair short. Both at home and abroad most speak Maráthi, and the rest speak Kánarese at home. Their houses are generally ill-cared for, one storey high, with mud and stone walls, and flat roofs. A few live in thatched huts. They have a front veranda which is used as a shop. Their vessels are of metal and clay and they have cattle and a servant or two to help them. Their staple food includes *jvári* bread, pulse, and vegetables, and they eat the flesh of goats and sheep and drink liquor. Their holiday dishes of rice, wheat, and gram cost a family of five 1*s.* to 4*s.* (Rs. ½ - 2) and their caste feast cost £1 to £1 10*s.* (Rs. 10-15) the hundred guests. The men dress in a loincloth, a waistcloth, a turban, a waistcoat, a shouldercloth, and a blanket; and the women wear the robe and bodice in Marátha fashion. They have a spare suit of clothes for holidays and other festive occasions. They are hardworking and hospitable, but intemperate and dirty. They work in leather, cut and dye skins, make saddles shoes and water-bags, and till the ground. They are fairly off. They are religious and keep house deities, generally Bahiroba, Bhaváni, and Khandoba. Their priests are the ordinary village Bráhmans whom they greatly respect. They fast on every lunar eleventh and on *Shivrátra* in February. The Lingáyat Dhors who are a small body are invested with a *ling* by a Jangam soon after birth. Their teacher or *guru* who is a Lingáyat visits them occasionally when each family gives him 2*s.* 6*d.* (Rs. 1¼) in cash. Some well-to-do families give more, and also hold caste dinners in his honour. Except the Lingáyats, Dhors hold their women impure for ten days after childbirth. In their customs they differ little from Maráthás. Their guardian or *devak* is formed of the branches of five trees or *pánchpálvis*, which they tie to a post in the marriage booth. At the time of marriage the boy is made to stand on a grindstone and the girl facing him in a basket on a coil of thick plough rope, belonging to her father's field. A quilt is held between them, the Bráhman priest utters some words and throws grains of rice over their heads, and they are husband and wife. They are then seated on an earthen altar in the marriage hall, and, to keep off evil, married women draw near and each in turn takes a few rice grains in her hands and throws them over the boy's and the girl's head, body, knees, and feet. The hems of their garments are knotted together and they are taken on a bullock to the village Máruti, and thence to the boy's. They allow widow marriage and practise polygamy. They either bury or burn the dead, and mourn ten days. The chief mourner shaves his moustache and the body is carried on the shoulders of two bearers in a blanket or coarse cloth slung on a pole. Lingáyat Dhors as a rule bury the dead, do not shave the

mourner's moustache, and observe no mourning. Their headman is called *Mhetar* and their social disputes are settled at caste meetings. They do not send their boys to school. They are well-to-do, living in comfort and laying by.

Halálkhors.

Hala'lkhors, or Scavengers, are returned as numbering thirty-eight and as found in all municipal towns. They are Hindustánis and have come into the district since the establishment of municipalities for whom they work as night-soil men. They are tall dark and thin, and the men wear the moustache, beard, and whiskers. They speak Hindustáni. Their houses are like those of poor cultivating Maráthás, and they have metal and earthen vessels and cots. They keep cattle, sheep, goats, and fowls, and eat the flesh of sheep, goats, fowls, cows, and hares, and drink liquor. A family of five spends 10*s.* to 14*s.* (Rs. 5-7) a month on food, and a caste feast costs them about £6 (Rs. 60) the hundred guests. At their feasts they use large quantities of flesh and liquor. The men dress in short trousers, a waistcloth, a coat, a jacket, and a turban or headscarf. The women wear the Marátha robe and bodice, and like Marátha women, when at work, they tuck the end of the robe back between the feet. A family of five spends about £3 (Rs. 30) a year on clothes. Their women wear neck, nose, and ear ornaments, and glass bangles on their wrists. Most of them have spare clothes in store. They sometimes have sets of silver masks or *táks* in their houses which they worship without the help of any priest. Their priests are ordinary village Bráhmans, who during the marriage stand at a distance and repeat the texts. They have a caste council; a few of them send their boys to school, and they are a steady class.

Mángs.

Ma'ngs are returned as numbering 19,233 or 3·6 per cent of the Hindu population and as found all over the district. According to their tradition they are descended from Jámbrishi, and their ancestors came into Pandharpur at the same time as the god Vithoba. They say that their high priest or chief *Dakalvár,* who lives in Kárwár in North Kánara, knows their whole history and occasionally visits them. They are divided into Mángs proper, Máng Gárudis, Pend Mángs, Holár Mángs, Mochi Mángs, and Dakalvárs. Of these the first are considered the highest, and their leavings are eaten by Holárs and Dakalvárs. The Dakalvárs say they are the highest branch of Mángs and that the others profess to despise them to punish the Dakalvárs because they refused to touch the other Mángs. This story seems unlikely as Dakalvárs eat the leavings of Mángs and Náde Mángs and no Máng will touch them. They are not allowed to drink water from a well or stream used by Mángs, but most take water from other Mángs. At the same time some sanctity or power attaches to the Dakalvárs as no Máng will ever swear falsely by a Dakalvár. As a class Mángs are tall, some of them as much as six feet high, dark, and strongly made, and the white of their eyes is generally bloodshot. Most of the men wear the top-knot and the moustache, whiskers, and beard. Some men wear a tuft over each ear and no top-knot. They generally speak Maráthi both at home and abroad. Sometimes among themselves at home they speak a language known as *pároshi* or out of use which is unintelligible to a Marátha stranger. Their Márathi

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Mángs.

accent and intonation are rough and coarse. They live by themselves in a quarter known as the Mángváda, separate from the Mhárs, the hereditary rivals and enemies of their tribe. Their dwellings are generally thatched huts, though some own houses of the better sort with walls of earth and stone. The Máng Gárudis or snake-charmers being a wandering class of jugglers have no fixed dwellings and live under a stretched canvas-like awning somewhat like a tent tied to pegs on the ground. They keep dogs and use donkeys and buffaloes as pack animals. The Mángs too keep donkeys, buffaloes, cows, oxen, sheep, and goats. Their staple food is *jvári* bread, vegetables, and pounded chillies, and they also eat the flesh of goats, sheep, dead cattle, and pork, but not of cows like the Mhárs. On holidays they prepare dishes of gram cakes mixed with molasses. At caste feasts they drink *kardai* Carthamus tinctorius oil in large quantities, the feast costing 6*s*. to 8*s*. (Rs. 3 - 4) the hundred guests. They have one-fourth share in every head of cattle that dies, while the Mhárs have three-fourths and besides own the skin and horns. Their dress is the same as that of their neighbours the Mhárs. They are passionate, revengeful and cruel, as the common expression *Máng hridayi*, or cruel hearted, shows. They are greatly feared as sorcerers, and are sturdy, fit for hardwork, and trusty village servants. They are hardworking, unthrifty, dirty, and fond of pleasure and drink. All classes of Hindus from the highest to the lowest employ Mángs to punish an enemy by sending an evil spirit at him or else to overcome hostile charms, and, when some member of the family is possessed and does not speak, to find out and punish the witch that has possessed him. A mixture of chillies, part of a horse's leg or *par* near the knee, and hog's dung are burnt; and the face of the possessed person is held over the fumes. Then the spirit that is in the sick begins to speak through his mouth and tells who and what he is.

Mangs make thin cord or *charáte* of *ambáda* Hibiscus cannabinus or hemp and of *kekti* or Sweet Pandanus, ropes, date brooms, slings for hanging pots in, and also slings for throwing stones with, and bullock-yoke straps. They are carpenters, bricklayers, musicians, songsters, beggars, labourers, sellers of cowdung cakes grass and firewood, scavengers, and hangmen. Several of them are village watchmen and guides while others keep to their former trade of robbing and plundering. Like Chámbhárs and Mhárs, Holárs make shoes, slippers, whips, water-bags, saddles, harness, and horses' grain-bags. Dakalvárs breed peacocks and are astrologers, going about with calendars and Puráns. They beg only at the houses of Mángs, because they say they have a claim on Mángs who are their religious followers, and therefore they do not eat or drink with any other caste. Mángs rank lowest among Hindus and will take food from any caste except Bhangis. Mángs do not eat from the hands of twelve castes of which the only ones the Sholápur Mángs know are Ghadshis, Jingars, Mhárs, and Buruds. They are not a religious people. Their chief deities are Ambábái, Jotiba, Khandoba, Mahádev, Mariamma, and Yallamma. Their fasts and feasts do not differ from those of Marátha cultivators. Unlike Mhárs, who

use the word *Johár*, that is Oh Warrior in saluting, Mángs say *Phárman* probably the Persian *pharmán* or command to their castefellows; to others they say Mahárаj, at the same time passing the right palm to their forehead. A woman is held impure for five weeks after childbirth, but after the twelfth day she is touched, though nothing is eaten from her hands. On the twelfth the goddess Satvái is worshipped and the child is put in a blanket-bag or *jholi* and named, the name being given by the village Bráhman who is paid ⅜*d.* or ¼ *a.* Female guests are asked and boiled gram or wheat is distributed among them. A month later new bangles are put round the mother's wrists. The boy's hair is cut at any time when he is between one and three years old and relations and friends are feasted. They marry their children very young, sometimes as babies, when the marriage ornaments or *báshings* are tied to the cradle instead of to the brow. Their betrothals do not differ from Mhár betrothals, the girl being presented with a bodice and robe worth 2*s.* to 10*s.* (Rs. 1-5), and clothes are exchanged between the two fathers. Máng marriages take place during *Vaishákh* and *Jyeshth* that is in April May and June, and on days when Bráhmans perform their marriages. Daily for five days before the marriage the girl is rubbed with turmeric at her house, and the rest is sent with music to the boy. On the afternoon of the third day at both houses a sheep is offered to the family god and slain in the marriage hall. In the evening the boy's paternal uncle cousin or brother with music and kinspeople goes to the temple of Máruti carrying a hatchet in his raised hands, four men hold a cloth over his head, and cooked food or *naivedya* is carried with them. At the temple the Gurav or ministrant has ready as *devaks* or marriage guardians, mango, *jámbhul* Syzigium jambolanum, *rui* Calotropis gigantea, *sondai* properly *saundad* Prosopis spicegera, and *umbar* Ficus glomerata branches. The cooked food and a copper are laid before the guardians and they return with the *devak* and tie it to one of the posts in the marriage hall. After this the boy with kinspeople and music, goes either on a horse or a bullock to Máruti's shrine, when the girl's father meets him, and presents him with a waistcloth and turban, which he puts on and is led to the girl's and seated in the marriage hall. Then two baskets are taken, hides and ropes are placed in them, and the boy and girl are seated face to face and a curtain is held between them.[1] The village Bráhman, who acts as priest from a distance, repeats verses, and the guests who stand with rice grains in their hands throw them over the heads of the couple, and, when the verses are ended, they are husband and wife. Then they are made to stand side by side on the ground and are covered with the cloth which was held between them. Cotton thread is passed five times round them and divided into two pieces and one piece with a turmeric root is tied to the boy's right wrist and the other piece to the girl's left wrist. The couple are made to stand on an earthen altar or *bahule* and thrice

1 Some Mángs instead of a hide place a grindstone in the girl's basket and a thick or thin rope in the boy's, instead of a cloth they hold up a quilt called *jamnika*, and instead of rice throw *jvári*.

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Mángs.

change places. Their faces are rubbed with turmeric and the boy spends the night at the girl's sleeping with the other male guests in the marriage hall. The boy and girl play with betelnuts and beat each other's backs with twisted waistcloths. On the second and third the girl's parents feast the boy's and their own relations and castefellows, and on the fourth the boy's father presents the girl with a bodice and robe and ties marriage ornaments to their brows. They are taken in procession to the village Máruti and thence to the boy's house. Next day the couple are sent round the villagers' houses, and the marriage ceremony is at an end. During the month of *Shrávan* or August the girl's parents carry presents of a robe and bodice, wheat flour, molasses, and pulse to the boy's and fetch their daughter to their house. Mángs generally bury the dead. When any one dies fire is lit in the front part of the house and water heated over it in a new earthen jar, and the body is carried out of the house, bathed, and dressed in a waistcloth turban and coat; the body is then laid on a bier, redpowder and betel leaves are sprinkled over it, is raised on the shoulders of four men and carried to the burying ground, with a copper coin and some grains of rice tied to the hem of its garment. The chief mourner walks in front with an earthen firepot and his own turban under his armpit, and music, and the mourners follow. The musicians who belong to their own caste and play their pipes and drums are paid 3*d.* to 6*d.* (2-4 *as.*). On the way to the burying ground the bearers halt, but the firepot is not allowed to touch the ground lest it should become impure, and the copper coin in the shroud hem is thrown away. On reaching the burying ground a hole is dug and the body is lowered into the hole and laid on its back. The chief mourner dips the end of his turban in water, squeezes a little water into the dead mouth, and strikes his own mouth with his open hand that the gods may hear and open the gates of heaven, *Svargi ghát vájte* that is The bell of heaven rings. The grave is filled and the mourners bathe in a river or stream close by and return to the deceased's house each carrying some grass and *nimb* branches. At the house of mourning cow's urine is sprinkled on the spot where the dead breathed his last, and the grass and *nimb* leaves are thrown over the urine. The mourners return to their homes. On the third day the chief mourner with the four bearers and a kinsman or two go to the burial ground taking three *jvári* cakes, cooked rice and curds, or only milk if the dead is a child. They leave one of the cakes at the rest-place and the other two on the grave. They bathe, return to the deceased's house, and are sprinkled with cow's urine. The four corpse bearers sit in a line, and their shoulders are touched with *nimb* leaves dipped in sweet oil. They are then fed on *jvári*, molasses, oil, and *sánja* or a mixture of wheat flour and sugar and clarified butter. The chief mourner is held impure for twelve days during which he is not touched. At the end of the twelve days a caste dinner is given when *jvári* bread and pulse are served. At night one of their own *sádhus* or ascetics is called. He pours water from an earthen jar on the spot where the dead breathed his last, and the night is spent in reading sacred books or singing hymns in praise of the

gods. They allow widow marriage and polygamy. They have a headman called *mhetrya* and settle social disputes at meetings of the leading members of the caste. They levy fines of 2*s.* 6*d.* to 10*s.* (Rs. 1¼ - 5) and spend the amount on a caste feast. Till the feast is given the offender is not allowed back into caste. They do not send their boys to school and are poor.

Mhárs.

Mha'rs are returned as numbering about 44,000 or 8·16 per cent of the Hindu population and as found over the whole district. They are divided into Ádvans, Bávans, Godvans, Kadvans or bastards, Soms, and Tilvans, who except the Kadvans all eat together and intermarry. Of these divisions the Soms, or Somvanshis, are the most numerous. Their surnames are Jádhav, Jugle, More, Shelár, and Sarvgod. They are generally tall, strong, muscular, and dark, with regular features and low unintelligent foreheads. The men shave the head except the top-knot; some wear whiskers, all wear the moustache, and a few wear beards. The women wear their hair either in a braid, or in a knot, or loose. Their home speech is Maráthi. They live outside of the village in untidy and ill-cared for houses of mud and stones with thatched or in rare cases flat mud roofs. Most of them live in huts with wattle and daub walls. Except a few of metal, their cooking and water vessels are made of earth. The well-to-do rear cattle, sheep, and fowls. Their daily food is millet bread, split pulse, and pounded chillies. They eat the leavings of other people, and when cattle and sheep die they feast on their carcasses. They do not eat pork. Mhárs scorn Mángs for eating the pig, and Mángs scorn Mhárs for eating the cow. They drink liquor and smoke tobacco and hemp flower. Their holiday dinners include rice cakes and a liquid preparation of molasses. Within the last ten years several Mhárs have become Vaishnavs and given up flesh and liquor. A man's indoor dress is a loincloth, and, in rare cases, a jacket; his outdoor dress is the same, with, in addition, a white turban or a cap, and a blanket. Both indoors and out of doors women wear the ordinary Marátha robe, generally red or black, and a bodice, and children of both sexes under seven or eight and sometimes up to ten, go naked. Except that it is somewhat richer, the Mhár's ceremonial dress is the same as their outdoor dress. Their clothes are country-made and are bought in the local markets. Both men and women spend 8*s.* to 10*s.* a year on clothes. The women wear glass and lac bangles, brass earrings, a necklace of black glass beads, a black silk neck-cord or *náda,* and silver finger and toe rings. The men formerly wore a black thread round their neck, but many of them have of late given up the practice. They carry in their hands a thick staff about four feet long and with one end adorned with bells. They are fairly hardworking and hospitable to their castefellows, but they are dishonest, intemperate, gluttonous, hot-tempered, mischievous when they have a quarrel, and occasionally given to petty gang robberies. *Mhárjáticha* or Mhár-natured is a proverbial term for a cruel man. They are village servants and are authorities in boundary matters; they carry Government treasure, escort travellers, call landholders to pay the land assessment at the village office, and remove dead animals. Most of them enjoy a small Government payment partly in cash and partly

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in land, and they occasionally receive presents of grain from the village landholders. They do watchman's work by turns, and the man in office is called *veskar* that is gatekeeper. He goes about begging food from the villagers, skins dead cattle, and sells the skins and horns. Besides as watchman and boundary referee he is useful to the villagers by taking wood and cowdung cakes to the burning ground or by digging the grave when a villager dies, and carrying the news of his death to his kinspeople in neighbouring villages. Some are husbandmen, labourers, street and yard sweepers, and others gather wood and cowdung and cut grass. The Mhár prepares the threshing floor or *khale* at harvest time and watches the corn day and night before it is stored in a grain pit or *pev*. He formerly received a sixteenth to a twentieth of the produce of the land as the grain allowance or *balute*, the corn that falls on the ground at the foot of every stalk, and a bodice and robe or a headscarf at every marriage at a landholder's house. They are a poverty-stricken class, barely able to maintain themselves, and often living on the refuse of food thrown into the streets. They hold a low position among Hindus and are both hated and feared. Except in Pandharpur, their touch, even the touch of their shadow, is thought to defile. In Pandharpur Mhárs mix freely with other castes, Bráhmans and Mhárs bringing their supplies from the same shop and drinking water from the same pool. Formerly an earthen pot was hung from their necks to hold their spittle, they were made to drag thorns to wipe out their footsteps, and when a Bráhman came near had to lie far off on their faces lest their shadows might fall on him. Even now, a Mhár is not allowed to talk loudly in the street while a well-to-do Bráhman or his wife is dining in one of the houses. Mhárs are Shaivs and Vaishnavs and worshippers of goddesses. Most of them are Vaishnavs and worship Bhaváni of Tuljápur, Chokhoba, Jnyánoba of Álandi, Khandoba of Jejuri, and Vithoba. They also worship the usual Hindu gods and goddesses and Musalmán saints especially the ancestral Cobra or Nágoba, the small-pox goddess Satvái, and the cholera goddess Mariái whose shrines are found in all Mhár quarters. They go on pilgrimage to most of the places mentioned above as well as to the shrine of Shambhu Mahádev in Sátára. Their religious teachers are Mhár *gurus* and *sádhus* or *gosávis*. They have also Mhár *váchaks* or readers, who read and explain their sacred books, the Bhaktivijay, Dásbodh, Jnyáneshvari, Harivijay, Rámvijay, Santlila, and the poems of Jyánoba, Tukoba, and others. The readers also preach, and repeat marriage verses when a Bráhman is not available. The *gurus*, *sádhus*, *váchaks* and Mhár *gosávis* all belong to the Mhár caste and some of them are very fluent preachers and expounders of the Puráns. Any one of these lecturers who maintains himself by begging may become a *guru* or teacher. Every Mhár both among men and among women has a *guru*; if they have no *guru* they are not allowed to dine in the same line with the *sádhus*. A child is first brought to be taught by its *guru* when it is about a year old. The rite is called *kánshravni* or ear-whispering and more commonly *kánphukne* or ear-blowing. About seven or eight at night the parents take the child in their arms and go to the teacher's

house, carrying frankincense, camphor, red and scented powders, flowers, betelnut and leaves, a cocoanut, dry dates, and sugar. In the teacher's house a room is cowdunged and a square is traced with white quartz powder. At each corner of the square a lighted lamp is set, and, in the middle, on a wooden plank or on a low wooden stool, is a metal pot or *ghat* filled with cold water. Another board or stool is set facing the square and the teacher sits on it cross-legged. He sets flowers, sandal paste, and rice on the waterpot and takes the child in his lap resting its head on his right knee. He shrouds himself and the child in a blanket or a waistcloth, mutters the sacred verse into the child's right ear, pulls off the blanket, and hands the child to its parents. The priest is presented with 3*d.* to 2*s.* (Re. ⅛ - 1), and, if they are well-to-do, the parents give him a waistcloth, one or two metal water vessels and a plate. A feast is given to the teacher and a few near relations, or if the parents cannot afford a feast, sugar is handed round. After the dinner the parents retire with the child. When cholera rages in a village the people raise a subscription and hand the money to the headman. The headman brings a robe and a bodice, some rice and flour, a he-buffalo or a sheep, and flowers, camphor, frankincense, redpowder, and betelnut and leaves. He takes three carts, fills one with cooked rice, a second with cakes, and in the third places the other articles of worship, and, leading the he-buffalo, takes the carts through the village accompanied by music and a band of the villagers. The carts then go to the Mhárs' quarters outside of the village, where is the shrine of Mariái the cholera goddess. The headman and the other villagers stand at a distance, while a Mhár bathes the goddess, dresses her in the robe and bodice, fills her lap with rice, betelnuts, dry dates, and a cocoanut, waves burning frankincense and camphor before her, and with joined hands begs her to be kind. All the villagers lift their joined hands to their heads, and ask the goddess to be kind, and retire leaving the Mhárs and Mángs. The buffalo is led in front of the goddess and a Mhár chops off its head with a sword or a hatchet, and touches the goddess' lap with a finger dipped in its blood. The cart-loads of food and meat are shown to the goddess and are distributed among such of the villagers as do no object to eat them. This concludes the sacrifice. They say that the goddess truly partakes of the sacrifice, as the food and meat become insipid and tasteless. The Mhár's priests are village Bráhmans who do not object to act as priests at their marriages and other ceremonies. In their daily worship Mhárs do not require the help of Bráhmans. The office of religious teacher or *guru* is hereditary. They believe in sorcery witchcraft and soothsaying. They have many spirit-scarers or exorcists among them some of whom are Gosávis who have been devoted to the service of the gods since they were born, and the rest are *potras* or devotees of Lakshmi, who cover their brows with redpowder and carry a whip with which they lash their bodies while they beg singing and dancing. They fast on Mondays and on the eleventh of each half of every lunar month. Recent changes in religious views are confined to the Várkaripanth or timekeeping sect. After the birth of a child the mother is held impure for twelve days, during which she keeps aloof from every one except the

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midwife. On the third day a ceremony called *tirvi* is performed, when five little unmarried girls are feasted on millet or *karri* made into lumps and eaten with a mixture of milk and molasses, or sugar, or with curds and buttermilk. On the fifth or *pánchvi* day five stone pebbles are laid in a line in the house and worshipped by the midwife and millet is offered. On the sixth or *satvi* day the hole made for the bathing water in the mother's room is filled, levelled, cowdunged, and sprinkled with turmeric and redpowder and flowers, and wheat cakes are laid before it. On the twelfth day the *bárávi* or twelfth day ceremony is performed, when the whole house is cowdunged and seven pebbles are laid outside of the house, worshipped by the mother, and presented with wheat bread. Five married women are feasted. Between the thirteenth and any time within about two months, the boy's father goes to the village astrologer, gives him the time of the child's birth, and asks him whether the moment of birth was a lucky moment. The Bráhman tells him to offer a cocoanut to the village Máruti or some other village god, and to pour a copper's worth of oil on him. The father asks for a name for the child, the astrologer looks up his almanac and tells him. The father goes home and tells the women of the house what name the priest has given. In the evening married women are called, a spot is cowdunged, a drawing is traced with white quartz powder, and the cradle is set in the tracing. The mother brings the child and lays it in the cradle, in a loud voice calls it by the name chosen by the astrologer, and putting her mouth to the child's right ear says *kur-r-r*. If the astrologer's name is not to the mother's liking she calls the child by another name, and the women sing songs. A handful of millet, a little sugar, and betel are served and the guests retire. When the child is a year old, if it is a boy, the hair-cutting or *jával* is performed. The child is taken to the shrine of the goddess Satvái, and his hair is either clipped or shaved by one of the family who leaves a few hairs on the crown. The goddess is worshipped, a few hairs are laid before her, and she is offered wheat bread and cooked rice. There is no other ceremony till marriage. Mhárs marry their girls sometimes when they are infants and always before they come of age, and their boys sometimes before they are twelve and seldom after they are twenty. They have no rules forcing them to marry their girls before they come of age. Among them the *mágni* or asking the girl's parents to give their daughter in marriage is the same as among Maráthás. About a week before, the village Bráhman is asked whether there is anything in the names of the boy and girl to prevent their marrying. He consults his almanac and says there is no objection. He is then asked to fix a lucky moment for the marriage and for the turmeric rubbing. He again consults his almanac and tells them the days and gives them a few grains of rice which he blesses in the name of Ganpati. Each of the fathers gives the Bráhman a copper for his trouble. For four days before the marriage the parents both of the boy and of the girl rub them with turmeric powder, and branches of five trees or *pánchpálvis* are worshipped as the marriage guardian or *devak*. On the marriage day the boy, with kinspeople friends and music, goes to the girl's

sometimes on horseback and generally on an ox. On reaching the girl's the girl's brother or some other near kinsman leads the boy into the house and seats him on a blanket. The girl is brought by her sister or some other kinswoman and seated on the blanket beside the boy. The guests of both houses feast at the girl's where a sheep has been killed in the morning. The boy is presented with a turban, a waist-cloth, a shouldercloth, and a pair of shoes. He dresses in the new clothes and takes his stand on a wooden stool near the blanket. The girl stands on another stool facing him, and each of them holds a roll of betelnut and leaves in both hands. A cloth is held between them, the boy and girl stretch out the tips of their fingers till they touch on either side of the cloth or below the cloth and the village priest from some distance, or if not one of their own holy men repeats marriage verses. When the last verse is over the guests throw over the couple's head rice mixed with the rice which the Bráhman astrologer gave the fathers at the time of settling the marriage day. The cloth is pulled on one side and five persons hold it over the pair's heads. To the hems of the pair's garments are tied rice, turmeric roots, and betelnut, and they are seated on the altar or *bahule*. Cotton thread is passed five times round the fingers of the five cloth holders, and again four times, and each of the two windings is made into a string about a cubit long, and the string of five turns, with a turmeric root and a betelnut tied to it, is wound round the boy's right wrist and the string of four turns round the girl's right wrist. Then a married man repeats his wife's name and unties the knot that fastens together the hems of the boy's and girl's garments. Kinswomen and the bride's and bridegroom's maids or *karavlis* wave lighted lamps round the couple's faces. Each of the fathers pays the Bráhman 3*d*. (2 *as*.) and gives him a cocoanut, sugar, and betel. For four days, including the marriage day, the boy stays at the girl's and feasts are held. On the evening of the fifth comes the *sáda* or robe ceremony when the boy's father presents the girl with a robe and bodice, a necklace of black glass beads with a gold bead in the centre, glass bangles, and silver toe-rings. The boy and girl are seated on the laps of their maternal uncles and bite the ends off betel leaf rolls, and a piece of cocoa kernel is hung between them from a black thread. At night a procession is formed and the boy and girl are seated on an ox and paraded through the village with kinspeople, music, and dancing. The marriage is over and the guests go home. Either on *Sankránt* Day the twelfth of January, or on *Nágpanchmi* in July-August comes the *vavsa* or home-taking, when the boy with his parents and kinspeople goes to the girl's, taking a robe and bodice, a measure of wheat flour, pulse, and clarified butter and molasses. At the girl's they are feasted, and, after the feast, take the girl back with them to the boy's house. When a Mhár girl comes of age she sits five days by herself. At the end of the fifth day she is presented with a white robe and bodice and the caste is feasted. They allow and practise widow marriage and polygamy. Mhárs generally bury the dead. After death the relations weep over the dead, lay his body on the threshold of the house, and throw over him warm water heated in a new earthen jar. The

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body is shrouded in a new cloth, laid on the bier, and sprinkled with redpowder and betel leaves, and grains of rice are tied to one of the hems of the cloth. The body is carried to burial on the shoulders of four near kinsmen who as they pass say Rám Rám in a low voice. The chief mourner walks in front with fire in the new earthen jar and music if he has the means. The mourners follow. On the way to the grave the party halts, the rice from the hem of the deceased's robe is laid on the ground, and five pebbles are set on the rice. When they reach the burial ground, a pit five feet deep is dug, and the body is stripped of all its clothing, even the loincloth, according to the saying, Naked hast thou come and naked shalt thou go. It is lowered into the grave and laid on its back. The chief mourner scatters a handful of earth on the body, the rest also scatter earth, and the grave is filled. The chief mourner fills the firepot with water, sets it on his shoulder, and goes thrice round the grave crying aloud and striking his open mouth with the palm of his right hand. At the end of the third turn he pours water from the jar on the grave and dashes the jar to pieces on the ground. All bathe in running water, and go to the mourner's house each carrying a *nimb* branch. At the house an earthen pot of cow's urine is set on the spot where the dead breathed his last, the mourners dip the *nimb* branches into the urine, sprinkle it over their heads and bodies, and go to their homes. On the third day a few of the deceased's kinsmen go to the burial ground, the chief mourner carrying in his hands a winnowing fan with two pieces of cocoa-kernel and some molasses in each piece. At the rest-place, where the bearers halted, they lay a piece of cocoa-kernel with molasses on it under the five stones. The other piece is laid on the heaped grave. They beat the grave down to the level of the rest of the ground, bathe, and go to the chief mourner's house. The four bearers are seated in a line on the bare ground in the front room of the house. Each holds a *nimb* branch under his arm, the chief mourner drops a little molasses into his mouth, and they go to their homes. On the seventh day a bread and vegetable caste feast is given. Like Maráthás Mhárs keep the death-day, when crows are fed with rice and a dish of molasses. They settle social disputes either by a council or *pancháyat* composed of the foremost members of the caste, under the hereditary headman called *pátil*, or by a caste-meeting. Caste decisions are enforced by forbidding the caste people to smoke or drink water with the offender, or by exacting a fine of 6*d.* to 10*s.* (Rs. ¼-5) which is spent on drink. Mhárs sometimes send their boys to school, but they never take to new pursuits. They are a poor people.

Beggars.

Beggars include thirteen classes with a strength of 8979 or 1·5 per cent of the Hindu population. The details are :

Sholápur Beggars, 1881.

Division.	Males	Females	Total	Division.	Males.	Females	Total.
Bálsantoshis ..	11	9	20	Johárís .	18	20	38
Bháts or Thákurs .	283	261	544	Kolhátis	60	101	161
Dásaris . .	4	4	8	Kudbuda Joshis	365	370	735
Dauris	452	416	868	Vághyás and Murlis .	32	31	63
Gondhlis ...	324	307	631	Vásudevs	39	36	75
Gosávis ...	1151	847	1998				
Jangams	1984	1854	3838	Total .	4723	4256	8979

Bálsantoshis.

Ba'lsantoshis, or Children Pleasers, are returned as numbering twenty and as found only in Sángola. They look and speak like cultivating Kunbis, and do not differ from them in food dress or customs. They are fortune-tellers and weather prophets. They wander about the streets in the early morning, turn into some house, and shower blessings on the children always ending with *Bálsantosh,* Bless the babies. In religion they are the same as Maráthás, keep the same fasts and feasts, and employ the ordinary village Bráhmans as their priests. They have a caste council and settle social disputes at caste meetings. They send their boys to school till they can read and write a little. They are a steady class.

Bháts or Thákurs.

Bha'ts or **Tha'kurs** are returned as numbering 544 and as found all over the district. According to their tradition they were created from the sweat of Shiv's brow and were driven out of heaven because they persisted in singing Párvati's instead of Shiv's praises. They look like Maráthás and speak Maráthi. They are intelligent, patient, and hospitable. They earn their living by repeating the songs called *bánis* and *kavits,* reciting stories, and begging. Children of seven and over help them in their calling. Their houses have mud and stone walls and flat roofs, and their house goods consist of metal and earthen vessels. Some have cattle and a pony or two. Their staple food includes *jvári* bread, pulse, and vegetables, and they eat the flesh of goats sheep and fowls, and drink liquor. The men dress like Maráthás in a loin and waistcloth, a waistcoat, a scarf or turban, and a shouldercloth; and the women in the Marátha robe and bodice. They get many of their clothes by begging. Their customs are the same as Marátha customs. Boys are girt with the sacred thread at the time of marriage. They are Shaivs, worship the usual Hindu gods as well as Dhanái, Janái, and Jogái, and other early and village deities, and go on pilgrimage to Kharsun Shiddh in Mhasvad thirty-five miles west of Pandharpur. Their priests are the ordinary Marátha Bráhmans whom they greatly respect. They have a caste council and settle social disputes at caste meetings. They send their boys to school till they learn to read and write a little and are fairly off.

Dásaris.

Da'saris, or Slaves, are returned as numbering eight and as found wandering over the whole district. They are a dark tall people whose home tongue is Kánarese though they speak Maráthi with others. They move from place to place and seldom own houses. They live outside of the village under canvas sheds or *páls* and have bullocks and ponies to carry their tents and house goods. Their staple food includes *jvári* bread and *jvári* cooked and mixed with whey vegetables and spices. On holidays they eat rice and wheat cakes with flesh and fish and drink liquor. The men wear short drawers reaching the knee or a short waistcloth, a turban or headscarf, a coat, and a blanket resting on the shoulders. Some wear a gold finger ring and silver wristlets. The women dress in a robe and bodice and have a number of gold and silver ornaments for the neck, nose, ear, wrists, and toes. They are a dishonest hot-tempered people and are generally under the eye of the police. They are beggars, musicians, and dancers, and

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their women are prostitutes. When they beg they wear bells round their feet and carry a drum and two metal cups or cymbals in their hands. Their family deities are Ambábái and Yallamma, and they keep no fasts. They have a priest or *guru* who lives in Telangan. On the fifth day after childbirth they worship the goddess Satvái, and their marriage ceremonies are like those of Maráthás. They allow widow marriage and burn the dead. They settle social disputes at caste meetings. They are fairly off, and earn more by prostituting their women than by begging.

Dauris.

Dauris, or the *daur* drum-beaters, are returned as numbering 868 and as found in towns and large villages. Their surnames are Jádhav, Máne, Povár, and Sálunke. People with the same surname eat together but do not intermarry. The men shave the whole head, and wear the moustache, and some the whiskers and the beard. They speak Maráthi at home and abroad, own mud houses with tiled or thatched roofs, and have metal vessels, quilts, blankets, mats, cattle, sheep, goats, and ponies, but no servants. They eat fish and flesh and drink liquor, and their food is *jvári*, split pulse, vegetables, spices, oil, milk, and rice which they very often take when starting on begging tours. They offer their food to their gods before eating and do not touch it till they have called on one of their *Navnáths* or Nine Saints, and blowing a small wooden whistle or *shingi*. They give feasts of rice, split pulse, and a liquid preparation of wheat which cost them about £2 (Rs. 20) the hundred guests. Both men and women dress like Maráthás, the men in a Marátha turban or headscarf, a waistcloth, a loincloth, a coat, and a shouldercloth; and the women in a robe and bodice. They have the peculiar practice of hanging a wooden whistle about an inch and half long round their necks fastened to a woollen string which reaches to the navel. They are beggars, and beg and perform the *gondhal* dance with a *daur* drum in their hand. After childbirth the mother is impure for twelve days, and the members of the family for ten. They cradle and name their children on the twelfth. They clip the child's hair when it is a year old laying it in its mother's lap. Boys between five and six years old have their ears slit, and a ceremony called *kánchiri* is performed. The lobes of the child's ears are torn with a small knife and a clove-shaped gold or brass ornament is put in the hole. A woollen thread is worn round the neck, generally reaching to the navel to which is fastened a whistle or *shingi* made either of *tákli* wood or deer's horn, one and a half inches long, and as thick as the little finger. It costs a few coppers. Except that the girl is made to stand on a grindstone laid in a basket, and the boy facing her in another basket in which a coil of rope is laid, the Dauri's marriage customs are the same as those of Maráthás. They bury the dead, carrying the body in a cloth or blanket slung on a pole resting on two men's shoulders, and repeating Shiv, Gorakh, Jáde. They mourn three days and on the seventh or ninth give a feast called *bhandára*. They allow widow marriage. In religion they belong to the Náthpanth sect of Gosávis. They keep in their houses metal plates engraved with figures of Ambábái, Bahiroba, and Jotiba. Their priests are Marátha Bráhmans, and they keep the usual Hindu fasts and

feasts. Their religous house is on the banks of the Godávari and their teacher visits them once every year or two, when he is feasted and is paid 2*s*. (Re. 1) by each of his followers' houses. They have a caste council, and send their boys to school for a short time.

Gondhlis.

Gondhlis, or Gondhal Dancers, are returned as numbering 631 and as found in all subdivisions. They are a set of wandering beggars recruited from all castes, and are generally children offered to goddesses in fulfilment of vows. Their surnames and guardians are the same as those of Maráthás and they look, speak, eat, drink, and dress like Maráthás. They beg and perform at the houses of Bráhmans and other Hindus whose family goddesses are Ambábái, Bhaváni, and Durga, either before or after a marriage or on the fulfilment of a vow. The men cover their bodies with shells and go begging with a thick lighted torch soaked in oil. They wear a long flowing coat smeared with oil and daub their brows with red-powder and on their heads wear either a long flowing turban or a cap covered with tassels and rows of shells. They are sometimes accompanied by one or two men who do not cover themselves with shells but carry a one-stringed fiddle or *tuntune* and a drum or *samel,* and metal cups or cymbals. They tie a number of brass bells to their feet, and, while singing, dance, and wave the lighted torch away from the house or shop, saying, May evil go and my lord be happy.[1] Their customs are the same as Marátha customs and they worship goddesses more than gods. Their priests are ordinary Marátha Bráhmans to whom they show great respect. They have a caste council and settle social disputes at caste meetings. They send their boys to school for a short time, and are a well-to-do class, making much money by singing *lávnis* or ballads.

Gosávis.

Gosa'vis, or Passion Lords, are returned as numbering 1998 and as found over the whole district. They are divided into Bajáran, Bhárathi, Giri, Kánpháte, Puri, Ságar, Sarasvati, and Tiththáshram, who have their religious houses at Allahabad, Benares, Dvárka, Giri, and Puri. Most of them are hereditary Gosávis, the children of wandering beggars, but they admit members of any caste and of both sexes. They are generally dark. The men wear the moustache and beard; some shave their heads, while others allow their hair to grow. They are generally emaciated and given to smoking hemp flower and opium, and drinking hemp water and country liquor. They speak Hindustáni and a few know Maráthi. They live in houses with thatched or tiled roofs, or in wattled huts on open spots near temples and ponds, and some have cattle, ponies, and dogs. They are vegetarians. Except a few traders who roll an ochre cloth round their heads, and dress in a coat and waistcoat, waistcloth, and shoes, the men wear nothing but a loincloth. Their women muffle themselves in an ochre cloth from head to foot and wear silver bangles on their wrists. They are sluggish, hot-tempered, and greatly feared as sorcerers. They are notorious as

[1] The Maráthi runs: *Iddpida jávo, mahárdj sukhi rdho.*

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Gosávis.

sturdy beggars and a few trade in cloth, pearls, and cattle, till, and are moneylenders and bankers. They are either Shaivs or Vaishnavs, carry images of their gods with them, and worship them whenever they halt. On the fifth day after the birth of a child they worship the goddess Satvái, and are impure for ten days. They shave their boys' heads, some invest them with the sacred thread before they are ten years old, and light the sacred fire or *hom.* Their women are generally prostitutes and they are joined by women who have run away from their husbands. When one of the women wishes to marry the chief part of the ceremony is the exchange of necklaces by the bride and bridegroom. After marriage the woman wanders with her husband. Of the children some of the girls become prostitutes and others marry the boys belonging to the order. When such marriages take place boys marry between sixteen and twenty, and girls between twelve and fourteen. Their women keep by themselves during their monthly sickness. They bury the dead, dressing the body in an ochre cloth, and burying it sitting with a quantity of salt, and, on the head, *bel* leaves if the dead was a Shaiv, or *tulsi* leaves if a Vaishnav. They never mourn the dead. Their only funeral service is on the thirteenth a feast to castefellows including the four corpse-bearers. They allow widow marriage. They have a headman. In cases of disputes they go to Allahabad, Benares, Dvárka, or other places where their people gather and settle the disputes according to the opinion of the majority. Those who are traders send their boys to school for a short time, but as a rule Gosávis live from hand to mouth and are the most wretched class in the district.

Jangams.

Jangams, or Lingáyat Priests, are returned as numbering 3828 and as found in small numbers over the whole district. Almost all have come north from the Kánarese country. The men wear the moustache and top-knot but not the beard. Their home tongue is Maráthi. Their houses are either of earth and stone, with tiled or flat roofs, or thatched huts, and they have copper and brass vessels, wooden stools, and bedding, and own cattle and ponies. They neither eat flesh nor drink liquor. Their staple food is *jvári* split pulse and vegetables. They eat from separate plates, which they lay on low wooden stools called *adnis,* and are careful not only to eat every scrap but to wash the plate and drink the washings. Their caste feasts of gram cakes cost about £2 (Rs. 20) the hundred guests, and those of sweet milk £1 (Rs. 10). The men wear a waistcloth, a waistcoat, a cloth rolled round the head or a Bráhman turban, and shoes; and the women wear the robe and bodice. Both men and women wear a *ling* in a small box or shrine hung round the neck, bound round the upper right arm, or hid in the folds of the headcloth. Jangams are clean, sober, thrifty, even-tempered, hardworking, and hospitable. They are traders and shopkeepers, selling both by retail and wholesale. They sell almonds, sugarcandy, spices, cocoanuts, oil, butter, molasses, and drugs, and also beg. Their chief god is Mahádev, and they fast on Mondays Tuesdays and Thursdays as well as on *Ekádashis* or all lunar elevenths and observe the usual Hindu holidays. After the birth of a child the family remains impure

for five days. On the fifth evening they offer dough cakes to the goddess Satvái. They name the child, if a girl on the twelfth and if a boy on the thirteenth. Either on the fifth or twelfth a *ling* is brought by a Jangam and tied round the child's arm hung from its neck, or laid under its pillow. The Jangam is feasted and sent away with a few coppers. Their boys' heads are shaved for the first time when they are six months or a year old. They do not gird their boys with the sacred thread, and they marry their girls between ten and twelve and their boys between twelve and twenty. They rub them with turmeric daily for five days before the wedding and marry them on a lucky day fixed by the village astrologer. Their marriage guardian is a bunch of mango and *jámbhul* Syzigium jambolanum leaves, tied to a post in the marriage hall. Their priests are Marátha Bráhmans who repeat marriage verses and throw rice over the heads of the boy and girl. Feasts are held for five days, and at the end the boy takes the girl with him, and visits the village Máruti, and goes straight with his wife and relations to his village. After a week or ten days the girl returns to her parents. On Sankránt Day in January the boy's people send a present of a robe and bodice to the girl. They allow widow marriage and bury the dead. When a person dies redpowder is rubbed on his face, and he is carried to the burying ground in a blanket hung from a pole which is carried on two men's shoulders. On the spot where the dead breathed his last, a pot full of water is laid, and the mourners when they return from the burial ground bring in their hands a few blades of grass, throw them on the pot, rub their brows with ashes, and return to their homes. On the third day the whole house is cowdunged, clothes are washed, and the impurity is at an end. The chief mourner takes a cup of milk, and with friends and kinsmen, goes to the burying ground and pours the milk on the grave. On their return to the house of mourning a milk party is held, and a *shráddh* or mind-rite is performed at the close of the year. They have a caste council and settle social disputes at caste meetings. They fine offenders £1 to £2 (Rs. 10-20) and spend the amount on a caste feast. They send their boys to school till they can read and write a little, and cast accounts. They are a steady class, neither falling nor rising.

Johári.

Joha'ris are returned as numbering thirty-eight, and as found in the towns of Pandharpur and Sholápur. They are said to have come into the district from Northern India during the times of the Peshwa. About twenty families numbering in all one hundred and twenty-five came in search of work and settled near Sholápur. They are divided into Ágdode, Ardháduba, Badgujar, Bám, Bhati, Bhayad, Dasivants, Digva, Gadria, Gaud, Gujar, Kapsya, Kativále Mathián, Pathivan, Ráthod, Sarvativále, Shishode, Sonya Ráthod, Sonya Phadya, Suni, and Thák. They are and look like Pardeshis and speak a mixture of Gujaráti and Hindi. In food they are vegetarians. They live in houses with mud walls and flat or tiled roofs. Both men and women dress like Maráthás. Most of the women wear silver ornaments, with

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a necklace of black glass beads with one or two gold buttons fastened to it. They sell pearls, corals, diamonds and other precious stones, and glass beads. They buy old gold and silver lace and embroidered clothes, burn them, and extract the gold and silver. Their women keep small haberdashery shops selling wooden and tin boxes, combs, glass beads of different sizes and colours, needles, thread, buttons, marbles, looking glasses, tops, whistles, dolls, and small brass cups and dishes. They worship Khandoba, Mahâdev, Satvâi, Vithoba, Vyankatesh, and Yallamma and other Hindu deities, and keep Sundays, *Gokulashtami* in August, and *Shivrâtra* in February as fast days. Their priests are Kanauj Brâhmans, and in their absence the ordinary Deshasth Brâhmans officiate at their houses. Women are impure for ten days after childbirth. They worship the goddess Sati on the fifth day, and name the child on the twelfth. A few wear the sacred thread and generally marry their girls before they come of age. At the time of marriage date leaves are tied to the brows of the boy and girl as marriage ornaments, and they are made to stand on wooden stools, face to face, and, after repeating marriage verses and throwing rice grains, they are husband and wife. The priest kindles the sacred fire and the boy feeds it with parched grain. Feasts are interchanged, and, followed by kinsmen friends and music, the boy starts with his bride for his home either on foot or on horseback. They do not allow widow marriage and practise polygamy. They burn the dead and mourn ten days, feed crows, and offer rice balls in the name of the deceased, the deceased's father, and the deceased's grandfather. They have a caste council and settle social disputes at caste meetings. They send their boys to school for a short time, and are a steady class.

Kolhâtis.

Kolha'tis or **Domba'ris,** Rope Dancers and Tumblers, are returned as numbering 161 and as found scattered in towns and large villages. They have no subdivisions and their surnames are Andhâre, Jâdhav, Pavâr, and Sânkeshvar, who eat together and intermarry. According to their story the founder of their class was a man who was named Nat or dancer and nicknamed Kola, born of a Teli father by a Kshatriya mother. They have no tradition about coming into the district or of any former home. Their chief settlement in the district is at Mânkeshvar in Bârsi. They are active and dark. The men wear the topknot, moustache, and whiskers, and a few the beard. Their home speech is a mixture of Marâthi and Gujarâti. They are a wandering tribe of tumblers and rope dancers. They are of bad character; the women are prostitutes, and all when they get the chance steal and kidnap girls. They are under the eye of the police. They make the small buffalo horn pulleys which are used with cart ropes in fastening loads. They also make hide combs and gunpowder flasks. Their women, besides singing, dancing, and prostituting make and sell rag dolls. Their daily food consists of *jvâri* bread, split pulse, and vegetables, and they eat most kinds of animal food including pork, and drink liquor. Their holiday dishes are gram cakes, the flesh of goats and sheep, and liquor. They are a wandering people. Except during the rains when they generally live outside of villages, they have no fixed settlements and move from village to

village carrying low mat huts with them. They keep donkeys and ponies which they use in travelling from place to place and generally have a watch dog. The men dress in a pair of short drawers, a jacket, and a tattered turban, and sometimes a pair of wristlets and a gold earring. The women wear a long rich robe worth about £1 or £1 4*s.* (Rs. 10 - 12) and a tight-fitting bodice worth 1*s.* 6*d.* (12 *as.*) and have gold silver and brass ornaments. On the fifth day after the birth of a child the mother is washed, the goddess Satváí is worshipped, and either wet gram or wheat is served to women guests and children. On the thirteenth the child is named by the village Bráhman. The mother keeps by herself for a month, and when the child, if it is a boy, is a year or two old its hair is clipped, a sheep is killed, and the caste are feasted. As the boy's father has to pay the girl's father a dowry of £10 to £20 (Rs. 100-200), two families, if they can, make a double marriage and so avoid the expense. Two or three days before marriage a sheep is offered to the village god and the caste are feasted. Next day a marriage hall is built, two earthen pots are whitewashed and worshipped, and a bunch of mango leaves is tied to a post in the marriage hall called their guardian *devkárya* or *devak.* The boy and girl are rubbed with turmeric at their homes and bathed by kinswomen who sing songs. On the marriage day the boy with kinspeople and music walks to the girl's and touches her brow with redpowder or *kunku.* The pair are made to stand on low wooden stools facing each other, and the Bráhman repeats some words and throws grains of rice over their heads and they are husband and wife. No dinner is given, but large quantities of liquor are drunk. The women dance and sing the whole night. Next day the fathers knot the hems of their clothes together, and taking the boy and girl on their shoulders, carry them to the village Máruti before whom they bow. They are then taken to the boy's house, where the hems of the fathers' garments are untied and the boy and girl call each other by their names. A large feast is held, and quantities of flesh and liquor are taken. When a girl comes of age she is called to choose between marriage and prostitution. If with her parents' consent she wishes to lead a married life, she is well taken care of and carefully watched. If she chooses to be a tumbler and a prostitute, she is taken before the caste council, a feast is given, and with the consent of the council, she is declared a prostitute. The prostitutes are not allowed to eat with other Kolhátis except with their own children. Still when they grow old their castefellows support them. They bury the dead, carrying the body sitting slung from a pole on the shoulders of four men. On the third day funeral ceremonies are performed, and a dish of rice, split pulse, salt, and oil is prepared. Six months after the caste is feasted on wheat bread and split pulse. They worship Ambábhaváni, Hanumán, Khandoba, and the cholera goddess Mariái, but their favourite, and, as they say their only living gods are the bread-winners or hunger-scarers the drum, the rope, and the balancing pole. They do not send their boys to school and are a falling class.

Kudbuda Joshis.

Kudbuda Joshis, or Kudbud-playing Astrologers, are returned as numbering 735 and as found wandering over the whole district.

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Kudbuda Joshis.

They occasionally come to the district from the Konkan and are a class of Marátha astrologers and beggars who wander playing on an hourglass-shaped drum called the *kudbud*. Their surnames are Bhosle, Chavhán, Jádhav, and Povár; and families of all these surnames eat together and intermarry. They look and speak like Maráthás, live in grass huts outside of villages, and keep cattle. They eat flesh and drink liquor and their staple food is *jvári*, vegetables, and pounded chillies, and they also eat the leavings from Bráhmans' leaf-plates. The men generally wear a white turban and rather a long coat, a waistcloth, and mark their brows with white sandal. Their women dress like Márátha women, and except glass bangles have few ornaments. They wander from house to house and village to village beating a drum. They know how to read and write, foretell events by referring to a Maráthi calendar which they carry rolled in their turbans, and tell fortunes from lines on the hands. Their women remain impure for twelve days after childbirth. On the fifth day the goddess Satvái is worshipped and a feast of wheat bread and pulse is given. On the twelfth day the child is cradled and named, and five married women are rubbed with turmeric and redpowder and worshipped. The guests are offered boiled wheat or gram and go to their homes. Four to six months after, if the child is a boy, except some left as a top-knot his hair is clipped. Among Kudbudás marriage is preceded by betrothal, the girl is presented with a robe and bodice, her brow is rubbed with redpowder, and feasts are given. On the marriage day the guardian or *devak*, which is the leaves of five trees or *pánchpálvis*, is tied to a post of the booth along with a hatchet, two wheat cakes, and an earthen lighted lamp. A sheep is offered to the guardian and the caste is feasted. The boy and girl are rubbed with turmeric at their homes, and the boy goes on horseback to the girl's, where both the boy and girl are made to stand in bamboo baskets half full of rice and a curtain is held between them. The Bráhman priest hands red rice to all the guests, and chants marriage verses, and at the end along with other guests throws grains of rice over the couple's heads and the boy and girl are husband and wife. Kudbudás allow widow marriage and practise polygamy. They bury their dead, the body being slung from a pole carried on the shoulders of two men. On the third day wheat bread, rice, and milk are laid on the spot where the dead was buried. They mourn the dead ten days and feast castefellows on the twelfth. Their chief deities are Ambábhaváni, Bahiroba, and Shidoba. Their priests are Marátha Bráhmans to whom they pay great respect. They have no headman, but have a caste council which punishes all breaches of caste rule by fines varying from 1*s.* to 2*s.* (Re. ½-1). They send their boys to school till they can read and write a little. They are a poor class.

Vághyás and Murlis.

Va'ghya's are returned as numbering thirty-two and as found in the larger towns. They are divided into Marátha, Dhangar and Mhár Vághyás, of whom the Maráthás and the Dhangars eat together but do not intermarry. The surnames of the Marátha Vághyás are Chavhán, Dháigude, Jádhav, Kare, and Sinde. Like Murlis, Vághyás are children of Maráthás, Dhangars, and Mhárs whose parents have

vowed them to the service of the god Khandoba. Both boys and girls are dovoted as Vághyás; only girls become Murlis. Vághya boys and girls can marry; a Murli cannot marry as she is Khandoba's bride. Vághyás generally marry into their father's caste, but there is no objection to the intermarriage of a Vághya boy and a Vághya girl. Their children are Vághyás and marry with their father's caste. The child is always dedicated in Khandoba's temple at Jejuri in Poona on any day in the month of *Chaitra* or April-May. When parents have to dedicate a boy to Khandoba they go to Jejuri, stay at a Gurav's house, and tell him the object of their visit. The boy's father buys turmeric, dry cocoa-kernel, a cocoanut, some milk, curds, honey, sugar, a flower garland, and a nosegay, some sandalpaste, and a turban and sash. Then taking the boy, the Gurav, Vághyás, and Murlis go in procession with music to Khandoba's temple. At the temple the Gurav bathes and worships the god offering him the turban and sash and 2*s*. to £1 (Rs.1-10) in cash. He then marks the boy's brow with turmeric, throws turmeric over his head, fastens round his neck a deer or tiger skin wallet hung from a black woollen string and thrice throws turmeric and dry cocoa-kernel over the god, twice repeating the words *Elkot ghe*, that is O! Elkot take. All who are present in turn throw turmeric on the god and the ceremony is over. The Gurav is paid 10*s*. (Rs. 5) as his fee and 2*s*. 6*d*. (Rs.1¼) as the price of the wallet and each of the Vághya and Murli guests is presented with a copper. When the parents return home cooked food is offered to the house Khandoba and a feast is held costing 10*s*. to £1 (Rs.5-10) the hundred guests. Vághyás are considered Khandoba's disciples, and Maráthás and other middle and low caste Hindus bow down to them. They have to go to Jejuri once every three years. They beg loitering in the streets ringing small bells in their left hand, singing, and rubbing turmeric on the brows of passers-by. Sometimes a Murli goes with them. If the Murli is clever and goodlooking the people give, otherwise Vághyás get little. Their religious, ceremonial, and social observances are the same as those of Maráthás. They are a falling people.

MURLIS, literally Flutes as if instruments on which the god may play, are returned as numbering thirty-one and as found over the whole district. They are divided into Marátha and Mhár Murlis. The following details apply to Marátha Murlis. They are like Marátha women most of them plain and somewhat harsh-featured, many of them pleasant-looking, and some of them handsome. Their home tongue is Maráthi and their houses are of the better sort with metal and earthen vessels and cattle. They keep Vághyás in their houses to dance, to take care of them, and as servants. They eat fish and flesh and are fond of liquor. They wear a flowing robe and a tight-fitting bodice; they mark their brows with red and turmeric powder, and wear gold and silver ornaments. Their special ornament is a necklace of nine cowry shells. They are clean neat and hospitable, but idle dishonest and given to drink. They are prostitutes and beggars, singing and dancing with bells in their hands. They generally go with two or three Vághyás who beat small drums or *dafris*. The Vághyás dance and if the Murli is handsome the entertainment is popular. The Murli

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sings songs generally indecent in praise of Khandoba, while singing she suddenly seats herself in the lap of one of the listeners, kisses him, and will not go till she is paid in silver. Murlis like Vághyás are generally children whose parents have vowed them to Khandoba's service. Others are married women who leave their husbands and even their children, saying they have made a vow to Khandoba, or who are warned in a dream that they should be the brides of Khandoba not of men. Middle and low class Hindus respect and bow before the true Murli who was wedded to the god as a girl: they look down on women who leave their husbands and children to play the Murli. Girls whose parents have vowed them to Khandoba are married to the god between one and twelve and always before they come of age. When she is to be married to Khandoba her parents take the girl to Jejuri some time in *Chaitra* or April-May. They bring turmeric, dry cocoa-kernel, flower garlands, nosegays, a robe and bodice, a sash, turban, milk, curds, sugar, butter, honey, and flowers, and, with a Gurav priest and a band of Vághyás, Murlis, and musicians go to the temple. At the temple the girl is bathed, the god is rubbed with turmeric and the rest of the turmeric is rubbed on the girl. The girl is dressed in the new robe and bodice, green glass bangles are put round her wrists, and flower marriage ornaments or *mundávals* are tied to her brow. The god is worshipped, the turban and sash are presented to him, and the Gurav, taking in his hands a necklace or *gátha* of nine cowrie shells, fastens it round the girl's neck. This is called the *gátha phodne* or breaking cowrie necklace, and the Gurav is paid 2*s.* 6*d.* (Rs. 1¼) as the price of the necklace. The girl is made to stand to the left of the god and the guests throw turmeric over the god-bridegroom and the bride crying out twice *Elkot ghe, Elkot ghe,* Elkot take, Elkot take. Her parents give the Gurav who acts as priest 10*s.* (Rs. 5), and each Vághya and Murli who is present receives a copper. The bride and her parents retire and at their house give a feast to Murlis and Vághyás. When a Murli comes of age she sits by herself for four days. Then she looks for a patron. When she succeeds in finding a patron, she calls a meeting of her brethren the Vághyás, and, in their presence, the patron says I will fill the Murli's lap, *Hichi oti mi bharin.* The Vághyás ask him what he will pay, and after some haggling a sum of £2 10*s.* to £10 (Rs. 25-100) is fixed. If the sum is £5 (Rs. 50) or over, half of the money goes to the Vághya-Murli community who spend it in caste vessels and in feasts. With the balance the girl buys a robe and bodice for herself, and bedding. She sets up a bamboo frame, puts green bangles on her wrists, and, dressing in the new clothes sits in the frame and has her lap filled by Murlis or if there are no Murlis by married women. She is taken to the village Máruti with Murlis, Vághyás, and music, presents the god with a copper and a betel packet, returns home, and feasts her caste fellows. She lives with her patron fifteen days to a month, and afterwards, if he wishes to keep her, he settles with her at 16*s.* to £1 4*s.* (Rs. 8-12) a month. Murlis have house images, generally of Bahiroba, Bhaváni, Jotiba, Khandoba, and Satvái. Their priests are ordinary Marátha Bráhmans. They keep the usual Hindu

fasts and feasts and settle social disputes at meetings of Vághyás. They send their boys and girls to school and if not a rising are a steady class.

BEGGARS.
Vásudevs.

Va'sudevs are returned as numbering seventy-five and as found over the whole district. They are dark tall and regular-featured, they speak Maráthi, and their houses are the same as Marátha houses. They own cattle and goats and eat fish, fowls, and the flesh of goats, sheep, hare, and deer, and they say they used to eat the wild hog. They dress like Maráthás, the women wearing the robe without tucking the skirt behind. The men beg dressed in a long crown-like hat with a brass top and surrounded with peacock feathers, a long white coat, and trousers. They dance and sing while begging, playing on several musical instruments, and blowing a whistle. They train their boys from infancy and by fifteen they are expert dancers and singers. Their house deities are Bahiroba, Bhaváni, Jotiba, and Khandoba, and their priests are ordinary Marátha Bráhmans. Their women are impure for seven days after childbirth. On the evening of the seventh they worship the village Satvái and become pure. They name their children on the twelfth and their marriage and death customs are the same as Marátha customs. They allow widow marriage, hold caste meetings, do not send their boys to school, and are a steady class.

MUSALMÁNS.

Musalma'ns returned at 43,949 or 7·54 per cent of the population are found all over the district. They include forty-three subdivisions, seventeen of which, all with a foreign element marry together and form the main body of regular Musalmáns, and twenty-six of local and apparently unmixed Hindu origin form distinct communities. The foreign element includes strains of Arab, Abyssinian, Persian, Moghal, and Upper and South Indian blood. It dates from the early spread of Islám probably as far back as the eighth century after Christ. Under the Ráshtrakutas of Málkhed[1] (760-973) considerable numbers of Arabs, coming as horse dealers and adventurers were persuaded to take service and settle in the country.[2] The employment of foreign mercenaries under the Hindu chiefs seems to have become general, and, by the end of the thirteenth century, the practice of engaging men from the west and from the north was usual. Besides traders and soldiers, from the earliest times (640) Arab missionaries found their way into the Deccan and spread Islám among its Hindu inhabitants. According to a Hindu tale, a large body of Momins or cotton weavers were converted in the thirteenth century by an Arab missionary Khwája Syed Husein Gaisudaráz, better known as Khwája Mukdám Gesudaráz of Gulburga. The conquest of the Deccan at the close of the thirteenth century (A.D. 1294), and, a few years later, Muhammad Tughlik's attempt to make Daulatabad the capital of his empire brought to the Deccan large numbers of foreign and Upper Indian Musalmáns. Under the Bahmani (A.D. 1347-1490) and Bijápur (A.D. 1490-1686) dynasties though few of their

[1] Málkhed the old Ráshtrakuta capital is in the Nizám's country, about ninety miles south-east of Sholápur.

[2] Thána Statistical Account, Bombay Gazetteer, XIII, 431, 434; Elliot and Dowson, I. 24, 34, 69.

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kings favoured its forcible spread, Islám steadily gained in strength by the zeal of Arab missionaries, and by the constant streams of Turks, Arabs, Persians, and Abyssinians who came to West India to seek service at the courts of the Deccan kings. The fall of Bijápur in 1686 introduced two new Musalmán elements, one foreign the other local. Of the foreign element Moghals and Upper Indians few traces remain as almost all have probably been drawn to Haidarabad the centre of Moghal power. Many of the separate communities say that they owe their conversion to Aurangzeb.[1] In the eighteenth century, in spite of the decline of the Musalmán power, considerable numbers of Arabs were attracted to the service under the Marátha chiefs and the fall of the Musalmán kingdom of Maisur in 1799 brought some Musalmán adventurers to the Deccan during the early years of the present century either as merchants or as camp followers. Most of the mercenaries disappeared from the Deccan districts on the establishment of the British power in 1818. But the Kákars, Bedras, beef-butchers, Mukris, and other camp followers remain chiefly in Sholápur town and cantonment. Most of them have a tradition that they came to their present settlements with General Wellesley's army in 1803, but it is probable that so long as the Deccan continued to be garrisoned from Madras new-comers from the south settled at the different military stations and during the last fifty years a small number of Bohora and Momin traders from Gujarát and Cutch have settled in the Sholápur cantonment.

Except that the men wear the beard, the local converts differ little in appearance from Sholápur Hindus. As a rule, the communities of outside or of part-outside origin are larger-boned and fairer-skinned and have sharper and more marked features and lighter eyes than the corresponding classes of Hindus. The women show fewer traces of foreign blood and in many cases can hardly be distinguished from Hindu women. Except a few villagers who speak Maráthi and Kánarese, and the fresh settlers from Gujarát and Cutch who speak Gujaráti, and from Persia and Arabia, who speak Persian and Arabic, the home-tongue of the main body of the Sholápur Musalmáns is Hindustáni, spoken either correctly or with a mixture of Maráthi, Gujaráti, or Kánarese words. Those of local origin speak either Maráthi or Hindustáni abroad. Of the town Musalmáns Bohorás, Memons, mutton-butchers, and Momins live in two-storeyed well built houses with stone and mortar walls and tiled or flat roofs. These houses as a rule have a surrounding court-yard, and several rooms furnished in European style and have a large store of chinaware and of brass and copper vessels. The bulk of the town Musalmán houses are one storeyed and flat roofed, many of which have a front and back enclosure surrounded by a stone wall four or five feet high. The houses of the well-to-do have walls of cut stone and mortar, a frame of good timber and

[1] Almost all separate Hindu convert classes state that their forefathers were converted either by Aurangzeb or by Tipu of Maisur. It is probable that several of these classes are older converts and that they trace their conversion to Aurangzeb or to Tipu because these are the two best known of Musalmán rulers.

roofs lined with cement; the walls are whitewashed every sixth month and the floor is cleaned with cowdung every fortnight. The poor houses are built with rough stone and clay, and have earth roofs and scanty timber. Village Musalmán houses are built in much the same style as poor town houses, and have generally three rooms, one in front, perhaps the largest, is used as a stable for their cattle, the middle one as a bed room, and the third as a kitchen. Poor town and village Musalmáns have no taste for European furniture. Their house goods include low stools, bedding, carpets, quilts, one or two cots, boxes, and a few copper and brass vessels tinned both inside and outside. The well-to-do keep a woman servant and two men servants, and keep she-buffaloes, cows, and sometimes horses. Middle class and poor families have no servants but rear cattle and goats. Except a few of the newly come Bohora and Meman settlers none eat wheat. The staple food of the majority of the Sholápur Musalmáns is rice, millet, pulse, and vegetables, with chillies and tamarind. Husbandmen as a rule take three meals a day, breakfast about seven in the morning, dinner about midday while they are in their fields, and supper on returning home in the evening. As a rule all Musalmáns take two meals a day, breaking their fast about ten in the morning with millet bread, pulse, and hot dishes and supping at eight at night. Well-to-do families daily eat rice, mutton or beef, vegetables, pulse, milk, eggs, fowls, and fish. Almost all Deccan Musalmáns eat more chillies than other Musalmáns. Musalmáns as a rule use all kinds of usual animal food including beef, but they eschew the flesh of the buffalo and the pig. In addition to the two main meals the well-to-do men drink tea with bread about seven in the morning and some drink coffee at night. Poor Musalmáns cannot afford mutton or beef daily, but almost all have it on *Bakar Id*, *Ramzán*, and *Shabebarát* and other great days. In spite of the religious rules against intoxicating drinks Sholápur Musalmáns drink both imported wines and spirits and country liquor. Of other stimulants and narcotics, tobacco is smoked by almost all and snuff is taken by old men. Opium and hemp are smoked and drunk by religious mendicants and servants, and the artisan classes, almost all of whom are of local descent, use fermented date palm juice in large quantities. As a rule most men of the Shaikh and Syed classes wear a headscarf or *dupeta*, a long overcoat, a shirt, a waistcloth, and loose trousers. The Labbays dress in the same way as the Shaikhs or Syeds except that they wear the *lungi* or waistcloth instead of trousers. Middle class and poor men dress in a pair of trousers or a waistcloth, a shirt, a coat, a Marátha turban, and a pair of shoes. Except Bohorás and Memans who dress in a backless short-sleeved bodice with a petticoat and a pair of trousers, all Sholápur Musalmán women wear the Marátha robe and bodice without passing the skirt of the robe back between the feet. Except the Bohorás who wear a large cloak that covers the face and figure, they have no special outdoor dress, but they wrap themselves up in a white sheet covering the head and the upper part of the body to the waist, when they go out of doors. Both men and women have a store of fine clothes for great occasions. Their ornaments are the same as the

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ornaments of the Poona and Ahmadnagar Musalmáns.[1] Except the traders weavers and other classes of craftsmen, the bulk of the town Musalmáns are somewhat idle, given to drink and good living, and improvident; of the villagers, the husbandmen especially are hardworking, orderly, and thrifty. Of town Musalmáns some are tradesmen and a good many are craftsmen. The bulk are soldiers, constables, messengers, and servants. Of the village Musalmáns, the greater number are husbandmen and the rest craftsmen. The women add nothing to the family income among traders, soldiers, messengers, constables, and servants, but among husbandmen, and weavers and other craftsmen, the women earn as much as the men. Traders and some weavers and husbandmen are well-to-do, but as a class the Sholápur Musalmáns are badly off, as they have not yet been able to make up the losses they have suffered during the 1876-77 famine and many craftsmen have to sell their goods to pay debts incurred, as the demand for their articles was then very slack. Sameness in faith, worship, manners and customs binds the Musalmáns into one body. Except the bodies of Musalmán converts who have either never given up or who have again reverted to Hindu practices all are Sunnis by faith, worship at the same mosques, perform the same ceremonies and employ the same *kázis*. Among the local converts the Bohorás who are Ismáili Shiás of the Dáudi sect have a separate mosque and never pray in the regular Sunni mosque. Another irregular sect are the Ghair Mahadis or Anti-Mahadis who hold that the expected Saviour or *Imám* has come in the person of Muhamad Mahadi who lived in North India during the fifteenth century; and the Wahabis who would do away with the worship of saints and with all respect for religious doctors. Among the special communities the Bakar Kasábs or mutton-butchers, the Bágbáns or fruiterers, the Pinjárás or cotton teasers, the Sikalgars or armourers, the Gavandis or masons, the Dhobis or washermen, and Pakhális or water-carriers have such strong Hindu leanings that they do not associate with other Musalmáns, almost never come to the mosques, eschew beef, keep Hindu feasts and openly worship and offer vows to the Hindu gods. Of the regular Musalmáns about ten per cent teach their children to read the Kurán. Almost all Musalmáns are careful to observe the circumcision of their male children, and the initiation or *bismillah*, and to have their marriage and death ceremonies performed by the *kázi* or judge, or by the *mulla* or priest. Though as a rule they do not attend daily prayers, almost all Sholápur Musalmáns attend public prayers on the *Ramzán* and *Bakar Ids*, and are careful to give alms to the poor and to pay the *kázi* his dues. Their religious officers are the *kázi* or judge, now chiefly the marriage registrar, the *khatib* or preacher, the *mulla* or priest, the *mujávar* or beadle, the *bángi* or caller to prayer. Under Musalmán rule the *kázi* was the civil and criminal judge, but, except that he leads the public prayers on the days of the *Ramzán* and *Bakar Ids*, he is now little more than a marriage and divorce registrar.[2] In

[1] Details are given in the Poona and Ahmadnagar Statistical Accounts.

[2] In the town of Sholápur the *kazi* either himself attends marriages or sends his deputy *náib* who is paid one-quarter from the *kázi's* fee, and one-half in villages.

spite of the loss of his most important functions the *kázi* holds a high place in the Musalmán community.[1] The *mulla* or priest who is a deputy of the *kázi*, generally appointed by him, conducts marriage and death ceremonies at villagers' houses and kills animals both for Hindus and Musalmáns. The Maráthás as a rule do not themselves kill sheep and goats or eat the flesh of animals killed by any one except by *mullás*. The *mulla* holds a free grant of land or is yearly paid in grain by the villagers, besides what he gets for conducting marriages and deaths at the villager's, after having paid the *kázi* three-fourths of the proceeds. Most of these *mullás* are illiterate and know only thrice to repeat *bismillah* or In Allah's Name on the knife before it is used in cutting the animal's throat. For this as a rule he is paid ⅜*d.* to 1½*d.* (¼-1 *a.*) for each goat or sheep.[2] The *mujávar* or beadle is either a hereditary servant at the shrine of a saint employed by the descendants of the saint or a descendant himself when the income of the shrine is small. He keeps the shrine clean and lives on the offerings that are made to the saint. When the worshipper brings offerings to the shrine, the beadle burns frankincense before the saint's tomb and lays the offerings at the top of the tomb. He then asks the saint to give his blessing to the worshipper and divides the offerings into two parts, keeping one for himself and handing the other to the worshipper with a pinch of frankincense ashes. The religious teachers of the Sholápur Musalmáns are called *pirjádás* or descendants of saints. They live at Belgaum, Bijápur, or Gulburga, and come yearly or once in two or three years to gather their dues from their worshippers. As a class *pirjádás* are lazy, unthrifty, and uneducated, and most of them are fond of intoxicating drinks and drugs. They live on the produce of their quit-rent lands and funds raised by contribution among their followers or worshippers, and do not preach their doctrines or make new converts. The followers or worshippers of the same saint or *pir* love each other so well that each follower looks upon his fellow-disciple as a brother or sister calling each other *pirbhái* or religious brother, or *pirbhain* or religious sister. When a Musalmán wishes to become a disciple of a *pirjáda* he has to give a money present or *nazrána* of 10*s.* to £2 10*s.* (Rs.5-25) and a dinner party to his religious teacher, who enrolls the new worshipper's name in his list of followers and gives him in return a paper roll of genealogical tables containing the names of the teacher's ancestors. The worshippers value these tables even more than life, and, especially among the lower classes they are buried with the dead under the belief that the names mentioned in the tables may relieve the dead from the agonies of hell. All Musalmáns except the

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[1] Under the 1880 *Kázis'* Act Government have appointed two *kazis* at Sholápur, one for the cantonment and the other for the native town and the district. The town *kázi* has an hereditary title and has quit-rent or *jágir* land. His ordinary fee varies from 5*s.* to 10*s.* (Rs.2½-5).

[2] Before killing an animal a Musalmán is required to express the following wish or *niyat* either in Arabic or in his mother-tongue; 'I being desirous to bring into proper and lawful use this creature of Allah kill this bird, or beast; that it may become pure and lawful for us to eat by the truth that Allah is all-powerful and Muhammad is his prophet.' After repeating these words the knife should be passed three times over the animal's throat. To separate the head from the neck is considered wrong but it does not make the animal *harám* or unlawful.

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Bohorás and Wahabis believe in saints or *pirs* and offer them vows when they are sick or in difficulty. Most of the artisan classes and husbandmen also either privately or publicly worship the Hindu gods and goddesses and make vows to Mhasoba, Satvái, and Yallamma. The Sholápur Musalmáns make pilgrimages to Bijápur, Poona, and Gulburga and believe in witchcraft soothsaying and evil spirits. The chief ceremonies among the Sholápur Musalmáns are at birth, circumcision, marriage, puberty, and death. Town Musalmáns marry their boys between fifteen and twenty and their girls before they come of age. Village Musalmáns marry their children earlier than townsmen, and, except that they are less expensive village Musalmán marriages are a counterpart of town Musalmán marriages. Except that many Sholápur Musalmáns have ceased to perform the betrothal ceremony since the 1876-77 famine, their customs are the same as those of Poona Musalmáns. A few send their boys to school and teach them to read the Kurán. About twenty per cent of town Musalmáns, including traders and Government servants, teach their boys Maráthi and Urdu and sometimes English. Almost all village Musalmáns make their sons begin to work as soon as they are eight or nine. Meman and Bohora boys learn Arabic enough to read the Kurán and also Gujaráti and Urdu. On the whole, the town Musalmáns are fairly off and except a few craftsmen, the village Musalmáns are poor.

The forty-three classes of Sholápur Musalmáns may be arranged into two groups, four main classes and thirteen minor classes who intermarry, differ little in look dress and customs, and together form one body; and twenty-seven separate communities most of which are distinct in matters of marriage and have some peculiar or irregular customs or dress. The main body of Musalmáns who intermarry and differ little in look dress or customs, besides the four main classes of Syeds Shaikhs Moghals and Patháns, include thirteen minor classes, of whom the Wahábis are a separate religious sect, the Bedras are traders, the Atárs or perfumers are shopkeepers, and seven classes, including Barutgars or firework makers, Kafshgars or embroiderers, Kalaigars or tinners, Manyárs or bracelet makers, Rafugars or tailors, Rangrez or dyers, and Sutárs or carpenters are craftsmen, and two classes Maháwats or elephant drivers and Sárbáns or camel drivers are servants. Of the twenty-six separate communities six are of non-local origin, of whom four Bohorás and Memans from Gujarát, Labbays from the Malabár coast, and Mukris from Maisur are traders, and two Kákars or Afgháns and Pendháris are dealers in ponies. Of the twenty-one separate communities of local origin one is a religious sect of Ghair Mahadis, four Bágbáns or fruiterers, Bojgars or millet beer sellers, Támbolis or betel sellers, and Bhadbhunjás or parched grain dealers are shopkeepers, two Bhois or fishers and Kanjárs or fowlers are animal dealers; nine Bakar Kasábs or mutton-butchers, Gái Kasábs or beef-butchers, Gavandis or masons, Momins or weavers, Pinjáris or cotton teasers, Patvegars or silk weavers, Ráchbharás or Raibharás literally reed-fillers that is weavers, Sikligars or armourers, and Saltangars or leather dyers are craftsmen; one Darweshis or wild beast keepers are tiger and bear showmen; and four Bhatyarás or

cooks, Dhobis or washermen, Halálkhors or sweepers, and Pakhális or water-carriers are servants.

Of the four leading divisions of Musalmáns Moghals, Patháns, Shaikhs, and Syeds, all except Moghals are large communities whose members are found throughout the district.

Moghals.

Moghals are found in small numbers over the whole district especially in the town of the Sholápur. They claim descent from the Moghal conquerors of the Deccan in the seventeenth century (Ahmadnagar 1628 and Bijápur in 1686). By intermarriage, and probably because many of them are local converts who took the name Moghal from their patron or leader, they have entirely lost their foreign appearance. Their home-tongue is Hindustáni, and, like Shaikhs and Syeds whom they are similar to in look, they speak Maráthi and Kánarese with the local Hindus. The men add *mirza* or *beg* to their names and the women *bibi* to theirs. The men shave the head and wear the beard full, and, except that they wear a Marátha turban, their dress is the same as the Syed's or Shaikh's. The women who wear the Marátha robe and bodice add nothing to the family income and never appear in public. They are constables, servants, messengers, and husbandmen, and are hardworking and thrifty but badly off and in debt. They are Hanafi Sunnis and religious and marry their daughters to Patháns, Shaikhs, and Syeds. They teach their children to read the Kurán and send them to school but are very poor.

Patháns.

Patha'ns, found over the whole district in large numbers, are said to be the descendants of the Afgháu mercenaries and military leaders who conquered or took service in the Deccan, or of the local converts who took the name of their leader. The men are tall, dark, or olive-skinned well made and strong. They shave the head, wear the beard full, and dress in a turban or headscarf, a shirt, a waistcoat, and a pair of tight trousers. The women are well built and regular featured and dress in the Marátha robe and bodice. The men add *khán* to their names. Their home-tongue is Hindustáni and they speak Kánarese and Maráthi abroad. The women do not appear in public, and do nothing but mind the house. The town Patháns are soldiers, constables, messengers, and servants, and the village Patháns are husbandmen. Though hardworking and thrifty most of them still suffer from the effects of the 1876-77 famine. They do not differ from Syeds and Shaikhs or Moghals in their social and religious customs and give their daughters to and take wives from these three classes. They are Sunnis but are very careless about saying their prayers. They send their children to school.

Shaikhs.

Shaikhs in theory belong to three leading Kuraish families, the Sidikis who claim descent from Abu Bakar Sidik, the Fakirs who claim descent from Umar al Fáruk, and the Abbásis who claim descent from Abbás one of the prophet's nine uncles. In fact the bulk of the Shaikhs are chiefly if not entirely of local descent. The men take Shaikh or Muhammad before their names and women add *bibi* or lady to theirs. They do not differ from Syeds in look and like them speak Hindustáni at home. The men shave

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the head or let the hair grow and wear full beards. The town Shaikhs wear a headscarf or *dupeta* or Hindu turban, a shirt, and a pair of tight trousers, and the village Shaikhs a turban, waistcoat, and a waistcloth. The women, who differ little in appearance from high class Hindu women, dress in the Marátha robe and bodice, and, except the poor and villagers, do not appear in public or add to the family income. Both men and women are clean and neat in their habits. The men are husbandmen, soldiers, constables, messengers, and servants, and are hardworking and thrifty. They are Sunnis of the Hanafi school and are religious and careful to repeat their prayers. They respect the *kázi* and employ him to conduct and register their marriages. They have no special organisation and marry either among themselves or with any of the leading Musalmáns. They teach their boys to read the Kurán and send them to vernacular schools.

Syeds.

Syeds, or Elders, are said to have settled in the district from the beginning of Musalmán rule in the Deccan. Their home-tongue is Hindustáni but they speak both Maráthi and Kánarese fluently. As a rule Syeds are larger-boned and better featured than the local Musalmáns, and their women are fair and delicate featured. The men shave the head and wear the beard and dress in a headscarf or *dupeta*, a shirt, a waistcoat, and an overcoat hanging to the knees, a waistcloth, or a pair of loose trousers. The women wear the Hindu robe and bodice, and neither appear in public nor add to the family income. As a class they are clean, neat, honest, hardworking, and thrifty. They are landholders, religious teachers, soldiers, constables, and servants. They are fond of ease. They are Sunnis of the Hanafi school, and are religious and careful to say their prayers. They respect and obey the *kázi* and keep no Hindu customs. They have no special organisation and except that they occasionally marry their daughters to Shaikhs and take to wives the daughters of the regular Musalmáns, they marry only among their own class. They send their boys to school and teach them to read the Kurán and Maráthi books.

Special Communities.

Twelve classes who are separate in name only and marry with the four general divisions and with each other form part of the main body of Sholápur Musalmáns.

Atárs.

Ata'rs, or Perfumers, all local converts, are found in small numbers in Sholápur and other towns and large villages. They are middle-sized, dark, and well built, and speak Hindustáni at home and Maráthi or Kánarese abroad. Except that they sometimes wear the waistcloth instead of trousers, the men dress in the same way as Pathán or Moghals. The women appear in public and help the men in their work. They sit at the shop when the men are away. They are clean, neat, honest, hardworking, and thrifty. Atárs are dealers in scented oils and powders, but they lost greatly during the 1876-77 famine and many have since abandoned their craft and taken to earn their living as constables and messengers. They are Sunnis of the Hanafi school and their customs differ little from those of regular Musalmáns. They are religious, obey and respect the *kázi*, and marry with the regular Musalmáns. They teach

their children to read the Kurán and send their boys to local schools.

Barutgars.

Barutgars, or Firework Makers, a class of local converts are found in Sholápur town. They rank themselves with Shaikhs and their home-tongue is Hindustáni. Of middle height, strongly made and dark or olive-skinned, they are clean, neat, and hardworking. The men dress in a turban, a shirt, a waistcoat, a pair of trousers, and shoes, and the women in a Marátha robe and bodice. The women appear in public and help the men in their work besides minding the house. Barutgars are firework makers and their trade is brisk in the fair season especially at *Diváli* and during the marriage time. The *Shabebarát* holidays also bring them a good deal of work. They work to order, and a few among them are constables, messengers, and servants. Their social and religious customs are the same as those of other regular Musalmáns. They belong to the Hanafi sect of Sunnis and are careful to say their prayers. They marry among ordinary Musalmáns and have no separate community. They do not send their children to school and are a falling class.

Bedras.

Bedras, immigrants from Maisur, are found in small numbers in the town and cantonment of Sholápur. They are converts from the great Bedaru tribe of hunters and husbandmen and were converted by and were in the service of Haidar Ali, and are said to have come to Sholápur in 1803 with Colonel Wellesley's army. They speak Hindustáni at home and Maráthi or Kánarese abroad. They are tall, middle-sized, well made, and fair. The men shave the head, wear the beard full, and dress in a headscarf, a long loose-sleeved shirt, a waistcoat, and loose trousers. The women dress in the Marátha robe and bodice and do no work except minding the house. They are traders and servants and being sober, hardworking, and thrifty are well-to-do. They rank with the Patháns and marry with both Shaikhs and Patháns. They are religious and differ little from other Musalmáns in customs. They teach their children to read the Kurán and send their sons to the local vernacular schools.

Kafshgars.

Kafshgars, or Shoemakers, are local converts found in small numbers in the town and cantonment of Sholápur only. The men are wheat-coloured and middle-sized and shave their head but wear the beard full. The Kafshgar's home-tongue is Hindustáni but they speak Maráthi or Kánarese abroad, and, except that the men sometimes wear trousers, their ordinary dress does not differ from that of Marátha Kunbis. Their women appear in public and mind the house. Kafshgars are makers of the embroidered red or yellow broadcloth shoes which are generally worn by Musalmán married women for one or two years after marriage. Since the 1876-77 famine many shoemakers have left their trade for Government service as constables and messengers. Kafshgars marry with the lower classes of Musalmáns and do not form a separate community. They are Sunnis of the Hanafi school, and obey the *kázi*, but are not careful to say their prayers. Their social and religious customs are the same as those of regular Musalmáns. They do not send their children to school and are a decaying class.

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Kaláigars.

Kala'igars, or Tinners, all local converts, are found in small numbers all over the district. In look, dress, speech, character, and religion they are similar to Kafshgars and their customs are the same as regular Musalmán customs. As a class they are hardworking and thrifty and their women do not appear in public or help them in their work. They tin copper and brass vessels and are chiefly employed by Musalmáns and Europeans who pay them 8*s.* to 10*s.* (Rs. 4-5) the hundred vessels. A few are constables and messengers and some are servants. They belong to the Hanafi sect of Sunnis and have no special organisation. They are religious and careful to say their prayers and send their boys to school.

Mahávats.

Maha'wats, or Elephant Drivers, the descendants of local converts, are found in the cantonment of Sholápur. In look, speech, dress, character, and customs they resemble regular Musalmáns. Since they have found their services in less demand than before the British rule, they have become husbandmen, messengers, and servants. They are religious and send their boys to school and teach them to read the Kurán. They are fairly off.

Manyárs.

Manya'rs, or Bangle Sellers, the descendants of local converts, are found in small numbers in towns. They resemble other regular Musalmáns in speech, look, dress, and character, and are neat, clean, hardworking, and thrifty. Their women do not appear in public, but, besides minding the house, help the men in their calling. The Manyárs sell glass and wax bangles and deal in hardware. They buy their articles wholesale from the local Hindu traders and Bohorás and sell them retail. They are religious and their social and religious customs are the same as those of regular Musalmáns. They do not send their boys to school or take to new pursuits. Their calling is well paid and they are fairly off.

Rafugars.

Rafugars, or Darners, descendants of local converts, are found in small numbers in the town and cantonment of Sholápur. They rank themselves with Shaikhs and are similar to them in look, speech, dress, and character. They are Sunnis of the Hanafi school and are careful to say their prayers and obey and respect their *kázi.* Their social and religious customs are the same as Shaikh customs. Besides darners many are soldiers, constables, and servants. Though hardworking and thrifty as a class they are badly off. They do not send their boys to school and are poor.

Rangrez.

Rangrez, or Dyers, descendants of local converts, are found in towns only. They are middle-sized, strong and well built and their women are fair and regular featured. Their home-tongue is Hindustáni and they are neat, clean, and hardworking. In look and dress they resemble regular Musalmáns and their women appear in public and help in preparing colours besides minding the house. They dye robes, turbans, scarfs, and constable's trousers. Their calling is well paid and their trade is brisk in the fair weather especially during the marriage months and the *Diváli* and *Shimga* holidays. They belong to the Hanafi Sunni sect but are very careless in saying their prayers. They have no separate organisation and their social and religious customs do not differ from those of regular Musalmáns. They do not send their boys to school or take to new pursuits. But their calling is well paid and they are fairly off.

Sa'rba'ns, or Camel Drivers, are descendants of local converts of the Hindu class of the same name and are found in the town of Sholápur. They are dark, middle-sized, regular featured and strong, and their home-tongue is Hindustáni. Both men and women dress like Maráthás. Their women appear in public, and, except that they mind the house, do not help the men in their work. Both men and women are clean and neat in their habits, but, though hardworking and thrifty, they are seldom well-to-do. Under the British Government the demand for their services has fallen, and many have taken to new pursuits. Some are constables and a few are messengers and servants. They are religious and belong to the Hanafi sect or Sunnis. They teach their children to read the Kurán and do not differ from regular Musalmáns in religious or social customs. They are a poor class. None of them have risen to any high position under the British. *Sárbáns.*

Suta'rs, or Carpenters, descendants of local converts from the Sutár caste, are found in the town and cantonment of Sholápur. In look and speech they resemble regular Musalmáns, and, except that they do not wear the trousers and that their clothes are dirty, their ordinary dress does not differ from the Shaikh or Pathán dress. The women dress in the Marátha robe and bodice, appear in public, and do nothing but mind the house. They are carpenters and earn £1 4*s.* to £3 (Rs. 12-30) a month. They are Sunnis of the Hanafi school but are careless of fulfilling their religious duties. They practise all the regular Musalmán observances and have no special community rules for themselves. They do not send their boys to school. They are hardworking and well paid but they are given to drinking country liquor and are badly off. *Sutárs.*

There are two or three Wahábi preachers in the town of Sholápur who try to persuade the people to join their sect. The movement has not met with the support of the learned or rich and has made little progress. Their converts are chiefly from Mukris, Pendháris, and a few betel-sellers, all of them ignorant and illiterate. Still these converts have received their doctrines with great care and readiness and have begun to attend regularly five times a day in the mosques for prayers. *Wahábis.*

Of the twenty-six separate communities, the four of non-local origin are :

Bohora's mostly immigrants from Gujarát are found in small numbers in the town of Sholápur. They are partly of Hindu and partly of Arab and Persian origin, and are said to have come from Gujarát to Sholápur about forty years ago. Their home-tongue is Gujaráti and they speak Hindustáni abroad. They are thin tall and fair, the men shave the head and wear full beards and dress in a white turban, a long white Gujarát Hindu coat, a shirt falling below the knee, and a pair of loose trousers of white or striped cotton. The women, who are delicate fair-skinned and regular featured, dress in a coloured cotton or silk petticoat, a backless short-sleeved bodice, and a coloured cotton headscarf. When they go out of doors they throw a dark cloak over their head which covers the body to the ankles, with gauze openings for the eyes. Both men and women are clean and neat in their habits and have a large store *Bohorás.*

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Bohorás.

of Chinaware and copper vessels. All are shopkeepers dealing in English hardware, drugs, and piece-goods, and make tin pots and looking glasses. They buy their articles through agents in Bombay. As a class they are honest, hardworking, and well-to-do; the women do nothing but mind the house. They marry among themselves alone, and, though they dine with other Musalmáns, they form an altogether separate community. In religion they are Shiás of the Ismáili sect, believe in the twelve *Imáms* or saints, and hold in great respect the Mulla Sáheb of Surat, the high priest of their faith. One of the rich traders of their community is appointed the Mulla Sáheb's deputy at Sholápur, and collects the high priest's dues which vary from 2*s.* (Re. 1) to the fifth of each man's income. They have a separate mosque where they preach without the help of any priest. Though they do not associate with ordinary Musalmáns there is no great difference in their customs and observances. Their chief peculiarity is that their month begins with the full-moon and their feast and fast days fall a fortnight before those of the Sunnis. They send their children to ordinary Mulla schools where they learn to read the Kurán, and teach them Gujaráti at home. They are a rising class.

Gáilasás.

Ga'ikasa'bs, or Beef-butchers, descendants of local converts, are found in small numbers in the Sholápur cantonment. They say their forefathers were converted by Tipu Sultan (1783 - 1799) and came to Sholápur with General Wellesley's camp. Their home-tongue is Hindustáni. Except that they wear the beard full, in look and dress beef-butchers resemble mutton-butchers. The women dress in a robe and bodice, appear in public, and help in selling beef. Both men and women are dirty and untidy in their habits. They kill both cows and buffaloes buying cows at £1 to £1 10*s.* (Rs. 10 - 15) each and buffaloes at 10*s.* to £1 (Rs. 5 - 10). They have fixed shops and sell beef to Musalmáns and Christians, and buffalo flesh to a few Christians and Musalmáns and to Mhárs, Bhangis, Mángs, and other low-caste Hindus. They sell cow beef at 1½*d.* to 3*d.* (1 - 2 *as.*) a pound and buffalo beef at ¾*d.* to 1½*d.* (½ - 1 *a.*) a pound. They sell the hides to the local Chámbhárs. They are hardworking but extremely fond of date palm juice, and are seldom well-to-do. They have no separate organisation and their customs are the same as those of ordinary Musalmáns. They belong to the Hanafi school of Sunnis in name only as they are said to be very careless in repeating their prayers. They are illiterate themselves, and do not send their children to school, and are a poor class.

Mehmáns.

Mehma'ns,[1] properly Momins or Believers, immigrants from

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[1] The Cutch Mehmáns through whom probably the Halai Mehmáns changed their faith are said to have been converted to Islám in Sind in 1422 by an Arab missionary named Yusufudin a descendant of the celebrated saint Mohidin Jilani commonly known as the saint of saints or *pirán pir.* Yusufudin succeeded at first in winning over two leading men of the Lohána caste named Hansráj and Sundarji, and a large number of Lohánás the friends and relations of the two followed them and thus a separate community was formed with Sundarji or Adamji as he was called after his conversion at their head. About a hundred and twenty years after, in 1514, a large body of Musalmáns moved from Sind to Cutch which since then has become the head-quarters of the Mehmáns or Momins.

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Cutch have two houses in Sholápur town. They are chiefly descended from converts of the Cutch Lohána caste and are said to have come to Sholápur from Bombay within the last sixty years. Their home-tongue is a mixture of Cutchi and Hindustáni and they speak Hindustáni abroad. They are tall, fair, and well made. The men shave the head and wear the beard full. They dress in a headscarf, a long overcoat, a waistcoat, a long shirt falling to the knees, and a pair of loose trousers. Their women are delicate, fair, and regular featured, and dress in a headscarf, a long silken shirt falling to the ankles, and a pair of loose silk trousers. They seldom wear the bodice. They do not appear in public, and mind the house only. As a class they are clean, neat, and hardworking and deal in English cloth, furniture, and other Europe articles. They marry among themselves only, and form a distinct community but have no separate class organisation and no headman. They respect and obey the *kázi* of the ordinary Musalmáns and associate with them in every respect. They are Sunnis of the Hanafi school and are careful to say their prayers. They teach their children to read the Kurán. Many men learn to read and write Maráthi, but none of them knows English, but as a class they are hardworking and thrifty and as their calling is well paid they are a well-to-do and rising class.

Mukris.

Mukris said to mean Deniers, are found in small numbers over the whole district. They are immigrants from Maisur and are said to be descendants of Hindus of the Lamán tribe who were converted by Tipu Sultán (1785-1799). They call themselves Patáns or people from Seringapatam and seem to have got the name Mukris or Deniers for their proverbial dishonesty.[1] They say they came to Sholápur with General Wellesley's army in 1803.[2] Their home-tongue is Hindustáni. They are tall, dark, strong, and regular featured. The men wear full beards and dress in a loosely tied particoloured headscarf, a shirt, a waistcoat, and a pair of tight trousers or a waistcloth. The women who are tall like the men but fairer and thinner, except that the old women among them wear a Marátha robe and bodice, dress in a headscarf, a bodice, and a striped cotton petticoat; they are clean and neat, appear in public and mind the house only. The men have no taste for showy furniture and deal in corn, sugar, molasses, and other groceries, which they buy wholesale and sell retail. They are proverbial cheats, and being hardworking and thrifty are well-to-do. They form a separate community with a headman called *chaudhari* generally chosen by the caste people from among the richer families. The *chaudhari* punishes breaches of social rules with fines and caste feasts. They are Sunnis of the Hanafi school and respect and obey

[1] Regarding the origin of these people the story is told that a servant of Tipu Sultán bought a quarter or *man* of corn from a Mukri and found 10 lbs. (5 *shers*) less on weighing it at home. He brought the fact to the notice of the Sultán who sent for the corn dealer and demanded an explanation. The Mukri denied the fact and made the full weight in the presence of the king who had twice weighed the corn before and had found it short. The king was embarrassed and had nothing to say against the man, and gave him the name Denier.

[2] These and other classes probably came with General Munro in 1818 not in 1803.

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the *kázi* of the regular Musalmáns. They teach their boys to read and write Maráthi. Besides as corn dealers they serve as constables, contractors, messengers, and servants. They are a rising class.

The twenty separate communities of local origin are:

Bágbáns.

Ba'gba'ns, literally gardeners or fruiterers, all descended from local Kunbis are found in large numbers in towns and large villages. In speech and look they resemble ordinary Musalmáns, and, except that they do not wear trousers, their daily dress is the same as the regular Musalmán dress. The women wear the Marátha robe and a bodice, appear in public, and help the men in their calling. As a class Bágbáns are dirty, but hardworking, honest, orderly, and thrifty, and are fruit and vegetable sellers. A few among them are well-to-do but many of them are in debt. They nominally belong to the Hanafi sect of Sunnis but practically are Hindus worshipping regular Hindu gods, keeping the Hindu fasts and feasts, and eschewing beef. They marry among themselves and form a separate community with a headman chosen from among their richest families. The head with the consent of the majority of the castemen punishes breaches of social rules with fines which generally take the form of caste feasts. They do not send their children to school or take to new pursuits, and are a falling class.

Bakar Kasábs.

Bakar Kasa'bs, or Mutton-butchers, descended from converts of the Lad Kasáb caste, are found in large numbers all over the district. They trace their conversion partly to Aurangzeb and partly to Tipu Sultán of Maisur. They are said to have come to Sholápur with the army of General Wellesley, but are more likely to have come with General Munro in 1818. They have two subdivisions Kámlás or blanket-wearers and Kaundás or quilt-wearers. Kámlás found in the Deccan and Karnátak work as butchers only while the Kaundás are found only in the Nizám's country and are called Cháknaválás or boiled mutton sellers. The Sholápur Kámlás speak Hindustáni at home and Maráthi or Kánarese abroad. The men shave the head and either shave the beard or wear it short. A few wear gold earrings, a little larger than women's earrings, and dress in a turban, a waistcoat, a waistcloth, or a pair of tight trousers. The women wear the Marátha robe and bodice, appear in public, and help in selling mutton. Both men and women are dirty and untidy, but hardworking and thrifty. They have fixed shops and never hawk flesh about the streets. As a class they are orderly, honest, and well-to-do. Except that they ask the *kázi* to register their marriages or employ him at their deaths, they never perform any Musalmán rites or associate with other Musalmáns. They keep all Hindu fasts and feasts, hold beef-butchers in contempt, and eschew beef. Their names are the same as Hindu names and they form a separate community under their headman or *pátil* who settles social disputes with the consent of the majority of the caste. They do not send their boys to school or take to new pursuits, live in comfort and lay by.

Bhadbhunjás.

Bhadbhunja's, or Grain Parchers, are found in small numbers in all towns and large villages. They are dark, strong, and well built, and, except that they wear the beard, in look speech and dress they

resemble Upper Indians or Pardeshis. The women wear a Marátha robe and bodice, appear in public, and help in parching grain. As a class they are dirty and untidy but orderly and hardworking. Though many of them are thrifty, as a class Bhadbhunjás live from hand to mouth. They are Sunnis of the Hanafi school but seldom say their prayers, and their customs are a mixture of Hindu and Musalmán rites. They marry only among themselves and have a well organised union under their headman who is chosen from among the richest families. He has power to fine any one who breaks caste rules. They differ from ordinary Musalmáns in eschewing beef, keeping Hindu feasts, and offering vows to Hindu gods. They respect and obey the *kázi* whom they employ to register their marriages and sometimes to settle their caste disputes. They do not send their boys to school or take to new pursuits. Besides as grain parchers they earn their living as servants and labourers and are a poor class.

Bhadbhunjas.

Bojgars, or Boj or Millet Beer Sellers, local converts of the Bhoi caste, are scattered in small numbers over the district. They speak Hindustáni at home and Maráthi or Kánarese abroad. They are dark spare tall and rough featured, shave the head, and wear the beard full. The men dress in a Marátha turban, a shirt, a coat, and a waistcloth, and the women in the Marátha robe and bodice. The women appear in public, but mind the house only. As a class Bojgars are clean and neat in their habits but are given to smoke hemp flower and drink liquor and sell millet beer at their fixed shops. Besides at liquor shops the men and women work as labourers. Some among the men are fishers and palanquin bearers. They are careless of the future, spend what they daily earn, and are poorly clad and generally in debt. They are Sunnis of the Hanafi sect and though careless in saying their prayers they obey and respect the *kázi* and employ him to register their marriages. They marry among themselves and form a distinct community under a headman chosen from among the oldest and richest families. They have a caste council. They are unlettered themselves and do not send their boys to school or take to new pursuits.

Bojgars.

Bhois, or Fishers and Palanquin Bearers, descended from local converts of the Hindu tribe of the same name, are found over the whole district. They speak Hindustáni among themselves and Maráthi or Kánarese with others. The men are dark, middle-sized, and well made, shave the head, wear the beard full, and dress in a Marátha turban, a waistcoat, and a waistcloth. The women are fairer than the men, wear the Marátha robe and bodice, and appear in public but do not add to the family income. As a class Bhois are dirty and untidy. The men are palanquin bearers but except on marriage occasions among the Musalmáns the demand for their services has ceased since the time of the opening of roads and railways. As a class they are badly off. Some among them have become millet beer sellers, fishers, constables, messengers, and servants. They are hardworking but given to drink. They marry among themselves or with Bojgars and form a separate community. They have strong Hindu leanings, eschew beef, and keep Hindu festivals. Though

Bhois.

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Sunnis of the Hanafi school in name, they seldom pray or keep Musalmán customs. They obey and respect the *kázi* and employ him to register their marriages. They do not send their boys to school or take to new pursuits.

Bhatyárás.

Bhatya'ra's, or Cooks, probably descended from local converts, are found in small numbers over the whole district. They speak Hindustáni with themselves and Kánarese or Maráthi abroad. In look and dress they do not differ from ordinary Musalmáns. The women dress in the robe and bodice, appear in public, and help the men in their work. As a class Bhatyárás are dirty and untidy in their habits and are boarding-housekeepers. They have fixed boarding houses which are scarcely supplied with any furniture except mats and are often dirty. Their customers are chiefly travellers and poor houseless labourers and the men are often employed to cook Musalmán dinner parties. They make 1*s.* to 4*s.* (Rs. ½ - 2) a day and their women manage the boarding house. Though hardworking and earning much they waste their money in drink and are poor. They marry among themselves and form a distinct body under a headman chosen from among their richer families. Though they call themselves Sunnis of the Hanafi school they seldom say their prayers. They do not send their boys to school or take to new pursuits, and none of them have risen to any high position.

Dhobis.

Dhobis, or Washermen, converts from the Hindu caste of the same name, are found in small numbers over the whole district. In look speech and dress they resemble ordinary Musalmáns and their social and religious customs are the same as Musalmán customs. Their women appear in public and help the men in washing clothes. As a class Dhobis are clean and neat, hardworking, sober, and thrifty. The men make 12*s.* to £1 16*s.* (Rs. 6 - 18) a month but many are given to drinking date-palm juice and are seldom well-to-do. They have a headman and a caste council and marry among themselves only. They are Sunnis of the Hanafi sect but they never say their prayers and have strong Hindu leanings, eschewing beef and keeping Hindu feasts and making vows to Hindu gods. They do not send their boys to school or take to new pursuits, and are a falling class.

Gavandis.

Gavandis, or Kadiás, local converts of the caste of the same name, are found in small numbers in towns and large villages. They speak Hindustáni at home and Maráthi abroad. They are strong dark and well made. The men shave the head but wear the beard and dress in a Marátha turban, a waistcoat, and a waistcloth. The women who are generally of middle height and fairer than the men wear a robe and bodice and appear in public but do not work except minding the house. Both men and women are dirty and untidy but hardworking. They are stone masons and bricklayers and are paid 6*d.* to 1*s.* (4 - 8 *as.*) a day. They marry among themselves, form a separate community and have a caste council of elders who punish wrong-doers with fines which generally take the form of caste feasts. They say they are Sunnis of the Hanafi school but have strong Hindu leanings, making vows to Hindu gods, eschewing beef, and keeping Hindu festivals. They do not send their children to school, and are a falling class.

Ghair Mahadis, or Anti-Mahadis, who believe that the last *Imám* or Saviour has come, are found in small numbers over the whole district. The founder of their sect was Muhammad Mahadi, son of Syedkhán of Jaunpur who was born in 1443 (847 H.). He began to preach at the age of forty as a saint or *wali* and drew round him a number of followers both at Mecca and at Jaunpur. In 1497 he openly called himself the looked-for Mahadi and his public career was marked by a number of miracles. After his death in 1504 from fever his son with a few followers came to the Deccan, and in 1520, Burhán Nizámsháh of Ahmadnagar became a staunch believer in the sect Mahadi. Even now their largest number of Ghair Mahadis are found in Ahmadnagar. Their converts were chiefly low and ignorant Musalmáns. Though free to profess their opinions the Ghair Mahadis still practise caution or *takiyáb*, and most of them are anxious to pass as orthodox Musalmáns. They speak Hindustáni, and, except that they hold that Muhammad Mahadi is the last *Imám* or expected Saviour and that they do not repent for their sins or pray for the souls of the dead, they do not differ from regular Musalmáns in look dress or customs. They marry among themselves and live in circles or *dairás* governed by rules of their own. Both men and women are clean, neat, honest, hardworking, orderly, and thrifty. The women dress in a Marátha robe and bodice and do not work beyond minding the house. The men dress like regular Musalmáns and are constables, messengers, and servants. They take to new pursuits and are fairly off. They teach their boys to read the Kurán and send them to school. They are a steady class.

Ghair Mahadis.

Hala'lkhors, or Sweepers, perhaps descended from local converts of the Bhangi caste, are found in considerable numbers in Sholápur. Except that they are nightsoil-men they do not differ from other Musalmáns in look dress and social and religious customs. The women work as much as the men. As a class they are dirty and untidy in their habits, hardworking but given to drinking date-palm juice. They have a separate caste council and a headman called *pátil*. They are Sunnis of the Hanafi school and have strong Hindu leanings. They employ the *kázi* at their marriages and deaths and attend mosque only on the *Bakar Ids* and the *Ramzán* days. They do not associate with other Musalmáns who look down on them. They are considered impure, and are not allowed to read or even to touch the Kurán. They worship Hindu gods and keep Hindu feasts. They do not send their children to school and are a low and poor class.

Halálkhors.

Kanja'rs, or Poulterers, probably descended from local converts of the Vadár or Párdhi tribes, are found in small numbers over the whole district. Their home-tongue is Hindustáni and all are tall dark and thin. The men wear the beard and dress in a waistcloth, a waistcoat, and a Marátha turban. The women wear the Marátha robe and bodice, appear in public, and help in rearing and selling poultry. As a class Kanjárs are dirty and untidy in their habits, rear and sell poultry, and make hemp ropes and coir. Though hardworking and thrifty in managing the house both men and women are

Kanjárs.

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given to drink. The women are proverbially quarrelsome. Except that they say that they are Sunnis of the Hanafi school and ask the *kázi* to register their marriages they are Hindus in religion, worshipping all Hindu gods and goddesses and keeping the regular Hindu fasts and feasts. They form a separate community under their headman or *chaudhari* who settles social disputes and punishes breaches of social rules with fines which generally take the form of caste feasts. They marry among themselves only and do not send their boys to school but live from hand to mouth.

Momins.

Momins, or Weavers, probably local converts of the Koshti or Sáli class, are found in large numbers over the whole district. They are said to have been converted in the fourteenth century by an Arabic preacher Pir Sved Husein Gaisudaráz or Kháv Bunda Nawáz who died in 1408 (825 H.) at Gulbarga. The descendants of this saint or *pir* still hold the position of religious teachers or *pirjádás* to the Sholápur Momins who call themselves the *pirjádás'* disciples or *murids* and pay them a yearly tribute. Except that they wear the beard and speak Hindustáni at home, in look dress and speech they resemble the Hindu weavers, and their women appear in public and help in weaving. Both men and women as a rule are dirty and untidy, but honest, orderly, and hardworking. They are weavers and use English yarn as it is cleaner and finer than local hand-made yarn. The well-to-do among them employ servants to work under them. They sell their goods to cloth merchants in Sholápur or go hawking them from place to place. Except during the rains their work is constant. Their goods are in great demand especially during the marriage seasons from January to June. They work both day and night with short intervals for food and rest. Owing to the reduced condition of the Sholápur people in consequence of the 1876-77 famine, Momins' goods are not in so much demand as they once were, and though hardworking they are given to date palm juice drinking and are badly off. The women work as much as the men and mind the house. They marry among themselves and form a separate body under their headman or *chaudhari* who is chosen from among their rich and well-to-do families, and punishes breaches of social rules with fines which generally take the form of caste feasts. They are Sunnis of the Hanafi sect and though seldom careful to say their prayers, they obey the *kázi* and perform all the leading Musalmán ceremonies. They pay great respect to the Gulbarga saint by whom their forefathers were converted to Islám and to his descendants. They pay them yearly dues and bury a roll of written paper containing the pedigree of the saint with their dead under the belief that the angels of death Munkir and Nakir will cease to tease the spirit of the dead when they see the paper. A few among them teach their boys to read the Kurán and send their boys to school. Two Momins are employed as English clerks and one rich Momin is a Municipal Commissioner at Sholápur.

Pakhális.

Pakhalis or Water Carriers, probably descended from local converts from the Hindu caste of the same name, are found in small numbers in towns only. Except that they wear a heavy gold earring, the Pakhális do not differ from ordinary Musalmáns in dress, look, speech,

and customs. The women appear in public, mind the house, and help the men in their work. As a rule Pakhális are clean, neat, hardworking, and orderly. They are water-suppliers and carry water in leather bags on their bullocks' back. They are employed by Pársis, Musalmáns, and Europeans, but their calling is poorly paid and many of the men are given to intoxicating drinks and drugs. They marry among themselves only, and have a separate caste council and headman who settles social disputes with the consent of the majority of the castemen, and punishes breaches of social rules with fines which generally take the form of caste feasts. They are Sunnis of the Hanafi school and have strong Hindu leanings, worshipping Hindu gods, keeping Hindu feasts and fasts, and eschewing beef. They do not send their boys to school.

Pakhális.

Pendha'ris, found in small numbers in the Sholápur cantonment, are descended from converts from mixed Hindu classes, who, before the establishment of British supremacy in India were a dread and plague to the country. They have a mixture of local and Upper Indian blood, and speak a mixture of rough Hindustáni Málvi and Maráthi. As a class they are tall, dark, strong, and well made. The men either shave the head or cut the head hair close, wear the beard full, and dress in a dirty and untidy turban, a shirt, a waistcoat, and a pair of tight trousers or a waistcloth. The women who are rather fairer than the men, wear a dirty Marátha robe and bodice, appear in public, and add to the family income by selling fuel, grass, eggs and fowls. Though hardworking they are neither sober nor honest. The men keep ponies and work as servants and labourers. They marry among themselves, and have a separate caste council and a headman or *jamádár* who settles their social disputes at meetings of castemen. They eschew beef and worship Yallamma. In religion they say they are Sunnis of the Hanafi school, and their customs are the same as ordinary Musalmán customs. Of late some among them have begun to attend the mosque and to leave worshipping Hindu gods. They do not send their boys to school or take to new pursuits.

Pendháris.

Panjnigars, or Sizers, descended from local converts, are found in small numbers in towns only. They speak Hindustáni among themselves and Maráthi or Kánarese with Hindus. They are dark strong and middle-sized. The men wear the beard full and dress like other Musalmáns. The women, who are fairer than the men and regular featured, dress in the Marátha robe and bodice, appear in public, mind the house, and help the men in their work. Both men and women are clean and neat in their habits. They are hardworking, but given to drinking date-palm juice, and hence are poorly clad and seldom well-to-do They form a separate body under their headman and marry among themselves only. They call themselves Sunnis of the Hanafi sect but seldom say their prayers. They do not send their children to school.

Panjnigars.

Patvegars, or Tassel Twisters, descended from local converts of the caste of the same name, are found scattered over the district in small numbers. In look speech and dress they resemble other local Musalmáns and are clean and neat in their habits. They are tassel

Patvegars.

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Patvegars.

twisters, make silk buttons, deck pearl and gold ornaments with silk, and sell false hair. They hawk their goods about the streets and make 6*d.* to 2*s.* (Re. ¼-1) a day. They are hardworking, orderly, and thrifty and are fairly off. They form a distinct body under their headman called *chaudhari* and marry among themselves. They are Sunnis of the Hanafi school, obey and respect the *kázi*, and employ him at marriages and deaths, but they seldom say prayers and have strong Hindu leanings. They eschew beef, keep Hindu feasts, and offer vows to Hindu gods and goddesses. They do not send their boys to school but teach them to read the Kurán at home. Their calling is well paid and they are a saving class.

Ráchbharas.

Ra'chbharas, or Heddle-Fillers, probably descended from local converts of the same caste, are found in towns and large villages. They form a distinct branch of Momins, and are like them in look, speech, dress, and customs. Besides heddle-filling they weave and are hardworking but given to drink and live from hand to mouth. They are Sunnis of the Hanafi school but seldom say their prayers and keep Hindu festivals. They do not send their children to school and are badly off.

Sikalgars.

Sikalgars, otherwise called Sikligars or Armourers, descended from local converts of the Lohár caste, are found in small numbers all over the district. In look speech and dress they resemble ordinary Musalmáns and as a class they are neat and clean in their habits. The women appear in public, mind the house, and help the men in their calling. They sharpen swords, daggers, knives, and other weapons, and are hardworking and thrifty but their labour is in little demand and they are badly off. They marry among themselves and form a distinct body under their headman who is generally chosen from their well-to-do families. Their social and religious customs resemble those of Patvegars and other Musalmáns of local origin. They do not send their boys to school or take to new pursuits and are a decaying class.

Saltangars.

Saltangars, or Tanners, descended from local converts, are found in small numbers in Sholápur. They speak Hindustáni at home and Kánarese or Maráthi abroad, and in work, dress, and social and religious customs are like ordinary Musalmáns. As a class they are dirty and untidy in their habits. They buy sheep and goat skins from butchers, tan them, and sell them to Mochis or shoemakers. Their trade has lately suffered much owing to the competition of Labbays. Though hardworking they are given to drink and are poor. They marry among themselves and form a distinct community under their headman or *chaudhari.* Though Sunnis of the Hanafi school they seldom say their prayers and have strong Hindu leanings, keeping the Hindu feasts and offering vows to Hindu gods. They do not send their boys to school or take to new pursuits.

Tambolis.

Ta'mbolis, or Betel Sellers, local converts of the Kunbi class, are found in considerable numbers in towns and large villages. They speak Hindustáni among themselves and Maráthi or Kánarese with others. The men are tall or of middle height, and dark or olive skinned. They shave the head, wear the beard full, and dress in a

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Marátha turban or headscarf, a waistcoat, and a waistcloth. The women are fairer than the men and wear the Marátha robe and bodice. They appear in public and help the men in selling betel. As a class Támbolis are hardworking, clean, neat, orderly, and thrifty, and many of them are fairly off. They marry only among themselves and have a separate and well organised class union under their headman called *pátil* who holds caste meetings, settles social disputes, and fines the breakers of caste rules. They have no connection with other Musalmáns and eschew beef. They are Sunnis of the Hanafi sect, but worship Bráhmanic gods and goddesses and make offerings to Mariái, Mhasoba, and Satvái. They keep Hindu fasts and feasts but obey their *kázi* and ask him to register their marriages. They do not send their boys to school. Besides betel sellers they are messengers and servants and are well-to-do.

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Támbolis.

Christians are returned as numbering 625 and as chiefly found in Sholápur. Of the 625 Sholápur Christians, 158 were Europeans mostly soldiers, sixty-eight Eurasians, and 399 Natives who are mostly converts of the American Marátha Mission.[1] The mission began its work in the district in 1862. To spread Christian knowledge the mission opened schools, kept for sale a large stock of the Holy Scriptures and other Christian books and tracts, and its missionaries preached to the people. By the end of 1877 sixty Hindus were converted, one-fifth of whom were high and middle caste Hindus, and the rest were Mhárs and Mángs. At present (1882) Sholapur has three American mission churches one each at Sholápur, Dhotre in Bársi, and Vatvat in Sholápur. The congregations are under two European missionaries aided by twenty-five natives as preachers, pastors, and catechists. Most of the converts have kept their names and surnames; but in naming their children they generally prefer Christian to Hindu names. Persons bearing the same surname intermarry; but close relationship is a bar to marriage. They form one community eating together and intermarrying. But Bráhman and other high class converts are averse from marrying with families who originally were Mhárs and Mángs. They do not differ in food, drink, dress, calling, faith, and customs, from Ahmadnagar Native Christians. Most send their children to school and show signs of improving.

CHRISTIANS.

Pa'rsis are returned as numbering 157 and as found chiefly in Sholápur. As shopkeepers, merchants, and contractors, they are well-to-do and prosperous.

PÁRSIS.

The organization of village communities varies little in different parts of the district. The duties and position of the *deshmukh* or district head and the *deshpánde* or district clerk formerly corresponded for a group of villages to the duties of the *pátil* or village head and the *kulkarni* or village clerk in one village. Under the British system of land management no duties attach to the offices of *deshmukh* and *deshpánde*, but under the Summary Settlement Act (VII, of 1863) about two-thirds of their former emoluments

COMMUNITIES.

[1] Details are given in the Ahmadnagar Statistical Account.

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have been continued to the holders of those offices. Such of them as are well-to-do are still respected as men of old family, but division of land has brought most of these families to poverty. The full village staff is composed of the *Pátil* or headman, the *Kulkarni* or accountant, the *Joshi* or astrologer, the *Gurav* or temple ministrant, the *Sonár* or goldsmith, the *Sutár* or carpenter, the *Lohár* or ironsmith, the Parit or washerman, the *Nhávi* or barber, the *Kumbhár* or potter, the Mhár or the village watchman and beadle, the Máng or scavenger, and the *Chámbhár* or shoemaker. Only the largest villages support the full staff of servants. Ordinary villages have a varying number of servants and every village has at least the *pátil, kulkarni,* Máng, and Mhár. The barber, washerman, carpenter, blacksmith, astrologer, and others have often to serve several villages. In the south and south-east of the district where Kánarese is spoken the *pátil* is called *gávda* and the accountant is called *shánbhog.* Since the introduction of the survey rates villagers have neglected to pay the village servants grain allowance or *balute,* and many village servants have either left their villages or have taken to tillage. Still as most landholders continue to pay the old allowance of grain the community keeps its hold on most of its servants. The population of most Sholápur villages is mixed. Some villages are entirely Dhangar settlements, who, though the two classes do not intermarry, can hardly be known from Kunbis. The village clerk or *kulkarni* and the astrologer or *joshi,* as a rule, are Bráhmans. The headman or *pátil* is generally a Marátha Kunbi and occasionally a Musalmán, Dhangar, Gurav, or Lingáyat. Mángs, Mhárs, Chámbhárs, and Dhors are not allowed to use the village well; they have generally their own well and when they have no well, they get their water from a Kunbi, or a member of the other classes who has the right to use the village well. When a work of public usefulness, such as repairing the village temple is to be done, a subscription is raised by the richer families, and those who cannot pay in cash pay in labour. But village unions to carry out public works of this kind are gradually becoming rarer. Formerly with few exceptions the villages were surrounded with walls generally of mud. These are now neglected and as a rule are in ruins. There is no distinction between original settlers and new comers. Here and there an inhabitant of one village tills land in another village. The headman receives special honour in most public religious ceremonies. He offers the first cake when the *Holi* is worshipped during the *Shimga* holidays in March, his bullocks take the lead in the cattle procession on *Pola* or Ox Day in August, and on *Dasara* Day in September-October he is the first to worship the *ápta* tree. The women of the headman's family take the first place at all Marátha marriage parties. The headman sometimes, but not often, acts as a moneylender. After the 1876-77 famine the headmen in several cases used their influence to persuade moneylenders to make advances to villagers. But as a rule they never interfere between the lender and the borrower, and the professional moneylender rarely calls in the headman to help him in settling a claim. Religious disputes and disputes regarding the sharing of ancestral property when the amount is not very large,

are still sometimes referred to village councils. Of late years a large area of land has virtually passed from the husbandman to the moneylender. In many cases the land continues in the village books in the husbandman's name, but the rent is paid by the moneylender to whom the land has been mortgaged.

MOVEMENTS.

There is little movement either out of or into the district.[1] During the 1876-77 famine an unsuccessful attempt was made to persuade husbandmen to settle in the Husangabad district of the Central Provinces. At the same time large numbers moved to the Bálághát districts of the Nizám's country, and many are believed to have remained there. Almost the only class who leave the district in search of work are educated youths chiefly Bráhmans, who take service in the Nizám's state. The number of wandering tribes and of wandering carriers is small.

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[1] The 1881 census shows that 41,572 people born in Sholápur were in that year found in different parts of the Bombay Presidency. The details are: Poona 10,552, Bombay City 8769, Bijápur 5260, Ahmadnagar 5243, Sátára 3998, Khándesh 1950, Thána 1526, Belgaum 1390, Násik 1056, Dhárwár 587, Ratnágiri 383, Kánara 267, Kolába 248, Surat 190, Ahmadabad 95, Aden 28, Broach 14, Panch Maháls 13, and Kaira 3.

CHAPTER IV.

AGRICULTURE.

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HUSBANDMEN.

ACCORDING to the 1881 census, agriculture supports about 389,000 people or 66 per cent of the population. The details are:

Sholápur Agricultural Population, 1881.

AGE.	Males.	Females.	Total.
Under Fifteen	74,484	69,697	144,181
Over Fifteen	122,514	122,529	245,043
Total ...	196,998	192,226	389,224

[1]It may be roughly estimated that about forty per cent of the husbandmen are Marátha Kunbis, about thirty per cent Lingáyats, about twenty-five per cent Musalmáns, Dhangars, Mhárs, Mángs, and other low-caste persons, and the remaining five per cent Bráhmans, Gujars, and Márwáris. The higher class live in houses built of stone and mortar, but most live in mud dwellings with walls and roofs supported by rough beams and rafters. Only the poorest and lowest live in thatched huts. Their house furniture in all cases is of the simplest; that of the better classes being distinguished from the lowest only by the number and size of their cooking and washing vessels. They may also have a bed or two and cupboards to contain their valuables. Their surplus money is spent more on personal adornment, in clothes and jewelry, than in embellishing their houses. The higher classes have their grain stored in pits within the village limits. Great quantities of grain are kept in this way, the pits being opened only when prices are high enough to give a large profit. Middle class landholders usually keep in reserve grain enough to last them for a year or more, while the poorer husbandmen in average seasons have only enough to last them a few months. The villagers are not only unschooled but dull. They are careful not to neglect rites and observances and most of them are much under the influence of their priests whether Bráhmans or Jangams. The women are chaste and drunkenness and crime are rare. The landholding classes are essentially conservative. What is customary, what has come down to them from their fathers, is sacred and right. Changes on local usages they strongly resent. On the whole they lead a remarkably simple, frugal, sober, and contented life. Their occasional bursts of extravagance are connected with religious rites, births, marriages, and deaths. On these occasions social usage forces a man to spend beyond his

[1] Mr. H. Woodward, C. S.

means, and debt thus contracted is held creditable and a proof of respectability. Of late years, owing to the restriction of loans caused by the provisions of the Relief Act of 1879, these ceremonies have been conducted on a far less pretentious scale than formerly, and the expenses connected with them have markedly decreased. As husbandmen they may be said to make as much out of the soil as their circumstances admit. They may be divided into three groups, high, middle, and low. The higher class embraces holders of large areas mostly of superior soil with adequate stock and field tools. Some of their land is usually watered and the owners have a small capital either inherited or saved. These form about ten per cent of the landholding class, and are solvent and independent. The middle class includes holders of fifty to hundred acres of middling land who own two to four pairs of bullocks. The best land in their holdings is usually sold or mortgaged. The tillage of their holdings shows intelligence and industry. By sowing a variety of crops, as a rule they manage to set the gains of some against the losses of others. Only in seasons when all crops fail, does their condition become critical. This middle class includes about forty per cent of the landholders. The remaining fifty per cent till petty holdings of not more than forty acres and sometimes of as little as five. Members of this class have usually one pair of bullocks, sometimes only one bullock, and often no bullocks at all. In tilling their land they are helped by their neighbours or kinsfolk, whom they repay out of the crop or by labour. Even in average seasons wretched crops are the result of their wretched tillage.

In garden land manure is always used, and it is used in dry-crop land when it is available. The usual mode of manuring a field is by turning into it a flock of sheep and goats, for whose services their owner is paid according to the length of their stay. For some crops as wheat, unless the supply of water is abundant, dung the only readily available form of manure is found to render the ground too hot for the proper sprouting of the seed. Scarcity of manure is the main reason why so little land is watered compared with the area commanded by the Ekruk lake and other water works. A well-to-do farmer ploughs his land several times before he sows it, and he weeds it several times while the crop is growing. Though the tillage is generally rude it seems thoroughly fitted to the soil and to the means of those who practise it. Five field tools are in almost universal use, the plough or *nángar* which is of various sizes, the *kulav* or harrow, the seed drill or *tiphan*, the seed-harrow or *rásni*, and the weeder or *kolpa*. An irregular rotation of crops is observed and about a fifth or a sixth of the holding is often left unsown. As a rule the poorer landholders neither weed nor manure their land. They run a light plough over it, sow the seed broadcast, and leave it to itself. They expect to get from it at the best merely a bare food supply for the year, and while the crop is ripening, have to supplement their field profits by the wages of labour. Much of the best land is in the hands of moneylenders who have either bought it or taken it on mortgage. The moneylenders do not themselves till, but put in tenants, usually the former owners under

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the terms of a lease. In cases of sale or mortgage between cultivator and cultivator the case is different. The former owner is ousted and the buyer or mortgagee takes possession and himself tills the land. The poorest land is seldom mortgaged, as no one cares to accept it as security for a loan. The poor landholder is thus often forced to sell. The tendency seems to be for the petty landholders to diminish and the land to fall into the hands of men of capital who employ the old holders as their tenants or labourers. The higher class of husbandmen are usually also merchants, dealing in cotton, cloth, and grain, and lending money. The middle class usually devote the whole of their time and energies to agriculture. The women of the house weave coarse stuffs or prepare cotton yarn and from the profits buy clothes for themselves and the men of the house and petty comforts. The women take pride in providing these things by their unaided efforts. When not engaged in the fields, middle class husbandmen employ their carts and bullocks in the carrying trade which in certain parts of the district is large and profitable. Even in average seasons the lower class of husbandmen are usually obliged to eke out the profits of their land by working for hire. After deductions on account of assessment, cost of cultivation, and customary payments to village craftsmen and other claimants, the returns from their badly-tilled, neglected, and exhausted land do not suffice for more than a bare grain-food supply. Though he often holds more than he is able to till if he can help it, nothing will induce the landholder to give up his land. He keeps to his village and prefers to work within reach of its limits on half the wages he could earn further away. Unless driven by want he never deserts his home in search of labour. On the first chance he returns with his small savings and boldly makes a fresh attempt at tillage.

Individuals of the higher class are often out of debt and indeed have never incurred debt. Though sometimes indebted, they are well able to meet their liabilities and may be considered solvent and prosperous. Their debt, if they have any debt, may almost always be traced to expenditure connected with religious and social rites and is prompted rather by a love of show than by necessity. The best land of middle class holders is usually sold or mortgaged as security for loans. Under the conditions which existed before the Ryots' Relief Act the middle and lower class landholders, who together form about ninety per cent of the rural population, acquired the habit of applying to the moneylender to meet all agricultural or other wants. That the ease with which loans could be obtained has often been the one main inducement to borrow, and that easy borrowing has brought foolish spending is obvious. At the same time it must be admitted that necessity often constrains the borrower. Failure of crops whole or partial, the death or the aging of cattle, pressure for the payment of the Government rental, want of grain for seed and for food, and the performance of recurring religious and social ceremonies, these emergencies constantly arise and they can be met only by a loan. These and numerous other petty miscellaneous wants can be satisfied only by one whose thorough local knowledge of the circumstances of each individual with whom

he deals enables him to render the required assistance promptly and effectively as the need arises. One chief reason why *tagái* advances from Government have been comparatively unsought, is that they cannot be obtained at once and on the spot. Months may pass before the landholder receives the money he has applied for, and often, when he gets it, the need for it no longer exists. It may be accepted that only about ten per cent of the agricultural classes are free from debt, and that the remaining ninety per cent are involved, advances from time to time under some shape being a necessity to them. The Relief Act, by protecting their property from attachment and sale for debt, has doubtless rendered this necessity less urgent. Still in seasons of scarcity which recur almost every third year in Sholápur, the need will arise, and, in the absence of the moneylender, who naturally holds his hand, will have to be met by the State. Credit loans are made on rates varying from eighteen to 37½ per cent according to the solvency of the borrower, and secured loans at half those rates. The relief measures have not affected the rate at which money is lent, but have induced circumspection in lending. Pledges of valuables are the most acceptable form of security, while loans on house property command higher rates, owing to possible depreciation in the value of the security, difficulty of finding tenants, and of realisation of advances by sale.

The effects of the 1876 and 1877 famine are still (1883) noticeable in the poverty of the people and in their diminished numbers. As a rule they are badly fed, housed, and clothed. Half of them are ruined by one season of drought and they have no resources to fall back on. In most villages dwellings still (1883) lie in ruins untenanted since they were deserted by their starving owners. Compared with 1872 the census figures of 1881 show in Bársi and Sholápur a fall of 50,000 or about one-sixth, and, since the famine, a considerable area of land in holdings on which assessment is levied has remained unsown. Sometimes the land is kept fallow or for pasturage, but the want of tillage is more often due to want of means to cultivate. The owner keeps on hoping for a bumper crop or some access of fortune which never comes by which he will be enabled to bring all his land under the plough. The last thing he thinks of is to resign any portion of his holding. He would not perhaps get it again when he wanted it. This clinging to his land involves a heavy loss to the landholders. In addition to the land which is paid for and not tilled the returns of arable waste show an increase of about 40,000 acres in Sholápur and of about 4000 acres in Bársi over the arable waste before the famine. At the same time the large area of arable waste in the Sholápur sub-division is hardly a safe test of the poverty of the landholding class. Much land which lapsed to Government owing to default during the famine season has not since been given out for cultivation. Applications for it are numerous, but, pending forest settlement, are held in abeyance. Still it may be affirmed that losses to cultivation sustained during the years of famine have not been fully retrieved. The value of land is low, as shown by the insignificant sums realized at the auction sales of occupancy rights. The bodily effects on the people are no longer apparent. The sick

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and weakly who lingered after the famine have either died or recovered. Births have resumed their normal excess over deaths. In recent years food has been abundant and cheap while the wages of labour have been high.

As has already been noticed, during the last ten or twenty years there has been a marked tendency for the land to fall into the hands of men of capital whether of the cultivating or non-cultivating class. Most of the best land has passed to them by mortgage or sale. They alone could afford to hold these lands and pay the assessment on them during the years of famine between 1876 and 1879. During those years many transfers were effected. The former owners have sunk to rack-rented tenants or farm labourers and the number of registered occupants has greatly diminished. Under the Relief Act a small percentage of mortgagors will succeed in recovering their mortgaged lands, but the operation of the Act will probably in the end result in still further transfers to the moneyed class. The poorer landholders must have loans and an out-surrender of their land is the only effectual form of security they can now command. So long as the seasons continue favourable they will be spared the necessity of borrowing, but with bad years the necessity will return. During the last few years many petty money-lenders have given up their former calling and devoted themselves and their capital wholly to agriculture. This again will reduce the number of tenants and force them to the status of labourers.

ARABLE AREA.

Of an area of 2,848,731 acres, 2,646,136 acres or 92·88 per cent are in 663 Government villages and 202,595 acres or 7·12 per cent in 54 alienated villages. The Government lands have been all surveyed and of the lands in alienated villages 132,696 acres have been surveyed. Of the 2,646,136 acres of Government land, 2,400,243 acres or 90·70 per cent are arable, 155,709 acres or 5·88 per cent unarable, 5449 acres or 0·21 per cent grass or *kuran*; 29,553 acres or 1·12 per cent forest; and 55,182 acres or 2·09 per cent village sites, roads, and river beds. Of the 2,400,243 acres of arable land in Government villages 215,115 or 8·96 per cent are alienated. Of the whole arable area of 2,400,243 acres, 1,873,098 acres or 78·03 per cent were in 1882-83 under tillage. Of this 62,382 acres or 3·33 per cent were garden land, 2854 acres or 0·16 per cent were rice land, and 1,807,862 acres or 96·51 per cent were dry crop land.

HOLDINGS.

In 1882-83, including alienated lands, the total number of holdings was 49,656 with an average area of about forty-eight acres. Of the whole number, 2837 were holdings of not more than five acres, 3270 were of six to ten acres, 9479 of eleven to twenty acres, 22,104 of twenty-one to fifty acres; 8190 of fifty-one to 100 acres; 2622 of 101 to 200 acres; 505 of 201 to 300 acres, 149 of 301 to 400 acres; and 97 of above 400 acres. The occupants who have holdings of over 100 acres are Bráhmans, local Vánis, Gujars, Maráthás, and Dhangars. As a rule the Bráhmans, local Vánis, and Gujars sublet their holdings.

STOCK.

According to the Collector's yearly returns the 1882-83 field stock included 20,493 ploughs, 11,569 carts of which 835 were

riding carts and 10,734 were used in carrying loads, 192,733 bullocks, 101,318 cows, 55,523 buffaloes of which 33,716 were females and 21,807 males, 10,292 horses mares and colts, 4480 donkeys, 418,240 sheep and goats, and 40 camels.

Soil.

The soil of Sholápur is of three kinds, *káli* or black, *barad* or coarse gray, and *támbdi* or reddish. Except in Bársi where black soil is the rule and coarse gray is rare, most of the district is either gray or red. As there are few table lands, the black soil is almost confined to the banks of rivers and large streams. Most of the black soil is stiff and clayey, though near the meeting of the Bhima and Sina in the Sholápur sub-division it is particularly fine. Of three main divisions of soil the black has three varieties, pure black, *morvandi* and *chopan* or *chikan* that is loamy; the *barad* or gray has three varieties, *pándhar* or white, *barad* or coarse gray, and *chunkhadi* or limy; and the *támbdi* or red has two varieties, *gáda* and pure *támbdi* or reddish. Of the three varieties of black soil the pure black is generally found in flat plots. The soil is perfectly black and free from sand or stones. When mixed with water it swells and is very soft to the touch. However abundant the rainfall, it soaks in the whole of the rain and does not allow it to flow off or to stagnate. When the rains are over it does not crack. For a depth of about seven feet below the surface the soil is found of the same quality; below this is either water or a rocky black stratum. This soil does not need an abundant supply of fresh water. With one heavy shower good crops grow even though the later rains fail. This soil is generally used for *rabi* or cold weather crops such as *jondhala* that is Indian millet and gram. It is seldom suited for *kharif* or rain crops, and among rain crops, only for cotton, *kardai* or safflower, and *tur* or Cajanus indicus. Of garden crops, groundnuts, even if not constantly watered, thrive in this soil. In a few parts of the district this pure black soil occurs in whole numbers. In most places the black soil occurs as small patches in gray and red fields. A mixture of this black is required before red or gray soils can be fertile. Pure black soil is not difficult to plough and the seed grows surely and rapidly. The *morvandi* soil is found away from river banks and streams. It is less black and soft to the touch than the pure black soil, but like pure black, it is altogether free from a whitish or reddish element. In this soil occur a black sandy substance and flat pieces of white reddish or black flint, as large as small lemons. The soil is two to three feet deep; below it are white and black layers of rock coloured like burnt black bricks. This soil does not need heavy showers. It is generally sown when a short rainfall seems likely. If the seedling once takes it needs no more water than the natural moisture of the soil. *Morvandi* soil is easily ploughed. It is well suited for gram, and is used only for *rabi* or cold weather crops such as *jondhala* or Indian millet, gram, safflower, and barley. In years of heavy rainfall this soil does not yield good crops; otherwise the growth of the crops is speedy and certain. When the rain fails the surface gapes in large deep cracks. The pieces of flint which occur in this soil seem to help it to keep its moisture. *Chopan* or *chikan* that is

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loamy soil is found within a mile or two of river banks and streams. It is mixed white and black, the white element being not very noticeable. Under this loam which is often as much as fifteen to twenty feet deep, lies a layer of rock. It is saltish and free from stones or sand. It is soft to the touch, even softer than the pure black. It is very hard and does not easily yield either to the plough or to the rain. It grows wheat and Indian millet *jondhala*, and, during the rains, it can grow *bájri*. When the rains cease the soil gapes in large cracks and fissures, often fifteen to twenty feet deep; these serve as village granaries, and keep grain ten to twenty years without spoiling. An inferior but widely used salt used to be made from this soil, but since the passing of the Salt Act (Act VII. of 1873) the manufacture has been stopped. Of the three varieties of *barad* soil the *pándhar* or white is generally found near villages, seldom far from the village site or *gávthán*. It is never found near the banks of rivers or streams. It is whitish, saltish, and free from stones or sand. When mixed with water it does not swell and is hard to the touch. It is not sticky and can be easily worked by water. This soil is found to a depth of four or five feet, below which comes a layer of rock. It does not easily yield to the plough. With constant water it grows tobacco, wheat, chillies, and fruit trees. Though a useful soil it is so hard to work that it is often left waste, or used in making unfired bricks, building walls, plastering roofs, and in making *sora* or saltpetre. *Barad* or coarse gray soil is found on the slopes of high lands. It is whitish and reddish and much mixed with *murum* or crumbly trap. A layer of pure *barad* soil is rarely found more than one foot deep; below this is a layer of crumbly trap mixed with sand, earth, and small brittle stones which under pressure turn to dust. It is formed of different substances washed out of the rocks. When mixed with water it becomes solid. It is not sticky and can be easily pulverised. It requires constant showers, and if the rains hold off for a week becomes dry and useless. Cold weather crops are rarely grown in *barad* or coarse gray soil, and of the rain crops red Indian millet called *jogdi* alone does well. *Chunkhadi* or lime-laden soil is found on the tops of high lands. It is whiter than the coarse gray or *barad* and has a strong limestone element. Even on the surface this soil is not unmixed with lime. About a foot below the surface is a layer of soft *murum* or crumbly trap which is less red than the *murum* found under gray soil. It needs constant water. It is never used for *rabi* or cold weather crops. Of the *kharif* or rain crops it is best suited to *hulga* or Dolichos biflorus. Of the two varieties of *támbdi* or red soil the *gáda* is chiefly found in hollows near river banks and streams. It is reddish and free from stones and sand. The soil is five to six feet deep, below which is a layer of sand. When wet it becomes very soft. It does not yield salt and does not crack when dry. During the rains *gáda* soil is constantly liable to be washed by floods. As it consists of fine earth deposited from running or standing water the *gáda* soil is rich, and is very favourable to the growth of trees, plants, and vegetables. Grass of excellent quality grows readily on this

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soil. The soil is not hard to the plough and is well fitted for *rabi* or cold weather crops. Of the crops grown on it Indian millet or *joṅdhala* and castor seed or *erandi* thrive best. It does not want a constant supply of moisture and with one heavy shower yields a good crop. In yield it comes next to the best black soil. It is the soil most used by potters in making earthen vessels. Pure red or *támbdi* soil is generally found on the tops and slopes of high lands, much mixed with small soft stones. It does not remain pure for more than half a foot from the surface. About a foot from the surface comes a layer of soft *murum* or crumbly trap which is easily ground to powder. It is well fitted for growing mangoes and other fruit trees, especially the plantain. Of the rain crops *bájri, til, mugi,* and *matki* thrive best in this soil. Cold weather crops are sometimes grown but the outturn is small.

FIELD TOOLS.

The chief field tools are the plough or *nángar,* the harrow or *kulav,* the rake or *phan,* the bullock hoe or *kolpa,* the drill or *tiphan,* the seed harrow or *rásni,* the small pickaxe or *kudal,* the spade or *khore,* the hand rake or *dátále,* the grubbing hoe or *khurpe,* the crowbar or *pahár,* the axe or *kurhád,* the sickle or *vila,* and the sling or *gophan.* The plough is made of *bábhul* wood curved on one side whose end is covered with movable iron plating. The beam is pierced with a central hole in which a wooden pole five to six feet long is fixed. A tapering piece of wood is also fixed to the bar which serves both as a handle and to press the plough into the soil. In the Pandharpur, Málsiras, and Sángola sub-divisions in the south and west ploughs are often drawn three to five inches deep by two to four bullocks in the *mál* or high and the *barad* or gravelly soils; in the Sholápur, Bársi, Karmála, and Mádha sub-divisions in the east and north they are drawn twelve to fifteen inches deep by eight to ten bullocks in deep black soil. The plough costs about £2 (Rs. 20). The harrow or *kulav* is a beam of wood about three feet long with two holes pierced on the under-face near the ends. In each of the holes is fixed a spar of wood about a foot and a half long and between the ends of the two spars runs an iron blade three inches broad and nearly three feet long. Into the wooden beam is thrust a pole six to seven feet long and to the pole a handle is fixed. While the harrow is in motion the driver stands on the beam and holds fast the handle. The *kulav* costs about 3*s.* (Rs. 1½). The rake or *phan* consists of a wooden headpiece in which iron-cased wooden teeth are fixed and a long handle set in a hole in the middle of the beam. The *phan* costs about 4*s.* (Rs. 2). The weeding harrow or *kolpa* is a beam of wood three feet long pierced with a wooden pole in the middle and with two small holes one on each side of the pole. In each of these holes is a small spar of wood whose end is armed with sickle-shaped iron blades fit to cut grass and weeds. A small bar of wood fastened into the beam serves as a handle. Except that it has two curved instead of several straight teeth the *kolpa* differs little from the *phan* or rake. The *kolpa* costs about 3*s.* 6*d.* (Rs. 1¾). The seed-drill or *tiphan* consists of a heavy *bábhul* beam 3¾ feet long and 2¾ feet round. Its transverse section is a square. It is provided with three tines with interspaces of eleven or twelve inches. The tines project forwards

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and downwards and are pierced in the centre of the exposed portion by holes which receive the bamboo seed tubes. These meet above the beam and are there brought together by a cup-shaped receiver, into which the seed is poured by the hand of the sower. The bottom of the cup communicates by holes with each seed tube. The pointed coulters make the seed drill, and each is directly before the lower mouth of its seed tube. The lines of the drills are kept straight by making the off-bullock on the return journey travel on the outside drill of the three made in the first. The seed-harrow or *rásni* is a light harrow very like the *kulav* except that the beam and knife are much longer and lighter. The knife is three feet long and the beam about 3½ to four feet. It follows the seed drill to cover up the seed and level the ground. It costs about 3*s*. (Rs. 1½). Of smaller tools, the crowbar costs about 2*s*. (Re. 1), the pickaxe, axe, spade, and sling each about 1*s*. (8 *as*.), the hand rake or *dátále* and the sickle each about 6*d*. (4 *as*.), and the grubbing hoe about 3*d*. (2 *as*.).

WATER WORKS.

Sholápur has seven water works, of which three the Koregaon Ashti and Ekruk lakes supply tillage water, and four at Sholápur Bársi Karmála and Pandharpur supply drinking water. Of the three tillage water works the Koregaon lake is an old work improved and the Ashti and Ekruk lakes are new works.

Koregaon Lake.

The Koregaon lake lies thirteen miles north-east of Bársi and is formed by throwing two earthen dams across two separate valleys. The larger dam on the west is 995 feet long and seventy-one feet high in the centre, and the smaller dam on the south-east is 300 feet long with a greatest height of twelve feet. The drainage area is 4·4 square miles. The original depth of the lake near the dam seems to have been fifty feet, but several centuries of silt have much lessened its depth and reduced its storage capacity. Between 1855 and 1858, under the orders of the Collector, the full supply level was raised nine feet which led to the building of the smaller dam. As the dams were of inferior materials, the increased head of water in the lake caused great leakage. Surveys made in 1863 showed a greatest depth of twenty-one feet, a mean depth of thirteen feet, and an area of 7,406,312 square feet or 170 acres. In 1864 and 1865 steps were taken to stop the leakage. These repairs included the entire rebuilding of the front of the larger dam for a depth of thirty feet that is to below low-water level, and the making of a puddle trench, twelve feet deep and three feet wide, along the whole length of the smaller dam. In September 1870 the smaller dam was breached, and the efficiency of the work was greatly impaired. It has for several years past (1878) been proposed to restore the work by repairing the larger dam and by building on the site of the smaller dam a waste-weir, 435 feet long, of concrete faced with rubble masonry, and by making new outlet arrangements, consisting of a twelve-inch pipe, fitted with a sluice valve of the ordinary pattern. The lake will then have a depth of fourteen feet from outlet to full supply, an available capacity of 81,298,114 cubic feet, and a full supply area of 8,793,017 square feet or 202 acres. A run-off of eight inches would fill the lake, and it is estimated that,

after deducting fourteen millions of cubic feet for evaporation, one filling would suffice to water 970 acres of *rabi* or cold weather crops. The restoration is estimated to cost about £983 (Rs. 9830), or, including establishment and other charges, about £1200 (Rs. 12,000). In 1882-83 the lake watered 84½ acres in the village of Koregaon which paid £17 8*s.* (Rs. 174) for water rates. Of the 84½ watered acres nineteen grew groundnut, eight turmeric, 7¼ sugarcane, thirty-five *jvári*, thirteen wheat, and 2¼ gram.

Ashti Lake.

The Ashti lake lies in the Mádha sub-division twelve miles north-east of the large town of Pandharpur. The project was originally drawn up in 1869 by Major Penny, R. E. The lake is formed by throwing across the Ashti stream, a feeder of the Bhima, an earthen dam 12,709 feet long, with a greatest height of 57·75 feet. The lake when full has an area of rather more than four square miles and holds 1,499,470,085 cubic feet of water. From this lake two canals are led. The left bank canal, which is 11½ miles long, discharges thirty cubic feet a second and commands 12,258 acres; the right bank canal, which is ten miles long, discharges ten cubic feet a second, and commands 5624 acres. The land commanded is chiefly in the Pandharpur sub-division which has an arable area of 221,066 acres. Of this area 8823 acres or four per cent were generally watered, chiefly by wells. The lake supply is sufficient to water 10,809 acres in regular rotation, thus raising the arable area under command from four to nine per cent of the whole cultivated area. The dam is entirely of earth and of the usual section with a top width of six feet at reduced level 244, that is 1561 feet above mean sea level. The slopes are one and half to one down to reduced level 232 which is the full supply level. Below this the inner slope is made at three to one, and the outer slope at two to one. A puddle trench ten feet thick runs throughout the length of the dam, being founded everywhere on rock or other impermeable strata. In addition a concrete wall, five feet thick, has been built at the river crossing, founded on rock and running well into the banks on both sides. The concrete wall is under the centre of the dam, and the puddle trench is put forward parallel to and twenty feet in front of the wall and brought in again on both sides to join the centre line, thirty feet from the end of the concrete wall. For this length puddle trenches, seven feet wide, run on each side of the concrete wall, and then the width is gradually reduced till ten feet is reached, and with this width the puddle trench is carried to the ends of the dam. The exposed portions of the dam are guarded from wear by a mixture of crumbly trap and earth. The inner slope is pitched between reduced level 205 and 240 with stone varying in thickness from six to twelve inches. The whole dam was built in six-inch layers, well watered and rammed. A waste weir, with crest at 232 and 800 feet wide, is formed by cutting through a saddle on the right bank of the lake. The discharging capacity is 48,000 cubic feet a second, equal to a run-off of 0·80 of an inch the hour from the drainage area of ninety-two square miles. The height to which such a flood would rise is seven feet above the crest of the weir and five feet below the top of the

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Ashti Lake.

dam. The side slopes in both canals are uniformly one and a half to one, except in the tenth mile right bank canal where they are one to one. All flood water is passed under the canals by aqueducts, or above them by over-passages which also serve as accommodation bridges during the dry weather. The outlet and regulating works for the left bank canal include a head wall, on the face of which are arranged the lifting gear of two cast-iron valves, through which the water is discharged into a tunnel, by which it is passed under the dam into a discharging basin, constructed at the head of the canal. The head wall is of coursed rubble masonry, with a cornice of neatly dressed Ashlar work, one and a half feet high. The length at bottom is eighteen feet and the breadth 10½ feet. The front face is vertical with two recesses, finished off at the top with relieving arches, to admit of working the lifting gear. The rear face is stepped in gradually by three one-foot offsets and one of 1½ feet. The sides are carried up vertically for twelve feet and are then given a batter of one in twelve to the top. The height of the wall is 33·5 feet, and the reduced level at top is 241 or three feet below the formation level of the dam. The cornice projects 1⅜ feet beyond the wall proper, and the platform on the top is thus 8¾ feet by 17¼. This platform is joined to the dam by a simple foot bridge of two plate girders with teak flooring. The clear span is twenty-two feet and the breadth four feet. It rests on the platform at one end, and, at the other, on an earthwork bank thrown out from the dam to receive it. Cast-iron standards and hand rails are provided on both sides of the bridge and round the platform. There are two two-feet square sluice valves. The frame on which the valves work is of cast-iron fixed to the masonry by bolts and furnished with iron guides for the valves. Each valve is worked by a hollow cast-iron screw column attached to the valves by lifting rods. A male screw fixed to the capstan on the top works in this column, lifting and lowering it and the valves. Thrust blocks are provided, and pedestals at five feet centres guide the lifting rods. In passing through the sluices the water is received into a conical egg-shaped tunnel, with a major axis of 10·79 feet and a minor of eight feet. This section gradually decreases for ten feet in length, and then joins the tunnel proper which also is egg-shaped and six by four feet with a uniform thickness of 1½ feet. The larger end is at the bottom and not at the top, as is the custom in sewage works, where a large velocity with a small head is indispensable. To prevent the creep of water between the tunnel and the earthwork, three concrete rings have been constructed round the tunnel passing 1½ to three feet into the earthwork. The discharging chamber, twenty-four feet by twelve has been provided to reduce the speed of the water before it is passed into the canal. This chamber is four feet wide at its meeting with the tunnel and six feet wide at the head of the canal. The head works of the right bank canal are almost the same as those of the left bank canal; but as the required discharge is only one-third of what is necessary for the left bank canal, all parts of the work are of a smaller size. Three circular valves twelve inches in diameter, of the ordinary pattern, have been provided, arranged

Ashti Lake.

in two tiers, with two valves below and one above. The lake was completed on the 31st of July 1881 at a cost of £33,499 (Rs. 3,34,990). The dam was begun on the 1st of December 1876 as a famine relief work. The greatest number of famine labourers employed on any one day was 19,949. The total expenditure on relief work was about £30,962 (Rs. 3,09,620), including payments to children and charitable relief. The work done was worth £14,628 (Rs. 1,46,280) at normal rates, that is a loss of £16,334 (Rs. 1,63,340) on the relief element of the work. The work was finally closed as a famine relief on the 30th of November 1877. From the 16th of July 1878 to the 5th of February 1882 a gang of convicts was employed in making the dam, laying the pitching, and clearing the waste weir channel. The convicts also did all the earthwork for fifteen miles of the canals. The greatest number of convicts employed was 1110. In 1882-83, of 15,418 acres, the whole arable area under command, 248 were watered and paid about £90 (Rs. 900) for water rates. Of these 248 watered acres thirty-four were poor rice, thirty-three *shálu* or Indian millet, forty-five wheat, fifty-two groundnut, eighteen sugarcane, twenty chillies, fourteen tobacco, and the rest miscellaneous crops. The water rates charged were £1 4*s*. (Rs. 12) the acre for twelve months crops, 8*s*. (Rs. 4) for eight months crops, 4*s*. (Rs. 2) for four months or cold weather crops, 2*s*. (Re. 1) for dry or rain crops, and 8*s*. (Rs. 4) for hot weather crops. For watering by lifts half rates were charged.

Ekruk Lake.

The Ekruk Lake, the largest artificial lake in the Bombay Presidency, lies five miles north-east of Sholápur. The scheme was prepared in 1863 and sanctioned in 1866. It comprises a reservoir formed by an earthen dam 7200 feet long and seventy-two feet in greatest height and three canals. The dam is thrown across the valley of the Adhila, a feeder of the Sina, which has a drainage area of 160 square miles above the lake. The lake is sixty feet deep when full, and holds 3350 millions of cubic feet. The area of water surface is 4640 acres or 7¼ square miles. Two waste weirs, together 750 feet long, are provided for the escape of flood water after the lake is full. Of the canals one on each bank is at a high level, designed for four months' watering, and the third on the left bank is at a low level, designed for a twelve months' discharge. Of the two high level canals the right bank canal is eighteen miles long, discharges sixty cubic feet a second, and commands 565 acres; and the left bank canal is four miles long, discharges twenty-five cubic feet a second, and commands 856 acres. The low level left bank canal is twenty-six miles long, discharges seventy cubic feet a second, and commands 10,601 gross acres. The canals are bridged and regulated throughout, and can be lengthened so as to command a larger area. The low level canal flows close past the town of Sholápur. The work was begun in 1866, and the dam was closed in December 1869. Some water was supplied to the *kharif* or rain crop of 1871-72. At the end of 1876-77 the work was completed, except the masonry heads to distributaries and the last two miles of the low level canal and the last twelve miles of the high level right bank canal. By the end of 1881-82 all the works connected with the Ekruk lake were completed at a total cost of about £121,262 (Rs. 12,12,620). In 1882-83, of

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WATER WORKS.

Ekruk Lake.

15,320 acres, the arable area under command, 1306 were watered and paid £524 (Rs. 5240) for water rates. Of these 1306 watered acres 395 were for wheat, 145 for inferior rice, forty-eight for *jvári*, thirty-nine for gram, 236 for groundnut, 173 for sugarcane, fifty-seven for fruit and flower trees, forty-eight for vegetables, fifty-seven for chillies, thirteen for turmeric, and the rest for miscellaneous crops. Besides tillage water, the Ekruk lake supplies drinking water to the town of Sholápur.

Sholápur.

Of the four town water works the Sholápur water works were designed and completed by Mr. C. T. Burke, B. E., executive engineer. They were begun in November 1878 and opened in March 1881. The highest daily demand of water was estimated at five gallons a head for a population of 50,666, or 253,330 gallons. The water is drawn from the low level canal of the Ekruk lake in the fifth mile, into a settling pond 146 feet square at the floor and 148 feet square at top. The depth of water is 10·4 and that available 9·6 feet. The capacity is 1,292,705 gallons or 5·1 days of the estimated supply. The settling tank is provided with a scouring pipe nine inches in diameter fitted with a sluice valve. The water is drawn from this pond through two suction pipes by two of Tangye Brothers and Holman's special steam pumps. These pumps are direct-acting and capable of being worked separately or combined. They can each deliver 200,000 gallons in ten hours into the high level reservoir, that is an elevation of 160 feet through a line of piping ten inches in diameter and 8500 feet long. Each pump has a steam cylinder eighteen inches, and a water cylinder ten inches in diameter, both having a stroke of thirty-six inches. The water cylinder is lined with brass. Cast-iron air vessels of ten times the capacity of the barrel of the pump are fixed, one on the supply and the other on the delivery main, to equalize the flow of water. They are provided with air pumps and relief valves. The two boilers are of the Cornish type with six Galloway tubes in the flue. They are twenty-eight feet long, 5½ feet in diameter, and have steam domes three feet high and 2½ feet in diameter. Suitable engine house, boiler room, and fuel shed have been provided near the settling pond. The water is pumped into two service reservoirs with floors at eighty-six feet and 58½ feet above that of the settling pond; from these it is distributed by sub-main and branch pipes to all parts of the town and suburbs. The high level reservoir is designed to supply the Sakbarpeth and the suburbs, and the low level reservoir supplies the rest of the town. The low level reservoir is circular having arched radial walls which support a roof of galvanized corrugated iron. Of the chief dimensions the internal diameter at floor level is eighty-two feet and at full supply 85½ feet; the depth of water is twelve feet. The available capacity is 68,711 cubic feet or 429,133 gallons, equivalent to 1·69 days of the estimated supply. The floor and foundations are of concrete founded on rock. The external or main wall is of carefully executed uncoursed rubble masonry, with a face of coursed rubble in six inch courses. The thickness on top is 2½ feet and at bottom six feet, the total height being ten feet. The inner face has a batter or slope of one in twelve, and the external surface is formed with a curve of seventeen feet radius.

WATER WORKS.
Sholápur.

The high level reservoir is similar in design, but larger than the low level reservoir, having an available capacity of 88,193 cubic feet or 549,442 gallons. The diameters of the distributing pipes have been carefully adapted to the work required of each; for a length of 10,530 feet these pipes are six inches in diameter, for 9969 feet four inches, and for 12,737 feet three inches. Sluice valves have been fixed upon all pipes so as to render each part of the distribution independent of the rest. The actual delivery of water for use is made from sixty-eight stand-posts fitted with push cocks and erected at convenient points throughout the town. The whole work cost £21,718 8*s*. (Rs. 2,17,184), which were paid by the Sholápur municipality. After being maintained by the public works department for six months, the work was handed to the municipality in September 1881. In 1881-82 the quantity of water used was 15,346,725 cubic feet, and the rate charged was 2*s*. (Re. 1) for every 10,000 cubic feet of water delivered into the settling pond.

Bársi.

To supply drinking water to Bársi a storage reservoir was built close to the town in 1877 at a cost of £2825 (Rs. 28,250). It is designed to contain nineteen millions of cubic feet, and has a drainage area of 1½ square miles and a surface area of sixty-five acres.

Karmála.

To supply drinking water to Karmála the water from springs in wells lying about three quarters of a mile to the south of the town is carried through an earthenware conduit to dipping wells at convenient sites. The water works were completed in 1877 at a cost of about £235 (Rs. 2350) which was paid by the municipality.

Phandarpur.

To supply drinking water to Pandharpur a storage reservoir, about a mile south-west of the town, was built in 1874 at a cost of £21,614 (Rs. 2,16,140) which were paid by the municipality. The dam is built of earth faced with stones, is 3500 feet long, and has a greatest height of forty-four feet and a greatest depth of thirty-three feet. The drainage area is ten square miles and the surface area when full is 196 acres. The capacity is 89,330,058 cubic feet and the available capacity or that above level of sill of regulator is 79,166,083 cubic feet. From this reservoir to a service reservoir built close to the town, water is carried by a line of iron piping 3700 feet long, and from the service reservoir it is distributed through iron mains six to ten inches in diameter.

WELLS.

Besides from the Koregaon, Ashti, and Ekruk lakes *bágáyat* or garden land is watered either by throwing dams across streams or by wells. From the dams land is watered at the latest till the end of March. Wells are rarely sunk in *málrán* or high level lands. According to the 1882 returns, Sholápur has ten rivers, the Bhima, Sina, Mán, Bhogávati, Apenpa, Bedki, Chandani, Korna, Nil, and Sira, 818 streams, 214 reservoirs, and 17,472 wells. Of the 17,472 wells 4812 are used for drinking and washing and 12,660 for watering; 4712 are with steps and 12,760 are without steps. The wells without steps have an average depth of twenty to twenty-five feet and cost £20 to £200 (Rs. 200 - 2000) to make. The wells without steps have an average depth of fifteen to forty feet and cost £20 to £100 (Rs. 200 - 1000). Wells are either round or

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WELLS.

rectangular. Most wells are round as round wells last longer than rectangular wells. To water land, water is drawn from the wells by a *mot* or leather bag holding about fifty gallons. The leather bag is of the shape of a cylinder, with this difference that the one end is about five times as broad as the other. The broader end is fastened to an iron ring three to four feet in diameter. The iron ring is held by a rope, passed over a pulley, fixed to the top of the frame work, raised over a platform slightly inclined in the direction of the well. The other end is also held by a rope which is passed over a cylindrical wheel attached to the bottom of the frame. The other ends of these ropes are tied to a yoke drawn down a slope by two and sometimes by four bullocks. The length of the slope is equal to the distance between the top of the platform and the level of the well water. When the bag is dropped into the water the team is backed up the slope, and the bag is so sunk into the water that the broader end fills, while the narrow end is slightly upheld so as to prevent the water running out. The smaller end of the bag is tied to a rope shorter than that which holds the larger end. When the bag is full of water it is drawn up by the team running down the slope, and is discharged in the cement-lined water trough or *thárole* on the top of the platform. Through an opening in the side of the trough the water is carried into the channel or *pát*. The *pát* or channel is one to two feet broad and is generally in earth, mud being piled on the sides to stop leakage; it is rarely built of bricks and stone. Generally two men work the leather bag with two to four bullocks; one drives the bullocks up and fills and draws the bag and the other distributes the water to proper places. If the well has enough water, a *mot* worked with two bullocks can water four acres of sugarcane, six acres of *hundi jvári*, wheat, *ratála*, and chillies, and ten acres of *rála* and rice. The leather bag costs about £1 4*s*. and of its appliances the wooden frames and its two wheels cost 6*s*. (Rs. 3).

MANURE.

Garden lands, as a rule are watered, and always manured. *Jirávat* or dry crop lands are rarely manured, chiefly because the rainfall is generally too scanty to allay the heat of the manure and the crop dries and often perishes. The commonest kinds of manure are cowdung, rotten grass, ashes, house sweepings, red earth, and sheep-dung. Of this manure, for sugarcane house sweepings and dust are used, for betel leaves red soil house sweepings and dust are used, and for rice, chillies, groundnut, and *jondhala* or Indian millet, sheep-dung is particularly useful. To manure their garden lands with sheep-dung husbandmen often engage shepherds to pen a flock of sheep. Many well-to-do husbandmen own flocks of sheep chiefly for their manure. For manure cowdung, house sweepings, and ashes are generally stored in one place for a year and carted to the fields in May. When bought, a cartload equal to about 900 pounds of such manure costs 6*d*. to 1*s*. (4-8 *as*.) About twenty-five cartloads are required to manure one acre of sugarcane, twenty for chillies onions garlic and groundnut, fifteen for wheat, and ten for rice and Indian millet.

TILLAGE.

The first step a husbandman takes is to work the soil with the plough. The plough uproots weeds and grass and turns the soil three

TILLAGE.

to fifteen inches deep. The plough is worked by two to ten bullocks. In November or December when the soil is still moist and is easier to turn than at the end of May, a five-yoke plough can plough about a quarter of an acre of land in a day. Except coarse gray or *barad* soil which is simply scratched by the harrow or *kulav*, the plough is worked both in black and red soils. For garden or *bágáyat* crops the soil must be ploughed every year. For *jiráyat* or dry-crops the black soil which is once ploughed with cross ploughings, does not require fresh ploughing for six to eight years, but the red soil requires ploughing every third year. In ploughing two men are wanted, one to stand on the plough to press the share into the soil, and the other to sit on the drawing gear to drive the bullocks. While ploughing husbandmen sing to lighten their labour and to amuse the oxen. After ploughing the rake or *phan* is used to powder the clods. The harrow or *kulav* clears the soil of grass and makes it fit to receive the seed. The more the harrow is worked, the better the crops will grow. After the harrowing is over the seed-drill is used to sow the seed and the seed-harrow or *rásni* to level the surface. About a month after the seed is sown, the weeding harrow or *kolpa* is used which removes weeds and grass and heaps the soil to the roots of the young plants. A raised *bábhul* seat is made in the centre of the field to watch the crops. On this raised seat the watchman sits armed with a sling of two ropes with a small circle of cords in the middle, with which he slings at the birds stones about the size of a small lemon. Watching lasts for a month or two till the crops are ripe enough to be reaped.

CROPS.

In 1881-82 of 1,873,096 acres the whole area held for tillage, 303,739 acres or 16·21 per cent were fallow or under grass. Of the remaining 1,569,357 acres 26,184 were twice cropped. Of the 1,595,543 acres under tillage, grain crops occupied 1,248,264 acres or 78·23 per cent, of which 950,477 were under Indian millet *jvári* Sorghum vulgare, 208,460 under spiked millet *bájri* Penicillaria spicata, 41,836 under wheat *gahu* Triticum æstivum, 24,409 under rice *bhát* Oryza sativa, 11,673 under maize *makka* Zea mays, 1278 under *rála* or *káng* Panicum italicum, 796 under *sáva* and *vari* Panicum miliaceum and miliare, 693 under barley *jav* Hordeum hexastichon, and 8642 under other grains of which details are not given. Pulses occupied 127,866 acres or 8·01 per cent, of which 53,107 were under *tur* Cajanus indicus, 41,689 under gram *harbhara* Cicer arietinum, 7868 under *kulith* or *kulthi* Dolichos biflorus, 4322 under *mug* Phaseolus mungo, 711 under *udid* Phaseolus radiatus, 30 under *masur* Ervum lens, 17 under peas *vátána* Pisum sativum, and 20,132 under other pulses. Oilseeds occupied 150,760 acres or 9·44 per cent, of which 25,312 were under linseed *alsi* Linum usitatissimum, 2022 under gingelly seed *til* Sesamum indicum, and 123,426 under other oilseeds. Fibres occupied 47,166 acres or 2·95 per cent, of which 28,088 were under cotton *kápus* Gossypium herbaceum, 19,013 under Bombay hemp *san* or *tág* Crotalaria juncea, and 65 under brown hemp *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 21,487 acres or 1·34 per cent, of which 6915 were under chillies *mirchi* Capsicum frutescens, 3637 under sugarcane *us* Saccharum officinarum, 2977 under tobacco *tambákhu* Nicotiana

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tabacum; 45 under hemp *gánja* Canabis sativa, and the remaining 7913 under various vegetables and fruits.

CROPS.

The crop details given in the Poona Statistical Account apply to Sholápur. The following are local notes on three of the more important crops, cotton, wheat, and tobacco:

Cotton.

Cotton, *kápus* (M.), Gossypium herbaceum, had in 1881-82 a tillage area of 28,088 acres. It is all local or *deshi* cotton Gossypium indicum. It is sown late in June and in July. A day or two before sowing, that it may run freely through the *tiphan* or seed drill, the seed is rubbed with cowdung. In Sholápur cotton is sown in rows one foot apart. This crowding prevents the plants from getting sufficient moisture, the plants get entangled, and as they cannot spread, grow straight and tall. The husbandmen defend the crowding of the plants by saying, 'The more seed the more cotton, and the more cotton the more money.' The cotton crop is picked in December and January by women who are generally employed by moneylenders, who have made advances to the husbandman on his crop. The women carry drag-bags tied to their waists, in which they gather the picked cotton, and, when the bags are full, they empty them on the ground in heaps. In the evening each picker takes her heap to the village to be weighed, where she is paid by her employer, in proportion to the weight of the picked cotton either in kind or in money. Sholápur cotton is ginned only by the foot-roller or *páyvátne*, for the staple is too short and too brittle to be cleaned either by the saw-gin or the wheel-gin. The foot-roller is mostly worked by women, who are paid by the out-turn. To increase the weight of the ginned cotton the women press their feet gently on the roller and allow seed to pass. Their employers notice this but do not check it, for they also gain by the increase in weight. Sometimes the seed is as much as twenty-five per cent of the cleaned cotton. In 1851 some attempts were made to clean the Sholápur cotton by saw-gins, but the staple was so cut that traders refused to buy it. In 1851-52, as an experiment in different parts of the district 238·5 acres (318 *bighás*) were sown with New Orleans cotton, but apparently without much success. Some husbandmen were persuaded to try a second chance, and in 1852-53, 1739·25 acres (2319 *bighás*) were sown. This year the crops failed, and the people were so discouraged that in 1853-54, only 6·75 acres (9 *bighás*) were sown. As in other cotton-growing districts the American war (1862-1865) greatly increased the area under cotton, but fraud and mixing injured its quality. In 1867 the cotton inspector of Sholápur distributed improved Hinganghát seed in some of the subdivisions, and at Mádha carried on an experiment in deep ploughing. He ploughed thirty acres ten inches deep with the common field tools of the district. Though he worked under the disadvantage of an unusually dry season, the crop yielded 100 pounds an acre, when neighbouring fields gave only eight to ten pounds. This great difference between the yields convinced the husbandmen of the advantage of deep ploughing, but their poverty prevented them from adopting it. This experiment also showed that, when the ground is ploughed deep enough, the tap root passes

CROPS.

into the subsoil and sucks moisture from it when the surface soil is parched. In the opinion of the cotton inspector so long as husbandmen stick to the harrow scratching, there is no hope of improving the outturn even by introducing good selected seed. Good seed often improves cotton for a time, but if the cultivation does not improve, the seed will degenerate.

Wheat.

Wheat, *gahu*, Triticum æstivum, with in 1881 a tillage area of 41,836 acres, is generally grown in the best black soil. It has two chief varieties, *sheta* a dry-crop and *khapla* or *jod* a watered garden crop. About sixteen pounds of seed are required to sow an acre of wheat. Wheat is sown in October and reaped in February. Of the *sheta* and *khapla* varieties *sheta* is affected by mildew which is caused by dew, cloudy weather, heavy rain, and excessive cold, generally at the time when the ears come to bearing.

Tobacco.

Tobacco, *tambákhu*, Nicotiana tabacum, with a tillage area of 2977 acres in 1881-82, is generally grown in white soil near villages and sometimes in black soil. The soil is manured with cowdung. Tobacco is sown in seed beds in June, planted in August, and cut in January and February. Tobacco wants little water. When they are ready the plants are cut down to the stumps. There is no second crop. Tobacco grown in white soil is superior to that grown in black soil. The average cost of raising an acre of tobacco is estimated at £1 16*s*. (Rs. 18) and the average yield at about 450 pounds (5½ Bengal *mans*).

FAMINES.

Its scanty and uncertain rainfall makes Sholápur peculiarly liable to scarcity and famine. The[1] earliest recorded famine is the great Durga Devi famine which began about 1396 and is said to have lasted nearly twelve years. It arose from the want of seasonable rain and is said to have spread over the whole country south of the Narbada and to have depopulated whole districts. The famine of 1460 is remembered in the Deccan as Dámáji Pant's, an officer of the Bahmani king Humáyun who, as is related in the History Chapter, spent the government grain stores at Pandharpur in gifts to Bráhmans, and was saved from disgrace and punishment by the god Vithoba appearing at court as a Mhár and paying the value of the missing grain. About 1520 a great famine is said to have been caused by military hordes destroying and plundering the crops. The famine of 1791 was very severe especially in the Karnátak where the crops entirely failed. In the Deccan the yield was one-fourth to half the usual outturn; but as thousands of people came from the Karnátak to the Deccan for support, the distress became very severe. During this famine grain sold at six pounds (3 *shers*) the rupee. In 1802 the plunder and destruction of crops by Holkar and the Pendháris caused a serious scarcity which the failure of the rain in October and November 1803 turned into a famine of ruinous severity. The price of grain is said to have risen to 1½ pounds (¾ *sher*) the rupee. At Pandharpur Dhondbhat Kutke and at Mohol an officer of the Nimbálkar are said to have fed large numbers of the destitute. In 1818 partly owing to the ravages made by Bájiráo's

1396.

1460.

1520.

1791.

1802.

1818.

[1] Famine details up to 1865 are taken from Colonel Etheridge's Past Famines, 97-101, 144, 153.

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armies and partly owing to the failure of crops towards the Bálághát in the Nizám's country, the sub-divisions of Bársi, Pandharpur, and Tuljápur suffered from famine. The famine was accompanied by a plague of cholera which destroyed thousands of lives. Grain sold as high as six to eight pounds (3-4 *shers*) the rupee. At Vairág in Bársi a rich moneylender named Ghongdey is said to have fed many starving people. In 1824, a failure of rain caused a partial famine in the Pandharpur sub-division and the country from the Bhima to the Godávari. During this famine grain sold at twelve to sixteen pounds (6-8 *shers*) the rupee. At Pandharpur an officer of Sindia's and at Vairág a moneylender named Ghongdey opened a relief house or *anachhatra* where food was given free to the suffering. In 1832-33, want of rain caused famine throughout Sholápur and the neighbouring districts over an area of about 150 square miles. Many left their lands and homes, and large remissions had to be granted. The famine lasted nine or ten months and in spite of the remission of grain duties, grain sold at ten to twelve pounds (5-6 *shers*) the rupee. The sub-collector of Sholápur submitted to Government a proposal for certain public relief works, but Government did not consider the distress in Sholápur sufficiently severe to call for so extreme a measure. At Sholápur a Bráhman moneylender named Mahárudra Bápu Kulavdev and many Márwári moneylenders and at Vairág the family of the moneylender Ghongdey are said to have given free food to the sufferers. In 1845 and 1854 owing to scanty rainfall scarcity of grain was felt in Sholápur, Bársi, and Mohol. In 1862, a scanty rainfall caused a scarcity of food in Poona, Ahmadnagar, Sholápur, Khándesh, and part of Sátára. So great was the distress that as relief works roads were begun from Karmála to Jeur, from Pandharpur to Mohol, from Sholápur to Bijápur, from Tembhurni to Paranda, and from Lunud to Pandharpur. For the relief of Government servants drawing monthly salaries of less than £20 (Rs. 200), Government sanctioned grant of grain compensation.

1824.

1832.

1845 and 1854.

1862.

1876-77.

The scanty rainfall of 9·11 inches in 1876, compared with an average of 25·21 inches, led to failure of crops and distress amounting to famine over the whole of the district. Of the seven sub-divisions, the crops in two, Bársi and Málsiras, were bad, and in the remaining five very bad. In September and October, except one or two local showers, there was no rain, and no cold weather crops were sown. Early in August the poorer classes began to show signs of distress, and, on the 4th of September, Government sanctioned the opening of relief works. With rising grain and want of field work distress increased, and by the beginning of September relief works were begun. For a week or two, the rapid spread of distress caused a panic, and dealers refused to part with their grain at any price. Government and the relief committees had to buy grain at the large markets and send it to the relief works. This lasted until grain began to be brought by rail when prices fell. For some months importations were large and the price of grain remained moderate. But in the hot months a fresh rise caused much distress. A favourable rainfall, at the opening of the rainy season, was followed by a long drought, which forced millet up to ten pounds and caused great suffering. Distress and anxiety continued till September and

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October when a plentiful and timely rainfall brought down prices and gave much relief. At the close of November the demand for special Government help ceased.

The following summary shows, month by month, the progress of the distress and the measures taken to relieve it. In September 1876, except some showers in Málsiras and one or two other places, no rain fell. The early crop had entirely failed, and as rain held off, the ground could not be prepared for the cold-weather sowings. Except in Sholápur and Bársi there was great distress, and by the beginning of the month, local relief works had to be opened. In October rain still held off and no cold-weather crops could be sown. Indian millet rose from sixty-six to fifteen pounds, and even at fifteen pounds the supply was small. Distress was increasing, and the number seeking relief rose so rapidly that it soon became evident that relief works were wanted on a larger scale than local funds could supply. Cattle were sent away in large numbers, and of those that remained many died from want of fodder. By the middle of the month (18th) about 20,000 cattle had left the district, and many villages were deserted, the people moving to the Nizám's dominions, Berár, and Khándesh. Already the numbers on relief had risen to 32,000. On the 13th, Government placed £2500 (Rs. 25,000) at the Collector's disposal to supply pond clearing, prickly-pear cutting, and other light village works for those who were too weak to go long distances. About the middle of November slight rain fell in the three sub-divisions of Málsiras Karmála and Pandharpur. Many villages were entirely emptied, the people having left with their cattle. During the month large supplies of grain came by rail into Sholápur. At first the distribution of grain over the district caused much difficulty. This was gradually overcome, and, except in Málsiras and Sángola, grain became plentiful and *jvári* prices fell from fifteen to about 16½ pounds the rupee. Except Sholápur and Pandharpur, each of which had two rivers and a large lake, the water-supply was scanty. Bársi and Sángola were very badly off, and in Karmála, Málsiras, and Mádha, the only source of supply was holes dug in the beds of rivers and streams. The numbers on relief rose from about 40,000 in the beginning of the month to about 68,000 at its close. Of 47,821, the average daily number for the month, 14,487 were able-bodied, expected to do a full day's work and superintended by ordinary public works officers, and 33,334 were aged or feeble, expected to do two-thirds of a day's work and superintended by civil officers.[1] About the end of the month cholera made its appearance in Sholápur and Bársi. December passed without rain, and though there was no change in crop prospects, grain continued to be imported in such large quantities that rupee prices fell from 16½ to twenty pounds. In the beginning of the month there

[1] The rates of wages originally fixed for the workers were: For a man 3*d.* (2 *as.*) a day, for a woman 2¼*d.* (1½ *a.*), and for a boy or girl 1½*d.* (1 *a.*). About the middle of November a sliding scale was introduced providing that when prices rose over sixteen pounds the rupee, the money rate should vary with the price of food grain, and that in addition to 1½*d.* (1 *a*) for men and ¾*d.* (½ *a.*) for women and children, men and women should receive the price of one pound of grain, and children of one or half a pound of grain according to the discretion of the supervising officers.

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was slight cholera in two sub-divisions, but it soon disappeared. The number of the destitute rose, on civil works to 58,809 and on public works to 27,730. About the end of January 1877 a slight fall of rain improved the water-supply. The supply of grain continued sufficient. Large quantities were brought every week into the district, *jvári* prices remaining steady at twenty pounds the rupee. The number of the destitute rose on public works from 27,730 to 37,940, on civil works there was a small fall from 58,809 to 56,659, and 1018 persons were supported by charitable relief. About the middle of the month slight cholera appeared in two or three sub-divisions. On the 19th Government reduced the daily wage of feeble men workers by ¾*d.* (½ *a.*) and of women and children by ⅜*d.* (¼ *a.*).[1] About the end of February, 11 cents of rain fell at Sholápur. The grain supply continued good, *jvári* prices remaining steady at twenty pounds the rupee. Cholera was general, and large numbers of people and cattle continued to leave the district. The numbers on relief fell, on public works from 37,940 to 32,134, and on civil works from 56,659 to 18,097. At the same time the number on charitable relief rose from 1018 to 1429. The large decrease in the numbers on the relief works was mainly due to organized opposition to the orders reducing the pay on civil agency works, and requiring the transfer of the able-bodied from civil to public works. The managers of the strike and many of those who had gone with them were no doubt well enough off to decline work, and such men it was the object of Government to get rid of. But others of the weaker people were not able to remain idle without suffering. After a time of much anxiety, about the middle of the month, the people slowly began to come in. Efforts were made to draft them to large works out of the district, such as the Nira canal and the Dhond-Manmád railway. This at first met with most stubborn opposition. But, about the close of the month, many were induced to go to work on the Mhasvad lake in Sátára. Early in March, 37 cents of rain fell at Sholápur and about a fortnight later there was a general fall of 11 cents. The grain supply was sufficient, and rupee prices fell from twenty to twenty-one pounds. The migration of people and cattle continued. Early in the month there was slight cholera over the whole district, but it was afterwards confined to one sub-division. The numbers on relief fell to 46,775, 6598 of them on civil agency and 40,177 on public works. The number on charitable relief was 813. The decrease in the number of the workers was chiefly due to large numbers absenting themselves on account of the Holi holidays. Fresh, but unsuccessful, efforts were made to draft the people to the Dhond-Manmád railway. A few went to the Nira canal, but many, though in distress, refused to go on the works, because of the task and distance tests rather than on account of the reduction in the rates of pay. Towards the end of April smart showers fell throughout the district. The grain supply continued sufficient; but prices, partly from the general rise

[1] The new rates were: For a man, the price of one pound of grain and ¾*d.* (½ *a.*) instead of 1½*d.* (1 *a.*); for a woman, the price of one pound and ⅜*d.* (¼ *a.*) instead of ¾*d.* (½ *a.*), and for a boy or girl, the price of half a pound of grain and ⅜*d.* (¼ *a.*). Orders were also given to enforce task and distance tests.

throughout the country partly from enhanced cart rates, rose from twenty-one pounds in the beginning of the month to about nineteen near the close. The people who had left the district early in the season were returning; very few brought back their cattle with them. Against a small fall from 6598 to 5633 on civil works, the number of the destitute rose on public works from 40,177 to 43,292, and on charitable relief from 813 to 2194. Owing to the increased pressure of distress Government ordered work to begin on the Pángaon lake, whose heavy earthwork, it was thought, would give immediate employment to about 10,000 labourers. There was slight cholera in a few places. May began and ended with smart showers. Emigrants were returning in large numbers. The supply of grain was fair, but prices rose from nineteen to 16¼ pounds. Several parts of the district suffered severely from cholera. Distress spread steadily, and the number on relief rose to 61,348, 50,299 of them on public and 11,049 on civil works. The number on charitable relief rose to 6501. During June rain fell freely, and the sowing of the early crops was begun. There were large grain importations, and prices fell from 16¼ to 17¼ pounds. Many of the destitute found work as field labourers, and the number on relief fell to 52,172, 39,202 of them on public and 12,970 on civil works. The number on charitable relief rose from 6501 to 16,068. The mortality from cholera continued very heavy. In the beginning of July strong south-west winds were followed by a few heavy but partial showers, and the young crops were reported to be withering. More rain was required. The grain supply was fair, but, about the close of the month from the critical state of the crops, *jvári* rose from 17¼ to 12½ pounds the rupee. The number on relief fell to 29,927, 26,526 of them on public and 3401 on civil works, and the number on charitable relief to 10,436. In August an average fall of 4·60 inches of rain improved the young crops, and green grass was plentiful. At the same time the railway supply of grain began to fall short, and, about the close of the month, prices rose to 9¾ pounds, causing very great distress. The numbers on public works fell to 12,904, on civil works to 3656, and on charitable relief to 9226. The mortality from cholera considerably decreased. In September there was heavy rain all over the district. The crops went on well, and green grass for cattle was abundant. Though the grain supply continued small, the favourable harvest prospects brought out local stores, and prices fell from 9¾ to 13¾ pounds the rupee. The number on public works fell to 7705 against an increase on civil works to 6092, and on charitable relief to 17,590. October was also a month of heavy rain, with an average fall of 6·58 inches. The crops were good except in Sángola and Málsiras, when they were slightly damaged by too much rain, and the sowing of the late crops was delayed. About the end of the month the millet harvest was begun and the late sowing was in progress. The state of the people was improving, but many still required charitable relief. The grain supply was good, and prices fell for *jvári* from 13¾ to twenty-four and for *bájri* from 19½ to 29¼ pounds. The numbers on public works fell to 6067, on civil works to 4034, and on charitable relief to 14,347. In November there was only slight rain, and more was required for the

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cold-weather *jvári* crops. By the close of the month, except *tur* and cotton, almost all the early crops were harvested. *Rabi* sowing was still in progress. Prices rose for *bájri* from thirty to twenty-eight, and fell for *jvári* from twenty-four to twenty-five pounds the rupee. The numbers on public works fell to 4956, on civil works to 584, and on charitable relief to 4601. Civil relief works were closed about the middle of the month, and public relief works at the end. In December, except in the Mádha sub-division, there were smart showers all over the district, and the *jvári* crops were much improved. Prices fell for *bájri* to thirty-one and for *jvári* to twenty-eight pounds. Though Government continued to offer charitable relief, the numbers wanting help fell from 7176 in the beginning to 1089 on the 22nd of the month.

The following statement of Indian millet prices and numbers receiving relief, shows that during the first four months of 1877 grain kept steady at about twenty pounds the rupee or more than thrice the ordinary rate; that its price rose rapidly in May June and July, till about the end of August it reached 9¾ pounds. In September it fell slightly to 13¾, and then quickly to about twenty-eight pounds. The number on relief had in January risen as high as 94,599. By lowering wages and enforcing task and distance tests the number fell to 50,231 in February and 48,925 in April. In May it again rose to 61,348, and from that went on falling till it fell to 5540 in November, when the relief works were closed. The number on charitable relief rose from 1018 in January to 1429 in February, then fell to 813 in March, and then steadily rose to 16,068 in June. From that, after falling to 9226 in August, it again rose to 17,590 in September. During the next three months it fell rapidly till in December it reached 1089:

Sholápur Famine, 1876-77.

Month.	Average Daily Numbers.				Average Prices.		Rainfall.
	On Relief Works.			On Gratuitous Relief.			
	Civil Agency.	Public Works.	Total.		*Bájri.*	*Jvári.*	
1876.							Inches.
November ...	33,334	14,487	47,821	...	...	16½	0·16
December ...	58,809	27,780	86,589	...	...	20	...
1877.							
January ...	56,659	37,940	94,599	1018	...	20	Slight.
February ...	18,097	32,134	50,231	1429	...	20	0·11
March ...	6598	40,177	46,775	813	...	21	0·16
April ...	5633	43,292	48,925	2194	...	19	1·06
May ...	11,049	50,299	61,348	6501	...	16¼	0·43
June ...	12,970	39,202	52,172	16 068	..	17¼	7·45
July ..	3401	26,526	29,927	10,436	.	12¼	2·99
August ..	3656	12,904	16,560	9226	...	9¾	4·60
September ..	6092	7705	13,797	17,590	..	13¾	9·32
October ...	4034	6067	10,101	14,347	29½	24	6·58
November ...	584	4956	5540	4601	28	25½	0·04
December ...	...	..	...	1089	31	28	Good Rain.
Total .	220,916	343,419	564,335	85,312	..	...	32·94
Average .	16,993	26,417	43,410	7109	...	...	...

Total Cost ... Rs. 18,61,842 | 203,183 — 2,065,025

Famine Census.

A special census taken on the 19th of May 1877, when famine pressure was general and severe, showed that of 62,712 workers, 52,186 on public and 10,526 on civil works, 41,112 belonged to the sub-divisions where the works were carried on; 15,164 belonged to different sub-divisions of the same district; 3470 were from other districts; and 2966 from neighbouring states. As regards their occupation, 3471 were manufacturers or craftsmen, 21,840 were holders or sub-holders of land, and 37,401 were labourers.

Cost.

The total cost of the famine was estimated at £206,502 10*s.* (Rs. 20,65,025), of which £186,184 4*s.* (Rs. 18,61,842) were spent on public and civil works, and £20,318 6*s.* (Rs. 2,03,183) on charitable relief.

Cart Rates.

In ordinary times the daily cart rates varied from 1*s.* 6*d.* to 2*s.* 6*d.* (Rs. ¾-1¼). During the famine from December 1876 to December 1877 the highest daily cart rates rose to 12*s.* (Rs. 6) in Pandharpur, 6*s.* (Rs. 3) in Sholápur, 5*s.* (Rs. 2½) in Sángola, and 4*s.* (Rs. 2) in Bársi, Karmála, Mádha, and Málsiras.

Relief Staff.

From the beginning of November 1876 a mámlatdár at each sub-division and from the beginning of January to the end of November 1877 special assistant and deputy collectors in charge of the sub-divisions were employed on famine duty as relief officers. For every group of about ten villages circle inspectors were appointed. Besides these, military officers, and their subordinates and hospital assistants, and the clerks and measurers of the Poona and Násik revenue survey staff, and some teachers of vernacular schools were lent for famine duty.

Relief Houses.

Besides the seven relief houses, one at each sub-divisional head-quarters, at Sholápur, Bársi, Karmála, Mádha, Pandharpur, Málsiras, and Sángola, five other special relief houses were opened, two in Sholápur at Hiparga and Mandrup, two in Mádha at Yeoti and Bársi Road Station, and one in Bársi at Pángaon. Almost all the relief houses were opened in November 1876 and closed at the end of November 1877. Except at Pandharpur where a large municipal building was available, all the relief houses were temporary sheds. The relief houses were supervised by the relief mámlatdár and the assistant or deputy collector in charge of the sub-division. At each relief house, for every 200 people a muster clerk and an accountant were kept. With a few exceptions the food was cooked and the water supplied by the inmates of the relief house; in some cases *bhistis* or water-carriers were employed. Between the 1st of November 1876 and the 31st of December 1877, the relief houses in Sholápur cost £3800 8*s.* (Rs. 38,004), in Bársi £1541 18*s.* (Rs. 15,419), in Karmála £2651 18*s.* (Rs. 26,519), in Mádha £3743 16*s.* (Rs. 37,438), in Pandharpur £3607 10*s.* (Rs. 36,075), in Málsiras £2725 16*s.* (Rs. 27,258), and in Sángola £1365 10*s.* (Rs. 13,655), or a total cost of £19,436 16*s.* (Rs. 1,94,368).

Grain.

No grain shops were opened at Government or municipal expense. In the beginning of the famine when grain dealers attempted to raise the price of grain to an artificially high level by refusing to sell at any price, a local committee at Sholápur sold grain to the poor for

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Grain.

a few months at cost price out of a private charity fund. The local dealers, who withheld grain in the beginning of the famine, gave way when grain came in large quantities into the district. Grain was imported from the Central Provinces by private agencies. From Bombay the import of grain was so large that all the railway stations were crowded with bags, and for a time much confusion prevailed. To lessen the distress from want of fodder pressed grass bales were largely imported from the Konkan by the Conservator of forests; a large number of cattle were also sent to graze in Government waste lands in the hilly tracts. The scarcity of water was greatly felt, and, but for the Ekruk lake many of the residents of Sholápur city would have been forced to leave. The want of water was partly met by deepening wells and digging holes.

Emigration.

A considerable number of people, chiefly husbandmen, left the district and went to Berár and to the Nizám's territory. Well-to-do husbandmen sent their cattle in charge of some member of their families. By leaving the people did not much improve their condition. They would probably have done better had they stayed at home and worked as labourers on relief works. Except a few who emigrated, the poor people had no alternative but to work on the relief works. Of the high and well-to-do classes, a few who could afford it made provision for the expected scarcity; others lived by selling their gold and silver ornaments and other property. As they were ashamed to live on charity and unaccustomed to live by labour a large number of respectable people did not take advantage of the relief offered by Government and were reduced to poverty.

Losses.

During the famine a large number of cattle died. The tillage area fell from 2,151,617 acres in 1876-77 to 2,136,988 in 1878-79 that is a fall of 14,629 acres. Compared with the 1872 census returns the 1881 returns show a decrease of 136,888. Adding to this 50,351 as the normal one per cent increase during the seven non-famine years the total loss from death or migration during the famine amounts to 187,239. At the end of 1876-77 the outstanding balances were £84,949 (Rs. 8,49,490) of which about £39,633 (Rs. 3,96,330) were recovered in subsequent years and £45,316 (Rs. 4,53,160) were remitted in 1878-79.

RATS.

Between 1878 and 1882, unlike Poona and other parts of the Deccan Sholápur was not visited by locusts. During the cold season of 1879 from January to March swarms of rats and mice appeared and ate the grain before it was ripe enough to harvest. Many fields were entirely stripped and of others only a small portion was saved by gathering the ears while they were still green. About seven-eighths of the crop were wholly destroyed by rats. In Sholápur about £657 (Rs. 6570) were paid as reward for about 660,000 rats killed at 2*s*. (Re. 1) the hundred. This rat plague was not confined to Sholápur; it was severely felt in Párner, Shrigonda, and Karjat in Ahmadnagar.[1]

[1] The details of the species of rats and mice and the steps taken to destroy them given in the Ahmadnagar Statistical Account apply to Sholápur.

CHAPTER V.

CAPITAL[1].

Chapter V. Capital.

CAPITALISTS.

ACCORDING to the census returns, in 1872 the district of Sholápur had 8477 persons in positions implying the possession of capital. Of these 673 were bankers moneychangers and shopkeepers, 5681 were merchants and traders, and 2123 were supported by incomes derived from funded property shares annuities and the like. The available income tax returns show that in 1870-71 of a total of 2100 persons assessed, 1550 or 73·8 per cent were taxed on yearly incomes of less than £100 (Rs. 1000), 386 or 18·3 per cent on incomes of £100 to £200 (Rs. 1000 - Rs. 2000), 159 or 7·5 per cent on incomes of £200 to £1000 (Rs. 2000 - Rs. 10,000), and five or 0·2 per cent on income of £1000 to £10,000 (Rs. 10,000 - Rs. 1,00,000). Under the head capitalists and traders, the 1878 license-tax assessment papers showed 9131 persons assessed on yearly incomes of more than £10 (Rs. 100). Of these 3529 had from £10 to £15 (Rs. 100 - Rs. 150), 1795 from £15 to £25 (Rs. 150 - Rs. 250), 1515 from £25 to £35 (Rs. 250 - Rs. 350), 492 from £35 to £50 (Rs. 350 - Rs. 500), 657 from £50 to £75 (Rs. 500 - Rs. 750), 267 from £75 to £100 (Rs. 750 - Rs. 1000), 242 from £100 to £125 (Rs. 1000 - Rs. 1250), 135 from £125 to £150 (Rs. 1250 - Rs. 1500), £141 from 150 to £200 (Rs. 1500 - Rs. 2000), 132 from £200 to £300 (Rs. 2000 - Rs. 3000), 88 from £300 to £400 (Rs. 3000 - Rs. 4000), 36 from £400 to £500 (Rs. 4000 - Rs. 5000), 62 from £500 to £750 (Rs. 5000 - Rs. 7500), 25 from £750 to £1000 (Rs. 7500 - Rs. 10,000), and 15 over £1000 (Rs. 10,000). Since 1879 incomes under £50 (Rs. 500) have been exempted from the License Tax. In 1881-82, of 1386 persons assessed on yearly incomes of £50 (Rs. 500) and over, 611 had from £50 to £75 (Rs. 500 - Rs. 750), 219 from £75 to £100 (Rs. 750 - Rs. 1000), 175 from £100 to £125 (Rs. 1000 - Rs. 1250), 64 from £125 to £150 (Rs. 1250 - Rs. 1500), 98 from £150 to £200 (Rs. 1500 - Rs. 2000), 106 from £200 to £300 (Rs. 2000 - Rs. 3000), 58 from £300 to £400 (Rs. 3000 - Rs. 4000), 19 from £400 to £500 (Rs. 4000 - Rs. 5000), 25 from £500 to £750 (Rs. 5000 - Rs. 7500), 3 from £750 to £1000 (Rs. 7500 - Rs. 10,000), and 8 over £1000 (Rs. 10,000). There are no local insurance offices.

BANKING.

Few houses confine themselves to strict banking business, and granting and cashing bills of exchange. In most cases money-lending and sometimes trade are joined with banking. Banking houses are found only in the largest towns, Sholápur, Bársi

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1 Most of this chapter is contributed by Mr. C. E. G. Crawford, C. S.

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BANKING.

Pandharpur, and perhaps Karmála. At Bársi out of fifteen bankers or shroffs only three confine themselves to banking, the others being also engaged in moneylending and general business. A branch of the Bank of Bombay was established at Sholápur in 1861-62, and was open about three years. It had a favourable influence on trade as it lent money at lower rates of interest than had been customary, and issued and accepted bills payable at sight, or at a fixed period. Ninety per cent of its transactions were with natives. Except in the case of some European servants of Government it was not resorted to by the public for deposit. The Sholápur branch was closed early in 1867. A branch of the New Bank of Bombay was opened in 1868-69, but was soon closed from want of business.

BILLS.

Exchange bills are of two kinds, payable at sight or *darshani* and payable within a given time or *mudati*. The leading traders and moneylenders, who are chiefly Gujarát Márwár and Lingáyat Vánis, Bhátiás, Khetris, Komtis, and Bráhmans, grant bills up to £1000 (Rs. 10,000) on Bombay, Poona, Ahmadnagar, Madras, and Amba Salur and Haidarabad in the Nizám's territory. The rates of bills vary according to the demand for cash. Generally for a bill payable at sight a premium of ⅛ per cent is charged and for a bill payable within a given time a discount of one-half per cent is allowed.

CLASSES WHO SAVE.

Most classes can, and probably the majority of individuals do, save money. With most all and perhaps more than all they have saved is spent in a day of feasting, a marriage, a funeral, or some other religious occasion or holiday. The higher paid Government servants, pleaders, and moneylenders, especially Gujars and Márwáris, save most.

INVESTMENTS.

Of investments for savings and capital, the chief are trade, house property, the purchase and improvement of land and farm stock, hoarding whether of cash or of ornaments, state saving banks and government securities, shares in joint stock companies, and moneylending. Traders invest most of their savings in extending and improving their business; cultivators in improving and adding to their holdings and in buying bullocks and carts. Carts are a favourite investment, where, as on lines of road and near large towns, the carrying trade offers employment when field work is slack. Thus in the Sholápur sub-division, in the thirty years ending 1870-71, the number of carts rose from 219 to 1167 or 433 per cent, in the Bársi sub-division from 705 in 1840-41 to 1794 in 1871-72 or 154 per cent, and in the Mádha sub-division from 435 in 1839-40 to 1323 in 1868-69 or 204 per cent.[1] The 1882 returns show a further rise in carts to 1339 in Sholápur, to 3081 in Bársi, and to 1769 in Mádha. The trading and moneylending classes do not invest their money in land, except when, having advanced money on the land and being forced to sell their debtor's property, their only means of recovering the debt is to buy the

[1] Bom. Gov. Sel. New Series. CL. 9, 11, 163, 307, 310

land at the auction. With pleaders and other moneyed men with some English education the purchase and improvement of land is a favourite investment. This class is also given to house-building, a form of investment which is also popular with well-to-do villagers. All classes lock up their savings in ornaments, but, it is said, not to so large an extent as in other parts of the country. Ornaments are a specially favourite form of investment among small traders and craftsmen.

SAVINGS BANK.

During the thirteen years ending 1882 the yearly payment of interest to holders of Government securities rose from £108 (Rs. 1080) in 1870-71 to £172 (Rs. 1720) in 1882. The deposits in the district Savings Bank which in 1870-71 were £1250 (Rs. 12,500) had in 1877-78 risen to £3299 (Rs. 32,990) of which latter sum £1703 (Rs. 17,030) belonged to 204 Hindus, 988 (Rs. 9880) to seventy-five Christians, £595 (Rs. 5950) to forty-two Pársis, and £12 (Rs. 120) to two Musalmáns. In 1882 the deposits showed a further rise to £6729 (Rs. 67290).[1] As a rule, only Government servants and others of the higher classes invest their savings in Government securities and in savings banks.

SHARES.

The bulk of the people know nothing about investing in shares. About forty-four of the Sholápur Spinning and Weaving Company's £100 (Rs. 1000) shares are held locally.

MONEYLENDING.

Few men live solely by lending. Almost all lenders draw part of their income from trade, from husbandry, or from a profession. Moneylenders are of two kinds, professional and non-professional. The professional again belong to two classes, local and foreign. Among non-professional moneylenders are men of all classes, almost all whose calling has yielded them a little money will lend it at interest. The foreign or immigrant moneylenders are Gujarát Shrávaks locally known as Gujars, and Márwár Vánis known as Márwáris. Bráhmans and Lingáyat Vánis form the chief classes of local moneylenders, who have to a very great extent been ousted by the intruding Gujar or Márwári. Besides lending money the Gujars are chiefly cloth-dealers, and the Márwáris deal in grain, groceries, and oil. The Bráhman lender is generally a land proprietor, a pensioned Government servant, or a pleader. He is generally found in towns and seldom lends except to the better class of landholders. The Lingáyat Vánis are chiefly iron-mongers and grocers and are seldom moneylenders. Besides these classes the Marátha or Kunbi moneylender is found in villages and towns; he is a husbandman, and, as a rule, does not lend except to people who belong to his village or with whom he is connected.

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1 The details of deposits for the thirteen years ending 1882 are: £1250 in 1870, £2169 in 1871, £2636 in 1872, £3764 in 1873, £2891 in 1874, £3791 in 1875, £4532 in 1876, £3299 in 1877, £2937 in 1878, £4124 in 1879, £6640 in 1880, £5940 in 1881, and £6729 in 1882. The chief causes of the rise and fall in deposits are given in the Dhárwár Statistical Account. The details of interest during the same thirteen years are: £108 in 1870, £94 in 1871, none drawn in 1872, £49 in 1873, £31 in 1874, £216 in 1875, £25 in 1876, £481 in 1877, £162 in 1878, £136 in 1879, £163 in 1880, £38 in 1881, and £172 in 1882.

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Gujars.

Gujars, most of them Shrávak Vánis of Gujarát, are said to have settled in the district within the last hundred years. They are now spread over the whole district, and are said to be more than three times as numerous as the local Hindu moneylenders. Most of them are Jains or Shrávaks by religion. They usually bring their families and settle in the district and do not leave it except when they have to make pilgrimages to Shetrunja near Pálitána in Káthiáwár, or some other Jain sacred place. In moneymaking, unlike Márwár Vánis, Gujar Vánis do not start from beggary. The Gujar starts with some small capital which he invests in a miscellaneous petty trader's shop. When he has made a handsome sum by shopkeeping, he calls himself a banker or *sháhukár*, and enters widely on moneylending. The Gujars are reputed to be less hardhearted and more polite, obliging, and friendly than their Márwár rivals, and in consequence more attractive and popular. In Sholápur and other large towns, they have formed no relations with the cultivating classes, but confine themselves to lending money on mortgage of landed and house property, and as pawnbrokers, on pledges at interest of not more than two per cent a month. The village moneylending Gujar is a cultivators' and villagers' moneylender, keeping a general shop, and supplying the villagers with all they require in the way of advances either of cash or of grain. All Gujars and particularly village Gujars by long residence are apt to become assimilated in manners and dress to the people among whom they live. They even come to fold their turbans after the Sholápur fashion. Their other dress, though showy, is economical, for though very fond of ornaments when they wear gold ornaments, they are usually hollow, while the women's practice of showing the left arm only, and not like Marátha Hindus of showing both arms, considerably lessens the expense of ornaments. Like the local Lingáyat Jangams, they take their food from a dish placed on a tripod of iron. Caste dinners are not uncommon and at least one caste dinner must be given after a death. On marriage and other religious festivities they spend large sums, intermarrying among themselves only without distinction of rich or poor. The destitute of their own class are so few that they make no special provision for them. To general charity they devote large sums, and are particularly known for their care of animals. Where they are numerous, they have their own temples, as at Sholápur where there are two temples of Párasnáth. Gujars have been known to build rest-houses and wells for the public use. Their religious teachers enjoy incomes which enable them to entertain large bodies of followers and dependents.

Márwáris.

Márwáris are said to have appeared in this district about fifty years ago. They usually come from Málwa or Márwár, but instances of their settling in Sholápur from neighbouring districts are not rare. They are perhaps not so widely spread over the district as the Gujars, nor do they show so marked a tendency to assimilate to the people of the country. They bring their own language and customs, sometimes mixing Márwári with Maráthi, an unpleasant and unserviceable jargon. A Márwári is easily known by his long hair and scanty turban, barely thirty yards long, usually of two shades of red with

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gold ends, coat and jacket of the ordinary type, a red-fringed loincloth or *dhoti*, and red shoes with turned-up toes. A Márwári often begins life as a beggar, his whole estate consisting of a few rupees, probably borrowed, a drinking and two or three cooking pots, and barely enough clothes to cover him. He begins as a seller of parched grain, and saves a little besides paying off his borrowed capital. With the savings of a year or two he opens a small shop, often in partnership with a countryman. In other cases the newly arrived Márwári binds himself in some capacity as servant to a settled Márwári, and works with him till he is fit to open a petty shop on his own account. This he will often do on capital borrowed from his late master, or from other merchants who give him credit at low interest. If his shop succeeds he gains a share in some cloth-dealing concern, and, at the same time, starts as a moneylender or pawnbroker, and rapidly increases his wealth. At this stage in his career he sends for his family and some of his distant relations. A Márwári who has begun to make a fortune rarely returns to settle in his native place. If his family is not with him, marriages and other religious ceremonies sometimes require his presence at home, and he may have to go home to seek a bride. Once he has settled permanently, he begins to acquire landed property and seldom or never breaks up his establishment, or goes away not to return. During any temporary absence, his business is managed by his confidential clerk or *munim* in default of a partner, or by one of his relatives. Márwáris are reputed as they grow in wealth and years, to grow fonder of money, harder hearted, and less inclined to show leniency to their debtors. Their thrifty habits they never lose. Of all moneylenders the Márwári has the worst name. He shows neither shame nor pity in his treatment of his debtor. He will press a debtor when pressure means bankruptcy. He shows no feeling. The saying runs that he will attach and sell his debtor's cooking and drinking vessels even when the family are in the midst of a meal. They marry in their own caste only, but without distinction of rich or poor. Though thrifty and averse from pomp and show, they are expected to spend large sums on marriage and other religious ceremonies, and it is usual for them on such occasions to entertain their whole caste. They have their own temples, and they are understood to contribute for the support of their own poor. No instance is known of a Márwári having built a well or a rest-house for the use of the village where he is settled.

Town Lenders.

Other moneylenders whether professional or unprofessional, whether foreign or local, may be divided, though the divisions often overlap, into dwellers in towns and dwellers in villages, and again into those who keep regular accounts and those who keep only rough accounts or none at all, basing all their dealings on bonds or *rokhs*. Pawnbroking also forms a distinct branch of moneylending, though in practice it is usually combined with one of the other branches. As a rule the town lender who keeps regular accounts, the daybook or *kird*, the ledger or *khátávani*, and the rough memorandum book of daily transactions from which the others are written up, does not seek exorbitant interest, deals only with the higher classes, on mortgage of houses or other

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immovable property, or on pledge in the way of pawnbroking, and keeps aloof from poor husbandmen and other embarrassed borrowers. These houses generally do a large business. The smaller men deal with the poor classes who agree to pay higher interest. They keep no accounts, depend entirely on bonds, or at best keep what are called *patáni* accounts, that is a mere day-book which is allowed to run for years without a balance being struck. Many non-professional moneylenders come under this head, and in this way the successful tailor or weaver often finds a favourable employment for his savings. The professional lender of this class is usually a Márwári, exacting both a pledge and an exorbitant rate of interest, and looking to making his money not so much by repayment as by his debtor's failure to redeem his pledge which consequently falls to the lender.

Village Lenders.

The profesional village moneylender is usually, unless he is in a very large way of business, also a shopkeeper, dealing in grain, chillies, salt, pepper, oil, clarified butter, and such other petty chandlery as the village requires. His shop is held in the front veranda of his house, which is also his storeroom and is generally the sole difference between his house and those of his neighbours. He is usually a Gujar or Márwári, but sometimes a Lingáyat Váni. The non-professional village moneylender is usually a cultivator, a Marátha, probably of the family of the village headman or *pátil*, or a Bráhman of the village accountant or *kulkarni*, and village priest or *joshi* family. These have a better name for leniency and indulgence towards debtors than professional lenders. Others say that from their cleverness and knowledge of the land, they do a better business than any other lenders in the way of mortgages on land.

BORROWERS.

Most classes of the community are at times forced to borrow. Petty traders and shopkeepers usually start on borrowed capital, and afterwards often require advances to buy their year's stock. Of other dwellers in towns craftsmen and labourers cannot meet the expenses they are compelled to incur at marriage and funeral feasts and caste dinners without running into debt. Weavers dyers and other craftsmen who require about £1 10*s*. (Rs. 15) to buy their materials, usually have to borrow if they are not, as, is perhaps more usual, wholly in the hands of a capitalist who advances them the material, and pays them day wages for working it. Of the village population few without borrowing can obtain the large sums they spend on feasts and entertainments, and the poorer peasantry have to borrow money to pay their rent, to meet the cost of tillage, and, in many cases, to buy grain for seed and food. Villagers are said to be apter to incur debt than townspeople because their receipts come in a lump sum, once or at most twice a year. This they thoughtlessly spend, and have to borrow for a bare subsistence eleven months out of the twelve. Apparently no sharp line can be drawn between moneylenders who deal exclusively with townspeople and well-to-do landholders, and those who lend only to the poorer classes. As a rule, the fairly well-to-do traders, shopkeepers of credit, and large landholders can get

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advances from houses of capital, who keep regular accounts. People of less credit have to resort to the smaller moneylender, professional or unprofessional, who keeps no accounts except the bond he invariably takes from the debtor. In particular the Márwári moneylender is credited with insisting both on a pawn in pledge and on a high rate of interest. Labourers can hardly get an advance without pledging as security their hut, plot of land, ornaments or brass vessels, or their service. Where an ornament or other article is pledged the yearly interest for craftsmen of fair credit varies from seven to eighteen per cent. Though no class of moneylenders deal solely with villagers, in practice only well-to-do landholders are allowed to borrow on account from the large town banking houses which keep regular accounts and as a rule do not take a bond from borrowers. Small landholders have to resort to the moneylender of their own or of a neighbouring village for such advances as they require. In all cases the credit of a would-be borrower is not gauged by his calling but by his personal credit and the security he can offer. Thus where a well-to-do landholder will get an advance for petty field purposes on his personal security at twelve to twenty-four per cent, a poor landholder will have to pay at least twenty-four, and not improbably thirty-six per cent, and even higher. Advances with a lien on standing crops are charged much the same rates as on personal credit, for moneylenders are shy of standing crops because they find it difficult to establish their lien without going to the civil courts. When houses or land are mortgaged the rates vary from six to twenty per cent. The poorer landholders very often seek from the moneylender advances of grain both for food and for seed. These are repaid at harvest, usually at the rate called *vádhi didhi* that is one and a half times the quantity advanced, or sometimes a little more or less. As a rule grain advances are repaid before the crop leaves the field. A bond is usually passed for the value owing in money at such terms as the creditor chooses. Sometimes such advances amount to a virtual sale in advance of the crop, the full produce of the field being estimated, and an advance of about twenty-five per cent less being made.

SERVICE MORTGAGE.

Mortgage of labour is not uncommon in the case of men without credit or security who wish to raise money for some extraordinary expenditure, such as a marriage or a house-building. The bond is entirely personal, and the mortgagee has no lien on the services of the mortgagor's wife or children. A man's services are valued at the yearly rate of £2 10*s.* to £5 (Rs. 25 - 50) besides his food. To pay off an advance of £10 (Rs. 100) with interest at eighteen per cent a year, a man would have to serve five years with his food, or two years without his food. If he gets his food, the mortgagor must give all his time to his master; if he gets no food he is allowed to go home to feed for an hour twice a day. The use of corporal punishment to force the mortgagor to work is unknown. If better service offers the mortgagor will get the new master to pay what he owes to his old master, who will then set him free to take up his new employment.

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DEBTORS AND CREDITORS.

Except the large town houses all moneylenders are credited with taking unfair advantage of the ignorance and necessity of the poorer borrowers, and of all lenders the reputation of the Márwári is darkest both for trickery and hardheartedness. The borrowing classes are willing sullenly to admit the usefulness of the moneylender, but they have a hundred complaints against him. His terms are exorbitant. If a man borrows 2*s.* (Re. 1) he is told to repay 2*s.* 6*d.* (Rs. 1¼) in a week, or be charged monthly interest at ¾*d.* (½ *a.*) the rupee, that is 37½ per cent a year. When they make payments in cash or kind, the lender neither passes a receipt nor credits the payment in his books. He is for ever forcing them to pass fresh bonds for the principal and accumulated interest, or else he files a suit against them, perhaps on a false claim, very likely bribing the court official to keep the debtor unaware of the suit, while the court gives judgment in the bond, and refuses to look beyond it. On the other hand, in defence of the moneylender it is urged that they who say such things are just the men who have not, and never will have money to pay their debts, that their terms and rates of interest are of old standing and used to be satisfactory, that when debtors charge them with not crediting payments in account, they forget the small miscellaneous advances they have had, and remember only the original loan, that the blame really belongs to the new Limitation Law which forces lenders to be always renewing bonds or filing suits, so that the fault is the Legislature's, 'When the mother cuts the throat, who will save the child.'[1] That when a debtor allows himself to be beguiled by soft words and makes a payment on account without securing a particle of evidence, or passes a new bond, which he cannot read and does not trouble himself to have it read to him, his folly is beyond hope, and the civil court can do nothing to protect him.

Generally a debtor has current dealings with only one creditor. United action between the creditors of a single debtor is unknown. Only those moneylenders who deal solely with the well-to-do classes can abstain from the civil court. When a decree is obtained,[2] the favourite use to which it is put is to get a mortgage of his land from the debtor under fear of execution. Imprisonment

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[1] The Maráthi runs : *Mái kápil gala, kon rákhil bhala.*

[2] According to a statement supplied by Mr. Ganesh Bábáji Máte, a pleader of the Sholápur court, in 1884 for non-agriculturists the total cost to the plaintiff on a suit of £10 (Rs. 100) amounts to £2 14*s.* 3*d.* (Rs. 27⅛), and to the defendant to 13*s.* (Rs. 6½). The details are : Of the total plaintiff's cost £1 19*s.* 1½*d.* (Rs. 19 9/16) are spent before the judgment is passed, 15*s.* (Rs. 7½) on stamps, 1*s.* (8 *as.*) for *vakilátnáma* or power of attorney, 1*s.* (8 *as.*) for retaining fee, 6*s.* 6*d.* (Rs. 3¼) for fee and allowance, 3*s.* 7½*d.* (Rs. 1 13/16) for the allowance subsistence and contingencies of three witnesses, 2*s.* (Re. 1) to a private peon to look up the witnesses, 6*s.* (Rs. 3) for retaining fees to witnesses, and 4*s.* (Rs. 2) for personal expenses ; and the remaining 15*s.* 1½*d.* (Rs. 7 9/16) go in the execution of the decree, 1*s* (8 *as.*) being for application for execution, 6*s.* 1½*d.* (Rs. 3 1/16) for copy of decree and judgment, and 8*s.* (Rs. 4) for warrant, allowance, and auction. Of the total defendant's cost 1*s.* (8 *as.*) go for *vakilátnáma* or power of attorney, 6*s.* (Rs. 3) for retaining fee, and 6*s.* (Rs. 3) for witness' allowance. Since the introduction of the Rayats' Relief Act in November 1879, besides the cost of other items, agriculturists are charged half, that is 7*s.* 6*d.* (Rs 3¾) instead of 15*s.* (Rs 7½) on stamps, and 1*s.* (8 *as.*) instead of 2*s.* (Re, 1) for a private peon to look up the witnesses.

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of the debtor is not common. Creditors seldom cease to press their claims or write off outstandings as bad debts. They prefer to keep their decrees alive by renewing them at intervals of three years, and keep debts, however hopeless, on their books in case something may turn up to improve the debtor's finances. In defence of their exactions lenders allege a growing tendency on the part of the borrowers to evade their liabilities by fraudulent transfers of land to kinsmen or friends, or to another moneylender, a rival of their creditor. There is no great complaint of agrarian crime, other than cattle-poisoning, and cattle-poisoning is due to ill-feeling between Kunbis and Mhárs and not to the hatred of borrowers and lenders.[1]

LAND TRANSFERS.

Transfers of land commonly take place in one of three ways. Land is relinquished by the holder or sold by Government on the failure of the holder to pay his rent; land is sold under the orders of the civil courts; and land is transferred by voluntary sale or mortgage. When land is sold in satisfaction of a civil court's decree, it commonly happens that the decree-holder buys it himself, not because he covets land, but because there is no other bidder. This is sometimes to be accounted for by all the people of the village being friendly to the debtor, more generally because the court's sale is without guarantee. When the auction purchaser goes to take possession, he is met with previous mortgages and other claims and has to prove the judgment debtors' title which is not easy, especially when the judgment debtor is hostile to him and perhaps in collusion with a rival claimant. When the decree holder buys the land himself, he commonly keeps the judgment debtor on it to cultivate it either as his servant or at a rack-rent. When land is mortgaged it generally remains in the possession and cultivation of the mortgagor, who executes a *batái-patra* or acknowledgment of lease to the mortgagee as evidence that he holds under him and delivers to him yearly such share, one-half or one-third, of the produce as has been agreed and generally himself

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[1] The following account of two debts was obtained, the one from the debtor, the other from the moneylender's books, by Ráo Sáheb Ganpatráo Amrit Mankar, late Sub-Judge of Mádha. They are believed fairly to illustrate the transactions of moneylenders. Anantsing Bhánsing borrowed £2 10*s*. (Rs. 25) on a bond from Bhavániband about twenty years ago, at three per cent interest a month. In three years the sum was doubled, the debtor paid £2 6*s*. (Rs. 23) and passed a new bond for the balance £2 14*s*. (Rs. 27); this was replaced three years afterwards by another bond for £5 8*s*. (Rs. 54), and that after the same interval by another for £6 6*s*. (Rs. 63), £4 10*s*. (Rs. 45) being paid in cash at the same time. When the principal and interest amounted to £12 (Rs. 120) the debtor delivered to the creditor *kadbi* or millet stalks of the value of 16*s*. (Rs. 8), and passed a bond for £10 (Rs. 100), the balance being relinquished. When in 1874 the £10 had risen by interest to £20 (Rs. 200) the creditor filed a suit and obtained a decree for that amount On the 6th January 1868 Danya, wife of Vithu, borrowed £1 2*s*. (Rs. 11) on a bond bearing interest at three per cent a month from Mánikchand Khimchand Gujar. On the 24th of June 1871 a new bond, with Danya's son Kondi as security, was passed for £2 4*s*. (Rs. 22) being the principal and interest according to the rule of *dámdupat*, that is a principal doubled by accumulated interest. On the 20th of June 1874 the creditor instituted a suit against the mother and son, and obtained a decree for £4 8*s*. (Rs. 44) with costs 14*s*. 3½*d*. (Rs. 7-2-1), and recovered £1 12*s*. (Rs. 16) by sale of a house belonging to Kondi on the 5th of March 1875. He has still to recover £2 16 (Rs. 28) and costs 17*s*. 5⅜*d*. (Rs. 8-11-7), being 3*s*. 2¼*d*. (Rs. 1-9-8) additional cost of executing the decree.

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pays the assessment. Where the mortgagee has reason to apprehend fraud on the mortgagor's part he will put in his own man, or, in some cases cultivate the land himself.

CHANGES.

Within the six years ending 1883 borrowing has become less general among all classes of husbandmen. The practice of renewing bonds has also greatly fallen off. It is usually the borrower who refuses to renew the bond. To meet this lenders have begun to insist that before any fresh agreement, they shall receive possession of land or house property. Much land has changed hands. Some of it has been thrown up and has remained either waste or has been taken by Government for forests. A good deal has passed from the names of husbandmen to the names of moneylenders. In Sholápur the moneylenders fail to find people to cultivate the land. A considerable number of husbandmen are said to have fallen from being landholders to be either labourers or half-sharers of the crop. At the same time there seems a general agreement that among the cultivating classes there has of late been a notable increase of thrift and foresight. Instead of empty stories of the former greatness of their families, their talk is of their debts and how they can get rid of them. They refuse to renew bonds; they keep back grain enough for seed and for food during the rains; and they have cut down their marriage charges from a third to a half. In many cases professional lenders, especially Márwáris, have to a great extent given up lending, or before they lend they insist on the transfer of land or house property; or they refuse to lend more than small sums. On the other hand there seems to be a small but wide-spread increase in the number of Bráhmans and Maráthás, chiefly landowners, who lend money or advance grain to their poorer neighbours. Of the Márwáris who have given up lending, none seem to have fallen into poverty, or to have been forced to take to husbandry or other callings which they formerly thought to be below them. Almost all seem to have taken to trade, and in Sholápur city the Márwári is a great and successful trader in silk, sweetmeats, grain, and groceries. During the three years ending 1883, though the crop was in the end good, the seasons have severely tried the husbandmen's capital and credit. The early crops have been sown several times and in most places failed either altogether or partly. In each year a late and heavy rainfall has changed a bad season into a good season. When the rain fell, little if any land was left unsown from want of seed. This seed seems to a great extent to have been obtained without the Márwáris' help. It was partly grain kept by the husbandmen out of the last harvest, partly borrowed from their richer neighbours, Kunbis and Bráhmans.

The changes in Sholápur moneylending during the past ten years are due to three chief causes: the agrarian riots of 1875, the famine of 1876-77, and the Agriculturists' Relief Act of 1879. It is not easy to fix what share in the change belongs to each of these causes. The agrarian riots which in Poona and Nagar seem to have driven Márwáris from villages to towns or led them to send their families and their treasure into towns, had no direct effect in Sholápur. The memory of their sufferings in the famine of 1876 is said to be one cause of the reduction in marriage expenses, and the refusal of the

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Márwáris to advance grain during the famine is said to be one reason why husbandmen now keep back a share of the harvest for seed and for food during the rainy months.[1] As to the effect of the Relief Act opinions differ. According to some the passing of the Act has done good by giving borrowers the hope that their load of debt may be cleared, and by warning lenders that there are limits beyond which their claims will not be enforced. Some trace the increase of thrift and forethought chiefly, and some entirely, to the Relief Act. A fourth party hold that the Act has done harm by curtailing the borrowing power even of respectable landholders. The balance of opinion seems in favour of the Act.

INTEREST.

At the present time (1884) according to returns received, in small transactions, where an article is given in pawn, an artisan with fair credit pays yearly interest at rates varying from nine to eighteen per cent, for a well-to-do cultivator the minimum rises to twelve per cent, and for a poor cultivator the rates are not less than twelve to twenty-four per cent. In such transactions, if personal security only is received, the yearly rates are said to vary from twelve to twenty-four per cent for the richer and from eighteen to forty-eight and sometimes even to sixty per cent for the poorer class of borrowers. In large transactions, if movable property is mortgaged, the yearly rates are stated to vary from six to fifteen per cent for richer and from twelve to twenty-four per cent for poorer borrowers. When land is mortgaged, the yearly rates are said to vary from six to thirty-six per cent. These rates form only a part of what the borrower has to pay for his loan. Out of the amount of £10 (Rs. 100) entered as principal in the bond, the borrower has to pay 2*s.* (Re. 1) for the stamped paper on which the bond is written, 6*d.* (4 *as.*) for the writing of it, and 6*s.* (Rs. 3) for registration. Discount for ready money is also deducted sometimes at as high a rate as ten per cent. Besides this, except sometimes when the transaction is to extend over more than three

[1] Before the famine of 1876-77 it was the practice for husbandmen to hand over the bulk of their crop to their chief creditor, generally a Márwári, who advanced them grain for seed to be paid at harvest time at one and a half and for food at double the quantity advanced. In the famine year, when their grain was done, the husbandmen went to the Márwári expecting an advance on the usual terms. But the Márwári was making fourfold or fivefold profits by the sale of grain, and in spite of prayers and tears, refused to make any advance. At the next harvest when, according to custom the Márwári came to take the crop, the husbandmen refused to give him the grain or kept back a large share of it saying they must keep grain by them as they could not trust the Márwári to feed them and give them seed. On this the Márwári who had outstanding claims took out a decree and had the field attached, sold, and bought. The villagers met this by arranging that no one should plough the field, that no washerman should wash the Márwári's clothes, no barber shave him, no Koli bring him water, no herdboy tend his cattle, and that his servants, except his Marwári servants, should leave him. To frighten back his servants the Márwári charged them with theft and assault, and, in the hope of bringing the villagers to trouble, some Márwáris set fire to their own houses. Inquiry showed that the complaints were false or frivolous and the accused were not even put on their trial. Then the Márwári gave in. He went round to the houses of the leading villagers, showed them what mischief ill-will between lenders and borrowers worked, and begged them to persuade the people to be friendly. He promised never again to press his debtors too hard and in some cases gave back fields to the former owners. This is said to have happened particularly in Supa in Poona.

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years, interest is charged for at least twenty days of the intercalary month. From six to nine per cent a year is said to be generally considered a fair return for money invested in land.

CURRENCY.

The Government rupee, which is locally called the Surat rupee, is the standard in all transactions. But at Bársi where three-quarters of the exports and imports come from and go to the Nizám's country, the Nizám's rupee, variously called the Samsheri, Hali Sicca, or Salar rupee, is in circulation at rates varying from 13½ to 14 *annas*. Cotton, clarified butter, oil, and *surangi* are quoted in the market in Nizám's rupees, but are paid for in Government coin at seven to eight per cent discount. During the season the moneychangers drive a brisk trade at a discount of fourteen to eighteen per cent for the Nizám's rupees. The Nizám's customs authorities receive Government rupees at a fixed premium of 16½ per cent. The old copper pies, known as *shivráis*, abound in the district.

WAGES.

Fifty years ago (1834) a man's daily wage was 2¼*d*. (1½ *as*.). Between 1862 and 1865 the high price of cotton and at the same time the great railway demand for labour raised daily wages to 6*d*. (4 *as*.). In 1877, the famine year when there were numbers of the destitute and no work, the daily wage of a man labourer in the city fell to 3*d*. (2 *as*.), of a woman to 2¼*d*. (1½ *as*.), and of a child to 1½*d*. (1 *a*.). At present (1884) a town labourer earns 6*d*. (4 *as*.) a day and a field labourer 4½*d*. (3 *as*.), a carpenter or mason in Sholápur city 1*s*. 6*d*. (12 *as*.) and a bricklayer 1*s*. 3*d*. (10 *as*.).

In the Sholápur mills common labourers earn (1884) 12*s*. to £1 10*s*. (Rs. 6-15) a month, women employed as reelers and winders of yarn make 10*s*. to 18*s*. (Rs. 5 - 9), and children employed as piecers and doffers 6*s*. to 10*s*. (Rs. 3 - 5). Smiths, bricklayers, fitters, and firemen at the Sholápur mills earn £2 to £4 (Rs. 20 - 40) a month. No high class Hindus have as yet taken to mechanical work at the mills. Spinners, weavers, and their overlookers are generally paid by piecework. The regular hours of labour are from six in the morning to six in the evening with half an hour's rest at dinner time. The workpeople bring their food with them. Alternate Sundays and the principal holidays are allowed for rest. Most of the better paid workpeople spend their surplus earnings in drink.

Field labourers are commonly paid in kind, daily, at the field. A wife is usually paid two-thirds of her husband's earnings, or enough to supply her own clothes and such little luxuries for the family as salt, chillies, and other ornaments. Where there are more than one grown woman in a household, one stays at home and the rest go to work. Boys from ten and girls from twelve go to work, and earn about a quarter of what their fathers earn. Children also earn money by gathering cowdung for fuel, and boys by herding sheep and cattle. Respectable labourers can get loans up to six months' earnings on the security of themselves and their family or that of their vessels and clothes. In towns and in all but small villages in ordinary times labourers can make a living all the year round. Field work keeps them busy during the harvest seasons that is in October and November, and again in January February and March, and some of them are busy right through from June till

March. At other times they cut firewood and grass for sale, and work as bricklayers, labourers, and well-diggers. In large places women can always find work in grinding corn in the houses of the well-to-do. In small country places where there is nothing but field work, labourers even in the best times are in some distress during the slack season.

PRICES.

Except for eight years between 1847 and 1854, yearly price details, which are little more than estimates, are available for the fifty-five years ending 1883. During these fifty-five years the rupee price of Indian millet, which is the staple grain of the district, varied from 188 pounds in 1843 to fifteen pounds in 1877 and averaged seventy pounds. Of the fifty-five years, in ten the price was below 100 pounds the rupee, 188 in 1843, 172 in 1842, 165 in 1855, 138 in 1841, 124 in 1844, 116 in 1857, 114 in 1839, 110 in 1840, and 104 in 1828 and 1858; in two it was between 100 and ninety pounds, ninety-eight in 1859 and ninety-two in 1826; in five it was between ninety and eighty pounds, ninety in 1822 and eighty-eight in 1829 1830 1856 and 1860; in three it was between eighty and seventy pounds, eighty in 1827, seventy-eight in 1861, and seventy-one in 1881; in eight it was between seventy and sixty pounds, seventy in 1837, sixty-nine in 1874, sixty-eight in 1836, sixty-six in 1833 and 1882, sixty-three in 1875, and sixty-two in 1838 and 1883; in ten it was between sixty and fifty pounds, sixty in 1825, fifty-eight in 1862, fifty-seven in 1880, fifty-six in 1823 1846 and 1873, fifty-five in 1845, fifty-four in 1831 and 1834, and fifty-two in 1835; in four it was between fifty and forty pounds, fifty in 1821, forty-seven in 1868, forty-five in 1863, and forty-three in 1869; in five it was between forty and thirty pounds, thirty-eight in 1866, thirty-seven in 1867, thirty-six in 1870 and 1872, and thirty-one in 1824; in six it was between thirty and twenty pounds, twenty-nine in 1864 1865 and 1879, twenty-eight in 1871, twenty-seven in 1876, and twenty-six in 1832; and in two it was between twenty and fifteen pounds, eighteen in 1878 and fifteen in 1877. Since 1858 the price has never been below 100 pounds the rupee. The fifty-five years may be divided into eight periods. Except in the famine year of 1824 when it was thirty-one pounds, in the first period of ten years ending 1830 the price varied from 104 pounds in 1828 to fifty pounds in 1821 and averaged seventy-four pounds. Except in the famine year of 1832 when it was twenty-six pounds, in the second period of eight years ending 1838 the price varied from seventy pounds in 1837 to fifty-two pounds in 1835 and averaged fifty-six pounds. Except in 1845 and 1846 when it was fifty-five pounds, in the third period of eight years ending 1846 the price varied from 188 pounds in 1843 to 110 pounds in 1840 and averaged 119 pounds. For the eight years ending 1854 price details are not available. Except in 1862 when it was fifty-eight pounds, in the fourth period of eight years ending 1862 the price varied from 165 pounds in 1855 to seventy-eight in 1861 and averaged ninety-nine pounds. In the fifth period of ten years ending 1872 the price varied from forty-seven pounds in 1868 to twenty-eight pounds in 1871 and averaged thirty-seven pounds. In the sixth period of three years ending 1875 the price varied from sixty-nine pounds in 1874 to fifty-six pounds in 1873 and averaged

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sixty-two pounds. In the seventh period of four years ending 1879, owing to bad years the price was unusually high, varying from twenty-nine pounds in 1879 to fifteen pounds in 1877 and averaging twenty-two pounds. In the eighth period of four years ending 1883 the price varied from seventy-one pounds in 1881 to fifty-seven pounds in 1880 and averaged sixty-four pounds. The details are:

Sholápur Grain Prices in Pounds, 1821 - 1883.

Article.	First Period.										Second Period.							
	1821.	1822.	1823.	1824.	1825.	1826.	1827.	1828.	1829.	1830.	1831.	1832.	1833.	1834.	1835.	1836.	1837.	1838.
Indian Millet...	50	90	56	31	60	92	80	104	88	88	54	26	66	54	52	68	70	62
Spiked Millet...	45	64	40	26	52	84	68	96	64	64	40	22	56	43	41	46	62	54

Article.	Third Period.									Fourth Period.							
	1839.	1840.	1841.	1842.	1843.	1844.	1845.	1846.	1847 to 1854.	1855.	1856.	1857.	1858.	1859.	1860.	1861.	1862.
Indian Millet ...	114	110	138	172	188	124	55	55	...	165	88	116	104	98	88	78	58
Spiked Millet ...	108	101	135	180	170	129	51	51	...	176	40	114	96	98	80	72	56

Article.	Fifth Period.										Sixth Period.			Seventh Period.				Eighth Period.			
	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.
Indian Millet.	45	29	29	38	37	47	43	36	28	36	56	69	63	27	15	18	29	57	71	66	62
Spiked Millet.	33	25	20	35	33	48	39	31	30	30	52	65	68	27	18	22	29	53	58	53	54

WEIGHTS.

The table used in weighing precious stones is four *dháns* one *rati*, eight *ratis* one *másá*, and twelve *másás* one *tola*. A *dhán* is a single rice grain. The *rati* is generally of fine pebble, cut, and usually rounded to the required size. The *tola* is equal to 180 Troy grains. Gold and silver are weighed by the table eight *gunjás* one *másá*, and twelve *másás* one *tola*. The *gunj* is the small oval seed of the Abrus plant, about the size of a pea, red with a black speck. The *másá* is generally a bit of broken chinaware or the like, round, and about the size of a half-copper ($\frac{1}{8}$ *a.*). The other metals are sold by *tolás*, *shers*, and *mans*; sixteen *shers* of eighty *tolás* making one *man*. The same weights are used for alkali, coffee, cotton, drugs, spices, molasses, and sugar, sometimes also for salt, but salt is more commonly sold by capacity measures. The weights are of iron and are usually round. At Bársi cotton sells by the *boja* or bundle of three *mans*, one *boja* including the sacks weighing $246\frac{6}{7}$ pounds. Spirituous liquor is sold by the bottle. Oil, milk, honey, and other liquids are bought and sold by the *sher* in measures of brass or copper, in shape something like ordinary glass

tumblers. All kinds of grain and usually salt are also sold by the *sher*. The *sher* measure is commonly of iron, cylindrical in form, but compressed in the middle to make it easier to hold; its height is 7½ and its diameter 5½ inches. The water capacity of the *sher* is 164 *tolás* of 130 grains Troy. One *sher* of the best rice weighs 152¼ *tolás*, of common rice 151, of *jvári* 138, of wheat 140, of gram 146, of *dál-tur* 142½, and of salt 160. Before 1848 when the eighty *tola sher* measure of weight was introduced, the Sholápur *sher* of capacity was 100 to 120 *tolas*. The present *sher* was then adopted as the equivalent of two *shers* of eighty *tolás*, one *sher* being found inconveniently small. English and mill-made cloth is sold by the yard, hand-woven by the *hát* or cubit. The land measures are acres, *gunthás* or one-fortieth of an acre, and *annás* or one-sixteenth of a *guntha*. Masonry is measured by the cubic foot. Logs, scantlings, and boards are measured by the cubic foot, and battens by the hundred lineal foot. Earth work is measured by the foot.

CHAPTER VI.

TRADE.

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ROADS.

FEW[1] details of roads are available before 1855. At the accession of British power in 1817 and from that time till about 1850, Sholápur had no made roads and few carts; all traffic went over fair weather tracks on pack bullocks.[2] During the four rainy months the tracks were impassable and for about two months afterwards the passage was rendered most tedious and difficult by the black soil and the numerous streams. During the eight dry months also the tracks were neither smooth nor easy for carts. Of these old tracks eight lines centred at Pandharpur, eight at Sholápur, and two at Pángaon in Bársi. Of the eight lines which centred at Pandharpur, one went twenty-three miles north to Tembhurni in Karmála; one went fifty-seven miles north-east to Bársi by Mohol, Vairág, and Pángaon; four went south and south-west, one being forty-two miles to Jath, another seventy miles to Athni in Belgaum, a third eighteen miles to Sángola, and from Sángola sixty miles to Miraj, and a fourth eighty miles to Karád in Sátára; and two went west and north-west, one passing eighty-nine miles to Sátára by Mhasvad and Koregaon, and the other 148 miles to Poona. Of the eight lines which centred at Sholápur, two went north-east to the Nizám's territory, one being twenty-five miles to Tuljápur and the other thirty-eight miles to Dhárshiv; one went 176 miles east to Haidarabad by Naldurga and Kalyán; one went south-east twenty-two miles to Akalkot; one went south fifty-eight miles to Bijápur; two went west, one passing thirty-eight miles to Pandharpur and the other 152 miles to Poona by Tembhurni and Indápur, and one went north-west fifty-four miles to the old fort of Paranda in the Nizám's territory. The two lines which centred at Pángaon in Bársi, went north-east to the Nizám's territory, one passing sixty-six miles to Látur and the other sixty miles to Ámbegaon.

At present (1883) Sholápur has ten lines of made roads together equal to 382 miles. Of these three are Provincial and seven local fund. The three Provincial lines are the Poona-Haidarabad road seventy-eight miles, the Bársi road with its extension towards the Nizám's territory sixty-two miles, and the Sholápur-

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[1] Road details are chiefly compiled from materials supplied by Mr. G. A. Bhat, assistant engineer.

[2] Government Selections, New Series, IV. 3-4. As in Poona carts originated with Sir George Wingate; they were first made at Tembhurni in Karmála by a Pársi named Kávasji Nasarvánji. Carts were then distributed among husbandmen and the cost was recovered by instalments. This had so good an effect that by 1850, in the Sholápur, Bársi, and Karmála sub-divisions private carpenters made carts in numbers on the Government model but of rougher and cheaper materials. Ditto, 4-11.

Bijápur road nineteen miles. Of the seven local fund lines four are first class, the Bársi-Pandharpur road thirty miles, the Mohol-Pandharpur twenty-four miles, the Pandharpur-Janoni forty-two miles, and the Jeur-Karmála with its extension towards Ahmadnagar and the Nizám's territory twenty-seven miles; and three are second class, the Sholápur-Bársi forty-two miles, the Sholápur-Akalkot fifteen miles, and the Jeur-Pandharpur forty-three miles. As forming part of the direct line from Poona to Sholápur and Haidarabad the seventy-eight miles within the district of the Poona-Haidarabad road was the first care of the Bombay Government. Between 1849 and 1855 the sixty-one miles of this section which run north-west to south-west from the Bhima on the borders of Poona and Sholápur to the city of Sholápur, were completed by Captain H. C. Adams of the Bombay Engineers at an estimated cost of £22,020 (Rs. 2,20,200). The road enters the district at Ranjni on the Bhima in Karmála and runs south-east through the subdivisions of Karmála Mádha and Sholápur. Of the towns and villages which lie on this road the chief are Tembhurni in Karmála, Vadvad Shetphal Chikhli and Mohol in Mádha, and Kegaon and Sholápur in Sholápur. It is an excellent *murum* or crumbly trap road, curbed and drained throughout except on the Bhima and Sina, and four other large streams which it was deemed unnecessary to bridge owing to the nearness of the rail road then under consideration. The Bhima and Sina which are both unfordable during the rains, are crossed by flying bridges, the Bhima near Ranjni in Karmála and the Sina at Lamboti on the borders of Mádha and Sholápur. From Sholápur this road runs seventeen miles east towards Haidarabad up to the Tándulvádi stream which separates Sholápur from the Nizám's territory. The road was laid out and completed in 1858 at a cost of about £4170 (Rs. 41,700). This portion carries a considerable traffic in grain, especially in wheat and gram. The Bársi road, running nearly east and west for about thirty-five miles, was made and *murumed* in 1856 by Captain Haughton of the fourteenth Bombay Native Infantry. As the traffic from Tembhurni to Bársi largely increased, the *murum* road was severely injured and cut up every season. After the construction of the Great Indian Peninsula Railway in 1860, the traffic on this road rapidly increased and the twenty-one miles from Bársi to Kurduvádi or Bársi Road station became an important feeder of traffic from the Nizám's territory, the average number of carts being estimated at about 500 a day. To carry this heavy traffic more easily an estimate was submitted to make a tram line from Bársi to Bársi Road station, and in 1870, at a cost of about £50,000 (Rs. 5,00,000) this portion was metalled bridged and made fit to lay rails, though no rails were eventually laid down. From Bársi the road is extended twenty-seven miles east towards the large town of Látur in the Nizám's territory. Of these, nineteen miles from Bársi to the village of Yedsi on the Talghát or the first range of the Bálághát hills were improved in 1862 by the civil department. In 1875 this portion was transferred to the public works department and during the 1876 famine was improved at a cost of about £10,300 (Rs. 1,03,000) and made a Provincial road. In 1881-82 this portion was metalled and bridged throughout with

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masonry road dams. For a little over half a mile the road runs over the Bálághát hills; the ascent is easy and where necessary is provided with parapet walls. On this hill pass the traffic in cotton, oilseed, wheat, gram, and barley is unusually heavy, being over 500 carts a day. In 1881-82 the traffic yielded a toll revenue of about £1700 (Rs. 17,000) and in 1882-83, as the toll on each bullock cart was reduced to 3*d.* (2 *as.*), it yielded about £1000 (Rs. 10,000). In continuation of this road the further eight miles above the Bálághát range from Yedsi to Tadvala were improved and repaired by the civil department till 1882, but owing to heavy traffic this portion was so badly cut every year that plans and estimates amounting to £6755 (Rs. 67,550) have been now submitted for Government sanction to metal and bridge it.[1] Of the Sholápur-Bijápur road about nineteen miles run south within Sholápur limits from Sholápur to Tákli on the Bhima. Till 1874 this road was kept by the civil department. In 1875 it was transferred to the public works department and partly bridged at a cost of about £6700 (Rs. 67,000), and during the 1876 famine it was further improved at a cost of about £4800 (Rs. 48,000). At present (1883) it is a good *murumed* road. Of the two rivers, the Sina and Bhima which the road crosses, the Sina is crossed by a flying bridge at Vadakbál ten miles south of Sholápur and the Bhima is crossed by a flying bridge and by a ferry at Tákli nineteen miles south of Sholápur. Since 1863 roads have been much improved from local funds. Of the seven local fund lines the Bársi-Pandharpur road, running about thirty miles north and south, is a first class road. It is bridged and drained throughout except a few large streams. As a large number of pilgrims from the Deccan and North India visit the sacred shrine of Vithoba at Pandharpur from Bársi Road station, this road carries a heavy cart and pilgrim traffic throughout the year. The Mohol-Pandharpur road, running about twenty-four miles east and west, is a first class local fund road. It joins Pandharpur with the Great Indian Peninsula railway at Mohol station by the shortest way. This road is largely used by pilgrims from the east. The Pandharpur-Janoni road, running forty-two miles south-west, is an important first class local fund road. In 1875 this road was transferred to the public works department and during the 1876 famine it was considerably improved at a cost of about £5000 (Rs. 50,000). It leads to the large market of Athni in Belgaum and carries to Bársi Road station by Pandharpur a considerable traffic in grain and oil-seed from Belgaum and other parts of the Bombay Karnátak. The Jeur-Karmála road runs from the Jeur station eleven miles north to Karmála. It is a first class local fund road and is bridged and drained throughout. From Karmála the road branches into two, one branch passing eight miles north to Jategaon and the other eight miles north-east to Aljápur. The

[1] To the south of the village of Yedsi and about one-third of a mile from the road the well-known old temple of Shiv, called the Rámling, lies in a deep shaded valley and surrounded by the Rámnadi on three sides. In old times this place is said to have been a favourite abode of Hindu *yogis* or ascetics, who led their pious secluded life in neighbouring rock-cut caves. The villagers still consider the place a cool and beautiful summer retreat.

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eight miles from Karmála to Aljápur were considerably improved during the 1876 famine at a cost of about £1050 (Rs. 10,500). Most of the exports from South Ahmadnagar and from the parts of the Nizám's territory which lie east of Karmála go to Jeur station by the Jeur-Karmála road. Of the remaining three second class local fund roads the Sholápur-Bársi road runs forty-two miles north to Bársi from Sholápur, the Sholápur-Akalkot road runs fifteen miles south-east towards Akalkot, and the Jeur-Pandharpur road runs forty-three miles south to Pandharpur from Jeur station. These second class roads are fairly good. Besides these ten well-made lines, four other lines have been lately transferred to the public works department which will soon be made second class roads. Of these one runs from Sholápur ten miles north towards Tuljápur in the Nizám's territory, and three run from Pandharpur, one twenty-five miles west towards Karád through Pandharpur and Sángola, another twenty-six miles west towards Sátára through Pandharpur and Málsiras, and the third forty-six miles north-west towards Mahád and Poona by Velápur, Málsiras, Náteputa, and Dharmapuri.

RAILWAYS.

Besides by made roads communication has been much improved by railways. The south-eastern branch of the Great Indian Peninsula Railway passes through the district with a length of 115 miles. Crossing the river Bhima in the north-west on the border of Poona and Sholápur, the railway enters the district and runs south-east to Ingalgi on the frontier of Sholápur and Akalkot. In these 115 miles are twelve stations, Kátraj 189 miles from Bombay, Pomalvádi 195 miles, Sogaon 203 miles, Jeur 213 miles, Kem 223 miles, Bársi Road 234 miles, Mádha 244 miles, Angar 253 miles, Mohol 263 miles, Pákni 273 miles, Sholápur 283 miles, and Hotgi 292 miles. The line up to Sholápur was begun in 1856 and the portion from Diksál in Poona to Bársi Road was opened on the 23rd of October 1859, from Bársi Road to Mohol on the 20th January 1860, and from Mohol to Sholápur on the 6th June 1860. Work on the line from Sholápur southwards was begun on the 3rd August 1865 and the line was opened for traffic on the 1st February 1870. Except the bridges across the Bhima and the Sina, no engineering difficulties were met with. The Bhima bridge at 184 miles from Bombay and about 1317 feet long, has twenty-eight segmental arches of masonry of forty feet each. The piers are sixty feet high from rail level with foundations resting on rock and the flood stream is forty-six feet deep. It was built at a cost of about £26,000 (Rs. 2,60,000). The Sina bridge at 269 miles from Bombay and about 575 feet long, has twelve segmental arches of masonry of forty feet each. The piers are fifty-four feet high from rail level resting on foundations partly of rock and partly of clay. The flood stream is forty-one feet deep. It was built at a cost of about £14,800 (Rs. 1,48,000). Besides the ordinary building at the different stations costing £250 to £1000 (Rs. 2500-Rs. 10,000) with quarters for a station master and a booking office, there is a refreshment room at Sholápur.

Besides the Peninsula railway the East Deccan or Hotgi-Gadag section of the Southern Marátha and Bombay Karnátak railways which are now being made, runs north and south for eight miles in the

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east of the Sholápur sub-division. This section leaves the Great Indian Peninsula railway at Hotgi station at 292 miles from Bombay which was chosen as the nearest point on the Peninsula railway to Bijápur and as it affords an easy approach to the crossing of the Bhima river. About a quarter of a mile to the east of Hotgi station, after crossing a small stream, the line gets on to a ridge to which it keeps for about eight miles till the village of Jovalgi is reached and the line enters the Akalkot state. This ridge is fairly straight and flat and the work on it very easy, the general direction being nearly due south. The only station on this length of line is Hotgi. No bridges or other works call for remark.

TOLLS.

Of twelve toll bars four are on Provincial and eight on local fund roads. The four Provincial toll bars are one each at Kondi on the Poona-Sholápur road, at Borámani on the Sholápur-Haidarabad road, at Kuslamb on the Bársi-Mominabad road, and at Papnus on the Bársi and Bársi Road station road. The eight local fund toll bars are one each at Tákli on the Sholápur-Bijápur road, at Tirhe on the Sholápur-Pandharpur road, at Ulhe on the Sholápur-Tuljápur road, at Kumbhári on the Sholápur-Akalkot road, at Kákrumb on the Sholápur-Bársi road, at Ashti on the Kurduvádi-Pandharpur road, at Devláli on the Jeur-Karmála road, and at Vákri on the Pandharpur-Poona road. All the tolls are yearly sold by auction to the highest bidder. The amount realized in 1882-83 was £3449 (Rs. 34,490) on the Provincial roads and £1323 (Rs. 13,230) on the local fund roads, that is a total toll revenue of £4772 (Rs. 47,720).

REST-HOUSES.

Besides three Collector's bungalows at Mohol and Shetphal in Mádha and at Pángaon in Bársi, there are four bungalows for European travellers at Sholápur, Ashti lake, Pandharpur lake, and Bársi Road station. Besides the Collector's and travellers' bungalows there are 319 rest-houses or *dharmshálás* for native travellers. Of these nineteen are in Sholápur, thirty-nine in Bársi, thirty-six in Mádha, forty-three in Karmála, sixty in Pandharpur, thirty-seven in Málsiras, and eighty-five in Sángola.[1]

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[1] The nineteen in Sholápur are: One each at Ahirvádi, Borámani, Ghodeshvar or Begampur, Kamti-budruk, Kasegaon, Kumbhári, Lamboti, Mandrup, Pathri, Savatkhed, Singoli, Tákli, Tándulvádi, Tirhe, Ulhe, Vadakbál, Vadale, Valsang and Vangi. The thirty-nine in Bársi are, one each at Ambejavalge, Bársi, Bhandegaon, Bhatambre, Chikharde, Degaon, Ghari, Gaudgaon, Kájal, Kaudgaon, Kari, Kásari, Kategaon, Kusalamb, Kave, Khandvi, Korphal, Mahagaon, Málegaon, Malvandi, Mándegaon, Manegaon, Mirjanpur, Nari, Pángri, Pimpalgaon, Puri, Sanvdare, Sarole, Selgaon, Shiral, Surde, Tadval, Tadval-kasba, Undegaon, Vágholi, Vairág, Yayli, and Yedsi. The thirty-six in Mádha are, one each at Ahergaon, Akole-budruk, Ambád, Bemli, Bhend, Bhosre, Darphal, Ghoti, Najik-pimpri, Papnus, Parite, Penur, Sapatne, Shetphal, Támbve, Tulsi, Uplai-budruk, Uplai-khurd, Vadshinge, and Varkute; two each at Anagar and Mohol; three at Ashti; four at Kurdu and Kurduvádi or Bársi Road station, and five at Mádha. The forty-three in Karmála are, one each at Adhegaon, Akolákhurd, Aljápur, Bitargaon-Vángi, Dahivádi, Devláli, Gulsadi, Hivre, Jategaon, Jeur, Kandar, Kavitgaon, Kem, Kolegaon, Kondharchincholi, Korti, Mangi, Padle, Pánde, Rájuri, Sade, Sátoli, Shetphal, Singevádi, Sonári, and Vadshivne; two each at Pothre, Pomalvádi, and Vángi; and eleven at Karmála. The sixty in Pandharpur are, one each at Adhiv, Aherbábulgaon, Ambe, Badalkote, Bathan, Bhatumbre, Bhováli, Bhose, Degaonbudruk, Gadhegaon, Gardi, Ghurnike, Gursale, Isbavi, Jaloli, Karole, Kharsoli, Khed-Bhalavani, Khed-Bhose, Kondarki, Korti, Kuroli, Machnur, Mundhevádi, Náráyanchincholi, Ojhevádi, Palsi, Phulchincholi, Rhatvadi, Sarkoli, Segaon-Bhalavani, Shelve, Shetphal, Shevte, Sidevádi,

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BRIDGES AND FERRIES.

Three flying bridges and three ferries are supported from local funds; besides these about sixty ferries at Pandharpur belong to private persons. Of the three flying bridges one is on the Poona-Sholápur road at Lamboti about fifteen miles west of Sholápur, and two are on the Sholápur-Bijápur road, one at Vadakbál across the Sina ten miles south of Sholápur, and the other at Tákli across the Bhima nineteen miles south of Sholápur. Of the three ferries one plies across the Sina at Tirhe and one across the Bhima near Begampur on the Sholápur-Sángola road, and in addition to the flying bridge the third plies across the Bhima at Tákli on the Sholápur-Bijápur road. The flying bridges consist of a galvanized wire rope 3½ feet in circumference, with a deflection of $\frac{1}{80}$th of the span, supported on teakwood standards set in coursed stone and lime masonry on the banks. The raft consists of two boats joined together and supporting a platform twenty-nine to 29½ feet by fourteen to eighteen feet. It is provided with a wooden railing and is large enough for four laden bullock carts or for sixty passengers. The boats forming the bridges are twenty-nine to 29¾ feet long, seven to 7¾ feet wide, and 3¼ to 3⅔ feet deep. The ferries are single boats 27½ feet long, nine wide, and 3¼ to four deep; when laden they draw 1½ to 1¾ feet. They are large enough to carry two laden carts or fifty passengers. All are made entirely of teak and were built on the spot or at Bombay. The cost of a flying bridge with a raft ranged from £600 to £900 (Rs. 6000 - 9000) and that of the ferries or single boats from £80 to £100 (Rs. 800-1000). The bridges and ferries are in charge of *tándels* who are paid 10*s.* (Rs. 5) a month from local funds all the year round for steering the boats and taking care of them when not in use. The crew are supplied by the ferry contractors and are paid monthly 12*s.* to 14*s.* (Rs. 6 - 7). The total yearly revenue from the bridges and ferries is about £183 (Rs. 1830).

POST OFFICES.

Sholápur forms part of the Ahmadnagar postal division. Of the forty-one post offices one is a disbursing office, one a town sub-office, nineteen sub-offices, and twenty-four village offices. Of these, besides the two disbursing and town sub-offices at Sholápur, thirteen sub and twenty village offices are within British limits, two sub and four village offices are within the limits of the Sholápur and Kolhápur and Bombay Karnátak agencies, and four sub-offices are within the limits of the Nizám's territory. Of the post offices within

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Sonake, Supli, Suste, Tákli, Tánosi, Tisangi, Tungat, Umbergaon, Upri, Vadikuroli, Vakri and Yeklaspur, two each at Brahmapuri, Kasegaon, and Khardi; three at Karkamb and four at Bhalavani. The thirty-seven in Málsiras are, one each at Bábhulgaon, Bondle, Borgaon, Dahigaon, Kalegaon, Kaner, Khudus, Kurbavi, Lonand, Mahalung, Malkhambi, Mundve, Morochi, Palasmandal, Purnadavde, Tándulvádi, and Tonle; two each at Dharmapuri, Maloli, and Velápur; four at Nátepute and five each at Akluj and Málsiras. The eighty-five in Sángola are, one each at Achakdani, Ajnal, Akole, Bhose, Chinchále-Gherdi, Chinchále-Sángole, Chináke, Dhayti, Haldahivadi, Hangirge, Junjharpur, Kadlás, Katphal, Kole, Lonviri, Mahmedábád, Mahud-budruk, Manegaon, Mangevádi, Mánjri, Modshinge, Narale, Pachegaon, Pare, Rájuri, Sangevadi, Sáve, Shirbavi, Shivne, Sonalvadi, Udanvadi, Vadegaon, Vaki-Kasegaon, Vásud, and Vatamre; two each at Alegaon, Anekdhal, Dahivadi, Hatid, Junoni, Kamlápur, and Najhre; three at Balvadi, four at Gherdi, eleven at Jávle, and eighteen at Sángola are in the Sángola sub-division.

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POST OFFICES.

British limits the thirteen sub-offices are at Akluj, Bársi Road, Bársi Town, Hudgi, Jeur, Karmála, Kem, Mádha, Málsiras, Mohol, Pandharpur, Sángola, and Vairág; and the twenty village offices at Angar, Ashti, Gherdi, Jávla, Jinti, Kadlás, Kakramba, Kári, Karkam, Korti, Kurdu, Máloli, Nátepute, Pángaon, Pángri, Rájuri, Ropla, Sonand, Tembhurni, and Velápur. Of the post offices within the limits of the Sholápur and Kolhápur and Bombay Karnátak agencies the two sub-offices are at Akalkot and Mangalvedha; and the four village offices are at Dudhni, Maindargi, Modnimb, and Pimpalner. The four sub-offices in the Nizám's territory are at Dhárashiv, Látur, Mominabad, and Parli. The disbursing post office at Sholápur is in charge of a postmaster who draws a yearly salary of £120 (Rs. 1200). The sub-offices are in charge of sub-postmasters who draw a yearly salary of £18 to £48 (Rs. 180-480). The village post offices are in charge of schoolmasters who receive, in addition to their pay as schoolmasters, yearly allowances varying from £2 8*s*. to £7 4*s*. (Rs. 24-72). In towns and villages which have post offices letters are delivered by thirty-one postmen drawing a yearly salary of £7 4*s*. to £12 (Rs.72-120). In small villages without post offices letters are delivered by sixty-seven postmen. Of these forty-two are paid yearly from £9 12*s*. to £10 16*s*. (Rs. 96-108) from the Imperial post and twenty-five are paid yearly from £10 16*s*. to £12 (Rs. 108-120) from the Provincial post. In some villages letters are also delivered by postal runners who receive yearly £1 4*s*. (Rs. 12) for this additional work. Mails to and from Bombay to Sholápur are carried by the Great Indian Peninsula Railway. From the large towns of Bársi, Pandharpur, and Karmála which lie off the railway line, mails are carried in *tángás* or pony carts, from Bársi and Pandharpur to Bársi Road station and from Karmála to Jeur station. The post offices are supervised by the superintendent of post offices Ahmadnagar division, who has a yearly salary of £300 (Rs. 3000) and whose head-quarters are at Ahmadnagar. The superintendent is assisted in Sholápur by an inspector who draws £96 (Rs. 960) a year and whose head-quarters are at Bársi Road station.

TELEGRAPH.

Besides the railway telegraph offices at the different stations, there are two Government telegraph offices at Sholápur and Bársi.

TRADE CENTRES.

The chief agencies for spreading imports and gathering exports are trade-centres, markets, fairs, village-shops, and travelling carriers. The largest centres of internal trade are Sholápur, Bársi, and Pandharpur, and next to these Vairág, Mádha, Mohol, Karmála, Akluj, Nátepute, and Sángola. Of these Sholápur, Mohol, and Mádha are near the railway. But Sholápur and Bársi being on the edge of the district, their connection is chiefly with the country outside it while the trade of Pandharpur rests on its necessities as a place of pilgrimage; so that the lesser centres do not draw their supplies immediately from the larger centres but directly from the same places as they. The number of traders is about 6000, the chief being Lingáyats, Bhátiás, Gujars, Vánis, Nágars, Shimpis, Niráliis, Márwáris, Bráhmans, Bohoras, and Khatris with capitals of £200 to £10,000 (Rs. 2000-Rs. 1,00,000).

They are mostly independent. Some are agents to Bombay and other traders for whom they gather and export cotton, grain, and other local produce, and import rice, hardware, piecegoods, and salt. In large trade centres husbandmen have generally their *adatyás* or middlemen, through whom they sell their field produce. The export trade of the district is chiefly carried on by moneylenders to whom husbandmen give their produce in payment of loans. Some well-to-do husbandmen directly export their field produce to a small extent. The import trade is chiefly carried on both by wholesale traders of large trade centres and other petty local traders who often buy their stock from wholesale traders. The trade of Bársi requires special notice as it is almost entirely a transit trade. Bársi forms the western outlet for the produce of all the Nizám's territory east of it, here generally known as the Bálághát, comprising the towns and markets of Látur, Gangákhed, Mominabad, Nandiar, Pathri, Hingoli, and Bhir, which also receive their imports through it. Of the articles almost entirely produced within Nizám's limits which pass through and generally change hands in Bársi, the chief is cotton the yearly value of which is estimated at £360,000 (Rs. 36 *lákhs*). The next is linseed whose yearly value is estimated at £60,000 (Rs. 6 *lákhs*). Oil produced from a mixture of various seeds including *kárle* or niger seed, *til* or sesame, *havri til* or white sesame, *kardai* or safflower, and *bhuimug* or groundnut, is estimated at a yearly value of £20,000 (Rs. 2 *lákhs*). The value of the export of turmeric, which is mainly produced in the Bársi sub-division, is estimated at £20,000 (Rs. 2 *lákhs*). In the same way, the imports of which the chief are salt, piecegoods, yarn, sacking, and ironware, pass through Bársi on their way to the Bálághát. The exporters of cotton, oils, and linseed are all Bombay men, and do not touch imports: otherwise the same firms often deal in both imports and exports. Consignments up to £100 (Rs. 1000) in value are ordered from Bombay through agents. To get consignments worth more than £100 (Rs. 1000) dealers either go themselves or send a confidential clerk. At Bársi, besides Bombay and local native traders two European firms Messrs. Ralli Brothers and Messrs. Gaddum Bythell and Company deal largely in cotton and linseed.

The position of the *adatyás*, that is brokers or agents, is a peculiar feature of the district trade. The following details belong to Bársi, but with few changes they apply to Sholápur and other places. The broker or *adatya* is a Komti or Lingáyat Váni, a Bráhman, or a Márwári, with little or no capital. He enjoys good credit with the brokers and moneylenders, and can get financial accommodation in time of need with comparative ease. In all cases, husbandmen and dealers bring their raw produce to an *adatya* and are guided by him in disposing of it. The cultivator will probably wait four or five days in Bársi. If by that time his goods have not been sold or if there is a serious fall in prices, or a probability in the *adatya's* opinion of an advantageous rise, the cultivator returns home, leaving his goods in the charge of the *adatya*, and getting from him an advance of fifty or sixty per cent of their value, which the *adatya* has got from a

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TRADE CENTRES.

moneylender. In a month or so the cultivator returns to receive the balance. The *adatya* charges a commission of 1*s.* (8 *as.*) on each bundle or *boja* of 250 pounds for cotton, and one per cent on the proceeds of other goods, with interest on any advance made. The *adatya* has no direct or indirect interest in the rise and fall of prices, but simply earns his commission by selling the goods, the cultivator or dealer getting the profit and loss of the rise and fall of prices. It is frequently the case that all the cultivators of certain villages go to the same *adatya* year after year, unless they have grave cause of dissatisfaction. Most brokers deal uprightly with the cultivator, who in most cases is perfectly innocent of arithmetic, and he in turn places great faith in his *adatya*, and agrees to whatever he does for him without questioning.

MARKETS.

Forty-two weekly markets are held in the district, ten in the Sholápur sub-division one each at Begampur, Keshar Javalge, Mandrup, Mangrul, Mardi, Musti, Salgar, Sholápur, Vadále, and Valsang; four in the Bársi sub-division one each at Bársi, Pángri, Tadvale, and Vairág; eight in the Karmála sub-division one each at Jinti, Karmála, Kem, Kondhej, Korti, Sonári, Tembhurni, and Vángi; eleven in the Mádha sub-division one each at Angar, Ashti, Bemble, Kurdu, Kurduvádi, Kurul, Laul, Mádha, Mohol, Narkhed, and Patkule; three in the Pandharpur sub-division one each at Bháloni, Karkam, and Pandharpur; two in the Málsiras sub-division one each at Akluj and Nátepute; and four in the Sángola sub-division one each at Gherdi, Jaule, Názre, and Sángola. At these places petty traders, peddlers, and hawkers set up booths and offer for sale their goods consisting of cotton, grain, groceries, spices, cloth, yarn, oils, earthenware, clarified butter, hides, and fuel. Of these the local production of grain and oil meets local wants with a margin for export in good years. These markets are held generally for the whole day. In some places they are held during the heat of the day and are closed in the evening. Sholápur is the largest market; it is held on every Tuesday and the buyers and sellers number about 10,000. It is a distributing as well as a gathering centre. The producers themselves sell grain, earthenware, yarn, and garden produce. Fuel is sold by Mhárs and other low caste people who gather it in the neighbouring forest lands. Lingáyats, Gujars, and Márwáris mostly sell groceries. The sellers are chiefly from Sholápur and the surrounding villages. The buyers are the townspeople and traders or their agents. There is little barter. Cattle markets are held in almost all trade centres. At Sholápur is a considerable cattle market, where cows, she-buffaloes, ponies, and sheep and goats are offered for sale. No change has lately been made in the local market system.

FAIRS.

Of nineteen fairs held in the district one held at Sholápur on the 12th of January, three held at Pandharpur in April July and November, and one held at Sonári in April are the most important. The details are:

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FAIRS.

Sholápur Fairs, 1884.

NAME.	Month.	People.	Sale.	NAME.	Month.	People.	Sale.
			£				£
Sholápur:				Pandharpur:			
Sholàpur ...	January ...	5000	7500	Pandharpur ...	November ...	70,000	20,600
Bále	December ...	5000	1350	Máchnur ...	February ...	3000	60
Mádha:				Málsiras:			
Mádha ...	October ...	300	90	Nátepute ...	March ...	3000	12
Shetphal ...	April ...	1000	70	Mahalung ...	April ...	4000	[illegible]
Mohol ...	,, ...	1000	80	Dahigaon ...	November ...	1000	13
Vadval ...	May ...	1000	40	Tarangphal ...	February ...	700	2
Akola ...	,, ...	1000	30	Sángola:			
Karmála:				Dahivadi ...	May ...	5000	100
Sonári ...	April ...	7000	630	Yeola	,, ...	6000	180
Pandharpur:				Vatambre ...	April and December...	1000	4
Pandharpur..	April ...	25,000	6000				
,, ...	July ...	120,000	14,000				

The fairs are places for distributing as well as for gathering goods. The sellers are generally Vánis, Lingáyats, Kásárs, and cultivators. The chief articles for sale are cloth, pots, grain, glass bangles, and live stock. The buyers are townspeople, pilgrims, and neighbouring villagers. There is no barter.

VILLAGE SHOPMEN.

Nearly every village has a shopkeeper, generally either a Gujar, a Márwári, or a Lingáyat Váni. He keeps for sale grain, clarified butter, oils, molasses, spices, coarse blankets, salt, and cloth, and sometimes sugar and betelnut. He gets the articles he requires for his stock from one of the traders in the chief town of the sub-division or from any near market town. In his village he is a general dealer and sells his goods to the villagers and travellers who happen to stop at that village. His whole stock is worth £10 to £50 (Rs. 100-Rs. 500) and in a large village £10 to £100 (Rs. 100-1000). Villagers either make cash payments or clear their accounts periodically. Payments are occasionally made in kind. Only middle class and poor villagers deal with the village shopman. Whenever they can, the rich bring their supplies from market towns and trade centres. If the village shopman is a Márwári, he is generally both a shopkeeper and a moneylender. As a shopkeeper he has generally no agent to go to fairs or market towns. He goes himself or if possible sends one of his family. He has seldom any connection with a large trading firm. His position has not changed of late years.

CARRIERS.

Besides by shopkeepers, especially in Sholápur and Bársi provisions are supplied by Lamán hawkers. They buy grain from traders in central towns and move about carrying their stock on pack-bullocks to several places of importance in the country round. They have also dealings with some of the villages in the Nizám's country. Since the opening of railways the number of Lamáns has greatly fallen. There are no travelling carriers with carts. In some parts of the district village peddlers are seen. Some of these are craftsmen who during the rainy months work a stock of goods and in the fair months move from village to village offering them for sale. The articles are chiefly coarse cloth, small metal vessels, and in some cases groceries. Peddlers are generally of the Lingáyat, Kásár, or Kunbi castes. They carry their stock on bullocks and sell it to cultivators and others. The traffic is conducted by cash payments though barter is

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not unknown, and as they periodically visit the same villages they also sell on credit.

IMPORTS.

The following are the chief imports: Of building materials teakwood, nails, screws, and other articles are brought from Bombay and Poona by Lingáyat Musalmán and carpenter traders and are sold wholesale to the people or to petty traders who retail them in their shops. These articles are used by the rich in building houses. Of house furniture, including utensils, ready-made brass and copper mugs and other vessels are brought by Kásárs from Bombay, Poona, Násik, and Nagar and sold retail to the people in their shops which are generally in large trade centres. Kásárs also import from Bombay copper and brass sheets which they make into vessels. Of wooden furniture the chief imports are chairs, tables, couches, benches, cupboards, and boxes. Of food drink and drugs, salt, cocoanuts, dates, oil, sugar, groceries, and spices are brought from Bombay and the Bombay Karnátak. Salt was formerly brought by Lamáns on pack bullocks; it is now brought by rail. Of tools and appliances iron is brought from Bombay and made into nails, horse-shoes, and rough field tools. Of dress including ornaments, European twist piecegoods and flannel come from Bombay. A large part of the country cloth and yarn sold in the district is made locally; the rest comes from Ahmadnagar, Bhir, Jálna, Muhlingpur, Nágpur, Náráyanpeth, and Yeola. Gold, silver, pearls, and jewels chiefly come from Bombay.

EXPORTS.

The chief exports are of vegetable products, cotton, grain, oilseed, and earthnuts; of animal products honey, wax, lac, and hides and horns; and of manufactured articles cloth, carts, indigo, oil, and clarified butter. The following are the chief details regarding exports. Little cotton is grown in Sholápur. Almost the whole local supply of cotton is used in local spinning and weaving and in some sub-divisions the quantity grown is not enough to meet the local demand. Almost all the cotton exported comes from outside of the district. Sholápur and Bársi are the two chief cotton marts. The chief cotton traders are Bombay Bhátias and some local Lingáyats, Komtis, Gujars, and Márwáris. Till about 1870 Sholápur was the only large cotton mart. Since 1870 Bársi has taken most of the cotton trade of Sholápur and is now the first cotton mart in the district. Of the cotton which once drew to Sholápur a number of European and native merchants from Bombay, most came from the north and north-east of the Nizám's territory as well as from Belári, Tálikoti, and other parts of the Bombay Karnátak in the south. At Sholápur, about 1866, when steam presses were erected, the cotton sent by rail and road to Bombay amounted to 28,000 full-pressed bales and 80,000 bundles a year. About this time, the railway rates for salt and piecegoods being higher than at present, Bombay salt and piecegoods came to Sholápur in carts from Panvel at a cheaper cost than by rail; these carts on return took cotton to Panvel at a cheaper cost than by rail. Since then the railway rates on salt and piecegoods were reduced to secure the export of Sholápur cotton by rail, and not a single cart-load of cotton now goes by road from Sholápur to Panvel. In the city of Sholápur, till about 1870, cotton used to be sold through

Cotton.

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EXPORTS. *Cotton.*

middlemen or *adatyás*, of whom there are forty. Of these forty middlemen fifteen are rich moneylenders owning large cotton godowns, and twenty-five are grain dealers who keep their consignments of cotton near and round their shops. In the cotton-growing districts of the Nizám's territory and in Tálikoti and Belári whence cotton came to Sholápur, the husbandmen generally sold their cotton to local dealers. When they had enough cotton, these local dealers sent it in charge of one of their number to Sholápur to be sold through brokers or *adatyás*. Sometimes when the price offered by the local dealers was too low, the husbandmen of the cotton-growing districts clubbed together and themselves sent the cotton to the Sholápur brokers. Between 1866 and 1868 when cotton came in large quantities to Sholápur, about three-fourths was brought by the local Lingáyat Váni dealers of the cotton-growing districts. Upon receipt by the broker of a consignment of cotton he advanced cash to the amount of one-fifth to three-fourths of the value of cotton, according to the credit of the consignors. It was the broker's business to receive charge of the cotton, to store it, to watch over it, and to sell it at the best market rate on behalf of his *vachhiyát* or consignor. The broker was also responsible for all losses in cases of defaulting buyers. For this trouble and risk, on each *boja* or bundle of 250 pounds the broker charged a monthly godown rent of 3*d.* (2 *as.*) and a commission of 1*s.* 9*d.* (14 *as.*). Of this commission 9*d.* (6 *as.*) were paid by the owner of the cotton and 1*s.* (8 *as.*) by the buyer. In the city of Sholápur this system of selling cotton still obtains, but cotton has forsaken the Sholápur market. The fall of the Sholápur cotton trade is chiefly due to two causes. As the Sholápur brokers began to take from each bundle or *dokra* a considerable quantity of cotton as a toll or *dasturi*, the cotton dealers of the Nizám's territory made Bársi their chief cotton mart. The other cause was that when the Peninsula railway was carried to Ráichur, the cotton dealers of the Bombay Karnátak began to send cotton from stations nearer the cotton land than Sholápur. Still, at present (1884) a considerable quantity of cotton comes to Sholápur from Bágalkot, Hungund, Muddebihál, and Tálikoti in Bijápur. To the first buyer in the Bijápur district cotton costs £6 to £8 (Rs. 60-80) the *khandi* of 784 pounds; on this, cart carriage to Sholápur costs 8*s.* to 16*s* (Rs. 4-8), and rail carriage from Sholápur to Bombay costs £2 (Rs. 20). When the trade in the Nizám's country cotton left Sholápur the steam presses were moved from Sholápur to Bársi. Most Bombay traders also went to Bársi which became the chief cotton mart. Bársi lies forty-seven miles north of Sholápur and has about 10,000 people. It has a large trade in cotton and linseed. Cotton comes to Bársi chiefly from Dignor, Dismatt, Khamdabar, Kirkeli, Madnor, Makair, Nandiar, Parli, and Unvir in the Nizám's territory. At Bársi cotton is bought and sold in two ways. Either the local dealers or husbandmen of the cotton-growing districts themselves bring the cotton to the market and sell it through brokers or *adatyás* in the same way as at Sholápur; or after the Diváli holidays, that is in the beginning of the Hindu new year in October-November, the native traders or their agents or *gumástás* start from Bombay or Bársi for the cotton-growing dis-

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EXPORTS. *Cotton.*

tricts of the Nizám's dominions. Here, through a respectable moneylender the traders enter with the husbandmen into a contract for cotton by paying a commission of 2*s*. (Re. 1) for every bundle or *boja* of 250 pounds. The moneylender guarantees the fulfilment of this contract. In these cotton-growing districts the moneylenders have such influence and are so much trusted by the husbandmen that they make no cotton contract except through the moneylenders. On the day the contract is signed by the husbandman and endorsed by the moneylender, a draft on Bombay in full payment of the cotton contracted is given to the moneylender at eleven days' sight. The contract always accompanies this draft. Contracts are not made for selection or classification. Contracts made through moneylenders are seldom broken.

Miscellaneous.

Of other exports under grain come *jvári, bájri,* wheat, gram, and pulse. *Jvári* and wheat are largely sent to Bombay from the Sholápur and Bársi Road stations. In an ordinary year the greatest export of grain averages about 127,000 tons, chiefly from Sholápur and Bársi. Of oilseeds, linseed, which grows to a considerable extent in the district, is largely sent to Bombay generally by Bhátiás and sometimes by Lingáyat Komti Gujar and Márwári traders of Sholápur and Bársi. In Sholápur linseed sells at about twenty-five pounds (8½ *shers*) the rupee, and the cost of carriage from Sholápur to Bombay is 14*s*. to 16*s*. (Rs. 7-8) the *khandi*. Hides and horns are sent in small quantities by Labbey Musalmáns. Since the 1876 famine which greatly reduced the number of cattle, the export of hides and horns has been considerably reduced. Clarified butter is made by Gavlis or milkmen, and is largely sent to Bombay by Bhátiás. At Sholápur, Bársi, Karmála, and Pandharpur native carts are made by Sutárs and Ghisádis and sent all over the district. At Sholápur and Karmála cart traffic is brisk, and Karmála carts are known for strength and cheapness. At Sholápur, Bársi, Karmála, and Pandharpur country cloth is woven by a large number of Sális or Koshtis. From the Sális the cloth is generally bought by local traders on market days and is partly used locally and partly sent to Poona, Ahmadnagar, and Bombay. When hard-pressed for cash, as soon as they are woven, the Sális themselves sell their piecegoods from door to door.

The extension of the Peninsula Railway to Sholápur in 1860 and to Ráichur in 1870, has much reduced the cart and pack bullock traffic which went from Sholápur in the east towards the Nizám's territory and in the west towards Bombay by Panvel. By the opening of the East Deccan Railway from Hotgi in Sholápur to Gadag in Dhárwár this traffic will further be reduced towards the south and Sholápur will suffer as a trade centre.

RAILWAY TRAFFIC.

Of the four years ending 1883, for two years 1880 and 1881 complete railway traffic returns are available for all stations of the district and for two years 1882 and 1883 details are available only for six large stations. During these four years, excluding details of six minor stations since 1882, the district passenger traffic rose steadily from 398,774 in 1880 to 478,966 in 1883. Of these four years, during the three years ending 1882, the goods traffic also steadily

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RAILWAY TRAFFIC.

rose from 86,850 tons in 1880 to 197,372 tons in 1882; in 1883 it fell to 167,143 tons. Of the two largest stations Bársi Road and Sholápur, at Bársi Road, except a slight fall in 1881, the passenger traffic during the four years ending 1883 rose from 109,311 in 1880 to 121,426 in 1883; and for the three years ending 1882 the goods traffic rose from 38,520 tons in 1880 to 81,051 tons in 1882; in 1883 it fell to 71,522 tons. At Sholápur, of the four years, during the three years ending 1882 the passenger traffic rose steadily from 189,024 in 1880 to 226,621 in 1882 and the goods traffic from 37,528 tons in 1880 to 65,669 tons in 1882; in 1883 the traffic fell slightly, passengers to 224,386 and goods to 52,330 tons. Of the other four large stations for which details are available for all the four years ending 1883, the passenger traffic rose steadily at all the stations, at Jeur from 18,809 to 27,878, at Mádha from 16,832 to 24,391, at Mohol from 30,310 to 47,900, and at Hotgi from 2786 to 32,985. Of the four years, for the three years ending 1882 the goods traffic for three stations rose steadily at Jeur from 4390 to 17,652 tons, at Mádha from 4084 to 11,811 tons, and at Hotgi from two to 17,258 tons; in 1883 the goods traffic fell slightly, to 11,443 tons at Jeur, to 10,078 tons at Mádha, and to 16,818 tons at Hotgi. At Mohol, during the four years ending 1883, the goods traffic, except a slight fall in 1881, rose from 1305 tons in 1880 to 4952 tons in 1883. At Hotgi the unusual rise in traffic is chiefly due to the carriage of railway materials for making the East Deccan or Hotgi Gadag railway. The details are:

Sholápur Peninsula Railway Traffic, 1880-1883.

	1880.		1881.		1882.		1883.	
	Passengers.	Goods.	Passengers.	Goods.	Passengers.	Goods.	Passengers.	Goods.
		Tons.		Tons.		Tons.		Tons.
Kátraj	2367	...	1425	...	...	..	...	...
Pomalvádi ..	10,902	188	5612	450	...	...	...	...
Sogaon	2071	..	1533	...	...	..	...	...
Jeur	18,809	4390	20,771	13,767	23,098	17,652	27,878	11,443
Kem	9390	507	2941	563	..	...	...	..
Bársi Road ...	109,311	38,520	93,900	64,030	118,712	81,051	121,426	71,522
Mádha	16,832	4084	18,307	8828	20,291	11,811	24,391	10,078
Angar	3825	299	2519	256	...	.	..	...
Mohol	30,310	1305	35,463	1159	42,880	3931	47,900	4952
Pakni	3147	27	1994	35	...	...	...	...
Sholápur ...	189,024	37,528	220,797	42,465	226,621	65,669	224,386	52,330
Hotgi	2786	2	5295	1640	23,037	17,258	32,985	16,818
Total .	398,774	86,850	410,557	133,193	454,639	197,372	478,966	167,143

Of the four years ending 1883, for two years 1880 and 1881 complete goods returns are available for all stations of the district, and for two years 1882 and 1883 details are available only for six large stations. During these four years, excluding details of six minor stations, imports rose steadily from 30,930 tons in 1880 to 46,894 tons in 1883; and of the four years, during the three years ending 1882, exports rose steadily from 55,920 tons in 1880 to 152,802 tons in 1882; in 1883 exports fell to 120,249 tons. Of the chief items under exports, during the four years ending 1883 cotton shows a rise from 12071 tons in 1880 to 24,567 tons in 1882 and then in 1883 a fall to 15,458 tons; grain shows a rise from 15,037

Chapter VI.
Trade.
RAILWAY TRAFFIC.

tons in 1880 to 73,524 tons in 1882 and in 1883 a fall to 40,175 tons; oil shows a rise from 4137 tons in 1880 to 5515 tons in 1882 and in 1883 a fall to 5005 tons; oilseeds, except a slight fall in 1881, show a steady rise from 12,937 tons in 1880 to 29,388 tons in 1883; country piecegoods show a fall from 1148 tons in 1880 to 876 in 1882, and in 1883 a rise to 1106 tons; raw and refined sugar shows a rise from 896 tons in 1880 to 3246 tons in 1881, then a fall to 1347 tons in 1882, and again a rise to 2728 tons in 1883; and country twist shows no marked rise and fall, varying from 265 tons in 1881 to 295 tons in 1882. Of the chief items under imports, during the four years ending 1883 fruits show a rise from 1226 tons in 1880 to 1772 tons in 1883; firewood, except a slight fall in 1881, shows a rise from 1152 tons in 1880 to 4708 tons in 1883; grain shows a fall from 4953 tons in 1880 to 1107 tons in 1881, then a rise to 1710 tons in 1882 and to 2010 in 1883; metal shows a rise from 1931 tons in 1880 to 2750 tons in 1882, and in 1883 a slight fall to 2718 tons; *moha* flowers show a rise from 261 tons in 1880 to 296 tons in 1881, then a slight fall to 220 tons in 1882, and again a rise to 451 tons in 1883; oil shows an unusual rise from 209 tons in 1881 to 756 tons in 1882 and then a sudden fall to 155 tons in 1883; European piecegoods show a rise from 762 tons in 1880 to 1077 tons in 1883; country piecegoods show a rise from 500 tons in 1880 to 1027 tons in 1882 and then a fall to 763 tons in 1883; salt shows a fall from 10,644 tons in 1880 to 4342 tons in 1881, then a rise to 11,913 tons in 1882, and again a small fall to 10,423 tons in 1883; raw and refined sugar shows a rise from 527 tons in 1880 to 1415 tons in 1882 and then a fall to 866 tons in 1883; timber shows a steady rise from 282 tons in 1880 to 656 tons in 1883; European twist shows a rise from 1023 tons in 1880 to 1323 tons in 1882 and then a slight fall to 1226 tons in 1883; and country twist shows a rise from 414 tons in 1880 to 505 tons in 1882 and then an unusual fall to 294 tons in 1883. The details are:

Sholápur Peninsula Railway Goods, 1880-1883.

	1880.		1881.		1882.		1883.	
	Outward.	Inward.	Outward.	Inward.	Outward.	Inward.	Outward.	Inward.
Cotton	12,071	180	17,951	5	24,567	35	15,458	266
Fruits	321	1226	744	1353	442	1310	464	1772
Firewood	415	1152	539	879	657	2022	260	4708
Grain	15,037	4953	42,037	1107	73,524	1710	40,175	2010
Hides and Horns	390	90	400	54	471	67	410	95
Metal	265	1931	227	2234	240	2750	239	2718
Moha Flowers	14	261	27	296	...	220	31	451
Oil	4137	200	5259	209	5515	756	5005	155
Oilseed	12,937	58	11,622	81	21,619	61	29,388	85
Piece Goods, Europe ...	13	762	..	992	1	1076	...	1077
" " Country ...	1148	500	1055	591	876	1027	1106	763
Salt	11	10,644	16	4342	...	11,913	26	10,423
Sugar Raw and Refined ..	896	527	3246	563	1347	1415	2728	866
Sundries	7896	6636	20,322	14,847	23,222	17,710	24,650	19,273
Timber	7	282	19	323	30	612	14	656
Twist Europe	66	1023	...	1032	1	1323	1	1226
" Country	278	414	265	498	295	505	283	294
Tobacco	17	91	12	46	15	57	10	54
Wool	1	...	...	...	...	1	1	2
Total ...	55,920	30,930	103,741	29,452	152,802	44,570	120,249	46,894

Crafts.

Sholápur crafts are only of local importance. The chief are the dyeing of yarn, the handloom weaving of cotton cloth and

woollen blankets, the spinning weaving and pressing of cotton by steam power, oil pressing, and working in gold and silver, copper and brass, iron, stone, earth, wood, and leather.

DYEING.

Thread dyeing is partly in the hands of weavers and is partly along with cloth-dyeing a separate industry. Of about 1000 dyers, chiefly Hindu Rangáris and Nirális, about 300 are at Sholápur and 100 at Válsang. The dyers of Sholápur and Karmála have a good local name. At present the industry is not thriving. Calico printing is carried on to a large extent in Sholápur, Bársi, and Pandharpur. The chief dye-stuffs are safflower or *kusumb*, red ochre or *kapila*, cochineal or *kirmaj dáne*, sandars wood or *surangi*, and indigo or *nil*. Of these dyes about 500 acres of sandars wood are yearly tilled in the Bársi sub-division. It is sown in September in the same manner as *jvári*. The plants are allowed to grow for three years, and are then pulled up by the roots and the small roots cut off and dried in the sun. From these roots the dye is made. The cost of tillage is estimated at about 2*s*. 6*d*. (Rs. 1¼) the acre, and the profit at 6*s*. (Rs. 3). About twenty tons (600 *mans*) of sandars wood is yearly grown at Bársi. Of this about a ton (30 *mans*) is locally used and the rest is sent to Sholápur Poona and Ahmadnagar. In Sholápur sandars wood sells at 2¼*d*. to 3*d*. (1½-2 *as*.) a pound, cochineal at 2¼*d*. to 4½*d*. (1½-3 *as*.), safflower at 3*d*. to 4½*d*. (2-3 *as*.), and indigo at 4*s*. (Rs. 2). Of the different dyes sold in the district the sale of sandars wood and indigo at Sholápur is each valued at about £5000 (Rs. 50,000), of cochineal and red ochre each at £600 (Rs. 6000), and of safflower at £200 (Rs. 2000), making a total sale of £11,400 (Rs. 1,14,000); at Bársi the sale of sandars wood is valued at £80 (Rs. 800), of indigo at £100 (Rs. 1000), and of safflower at £400 (Rs. 4000), making a total sale of £580 (Rs. 5800). Of the articles dyed with these stuffs silk is dyed magenta and yellow. The silk is first softened by being placed with lime and carbonate of soda in boiling water; afterwards to dye it magenta, it is steeped six days in the water in which cochineal has been dissolved. Silk is dyed yellow by being boiled in a solution of water, carbonate of soda, red ochre, and oil made from the common *kardai* or safflower. Cloth is dyed red and blue. The red colour is produced by sandars wood or by safflower. In dyeing with sandars wood the wood is ground to powder, and about eighty pounds (1 *man*) of this powder, together with 1½ pounds (¾ *sher*) of alum, are dissolved in water. The cloth is steeped in oil, then in salt water, and then put in the solution of the dye. It is dried and dipped in the dye alternately two or three times. Safflower is used chiefly for dyeing turbans. The safflower is moistened and tied in a cloth in the sun for twenty-four hours, 1½ pounds (¾ *sher*) of wild fig tree ashes being mixed with about eighty pounds (1 *man*) of safflower. The cloth is soaked in water in which fig tree ashes have been mixed, and the dye is applied after it has been washed. Cloth is dyed blue with indigo. The indigo is first boiled for two hours and compressed into round balls. A solution is then made consisting of this prepared indigo, salt, *gul* or molasses, and lime in equal quantities. In this solution the cloth is steeped three or four times,

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being always dried before it is steeped. All these dyes are permanent.

WEAVING.

Of the industries of the district, next to agriculture, spinning and weaving are the most important. Silk and the finer sorts of cotton cloth, such as turbans and women's robes, are woven at Sholápur and at most of the towns and large villages in the Sholápur sub-division, particularly at Válsang. They are also produced at Karkam in the Pandharpur subdivision, at Sángola and the villages round, and at Karmála and the villages round. The coarser kinds of cotton cloth also and woollen blankets are woven at all these places, and at Bársi and three other towns in that sub-division, in six towns or large villages in the Mádha sub-division, and at Tembhurni in the Karmála sub-division. At Pandharpur and at Nátepute in the Málsiras sub-division there is a considerable manufacture of blankets. At Sholápur there are 6425 looms and 4250 people supported by weaving, of whom five-eighths are Hindus and three-eighths Musalmáns; at Válsang there are one hundred weaving families; at Karkam there are 830 looms, of which fifty are for blankets; at Sángola there are fifty looms; at and around Karmála 229 looms for cotton and ninety-six for woollen goods. In the Bársi sub-division there are 376 looms for cotton goods and 117 for woollens; in the Mádha subdivision 200 families are employed in weaving; at Tembhurni there are thirty looms. The blanket looms at Pandharpur number forty and at Nátepute about 100. Chiefly at Bársi, Karmála, Mandrup, Mohol, Pandharpur, Sángola, Sholápur, Vairág, and Válsang, weaving is largely carried on by about 1000 families of Koshti, Sáli, Khatri, and Momin weavers. Some of the weavers weave independently; others both men and women weave on wages of 3*d.* to 9*d.* (2-6 *as.*) a day. Weavers work from morning to evening and rest for an hour at noon. In weaving fine women's robes, bodices, and other fine cloth steam-spun yarn chiefly that woven at the Sholápur mill, is generally used; and in weaving *pásodis* or cotton sheets, *jájams* or floor cloths, *jhuls* or horse-cloth, *phadkis* or scarves and other coarse cloth hand-spun yarn is used. Hand-made fine cloth is not much liked and rarely goes outside of the district. Owing to the comparative cheapness of machine-woven English and Bombay cloth, the hand-made cloth of the country finds little favour among the well-to-do, and consequently the hand-loom industry is said to have fallen seriously in the last twenty years. Still some of the well-to-do hold to the hand-loom cloth, and will wear no other. The labouring classes find the thick strong hand-made cloth cheapest in the long run. The hand-loom cloth called *khárva* is much used by all classes for bedding.

STEAM FACTORIES.

Besides hand-spinning and weaving a steam-spinning and weaving mill, the property of the Sholápur Spinning and Weaving Company Limited, began working at Sholápur in March 1877. This company has a nominal capital of £80,000 (Rs. 8 *lákhs*), in 1884 an actual capital of £67,850 (Rs. 6,78,500), and is managed by Messrs. Morárji Gokaldás and Company of Bombay. The machinery, driven by two engines, each of forty horse-power, works 20,888 spindles and 175 looms and employs 850 hands at a monthly

STEAM FACTORIES.

wage expenditure of about £770 (Rs. 7,700). Of the workmen about 150 are Musalmáns and the rest Maráthás. Besides two Europeans who act as mill manager and assistant manager, two Pársis are employed as fitters. Except about 100 hands who are from Málvan in Ratnágiri, the rest belong to Sholápur and the neighbourhood. About half of the staff get fixed wages and the rest are paid by piece work. Of those who get fixed wages the mill-manager and spinning master draws a monthly salary of £40 (Rs. 400), the assistant manager £10 (Rs. 100), the native engineer £15 (Rs. 150), the weaving master £7 (Rs. 70), the card, frame, mule, and throstle masters £4 to £6 (Rs. 40-60), the mechanic foreman £4 4*s.* (Rs. 42), and smiths and fitters £1 6*s.* to £2 (Rs. 13-20). Of the hands who are paid by the piece, the women employed as reelers earn 10*s.* to 18*s.* (Rs. 5-9) a month; weavers 16*s.* to £2 (Rs. 8-20) at $\frac{5}{8}$*d.* a pound of cloth, and frame-tenders 16*s.* to £1 4*s.* (Rs. 8-12) at $1\frac{1}{8}$*d.* to $1\frac{3}{4}$*d.* a hand. Of the hands who are paid fixed wages, the men earn 12*s.* to £1 4*s.* (Rs. 6-12), the women about 10*s.* (Rs. 5), and the boys 8*s.* to 18*s.* (Rs. 4-9) a month. When temporary hands are employed, a man is paid 6*d.* (4 *as.*) a day and a woman or a boy $3\frac{3}{4}$*d.* ($2\frac{1}{2}$ *as.*). The total amount paid as wages in 1883-84 was £8620 (Rs. 86,200). The working hours are from sunrise to sunset, half an hour from twelve to half-past twelve being allowed for rest. Two or three holidays are given in the month. Of 1,758,000 pounds or 784 tons of cotton, the average yearly consumption in the mill, about two-thirds comes from Bársi and one-third is bought in the local market. The daily outturn of yarn is 5500 to 6000 pounds. The wholesale price is about £12 10*s.* (Rs. 125) a bale of 300 pounds. Most of the outturn is used locally, bought by local dealers, distributed over the chief market towns, and used by hand-loom weavers. A portion is worked into cloth, the chief kind being longcloth and occasionally sheets, *dangri*, sail-cloth, and towels. The cloth is sold wholesale at $10\frac{1}{2}$*d.* (7 *as.*) a pound. Besides being used in Sholápur the cloth goes to Bársi, Bijápur, and the Nizám's territory. In addition to the weaving mill at Sholápur, there are at Bársi two steam press houses, one, formerly belonging to Messrs. W. & A. Graham and Company and now the property of Messrs. Gaddum Bythell and Company of Bombay, was started in 1876, and has two finishing presses of the latest construction; the other belonging to the East Indian Press Company was started in 1866 and has three presses of the old system worked jointly with a powerful finisher. These presses turn out bales each of $3\frac{1}{2}$ hundredweights of cotton. During the cotton season from March to May the steam presses give well-paid employment to a large number of Marátha and Musalmán labourers who often earn 1*s.* to 1*s.* 6*d.* (8-12 *as.*) a day. The pressed bales go by rail from Bársi Road station to Bombay.

BLANKETS.

Almost all over the district blankets are woven by Dhangars and Sangars. Sangar weavers are chiefly found in the Bársi and Sángola sub-divisions. The wool is from their sheep, which are sheared twice a year. The wool is chiefly black with some dirty white threads. It has to be several times washed before it is ready

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for use. The blankets and seat cloths or *ásans* woven in the village of Gherdi in the Sángola sub-division have a local name. Blankets fetch 1*s.* to 10*s.* (Rs. ½ - 5) each. In some parts *burnus* or coarse felt is also made. Dhangar weavers earn 3*d.* to 6*d.* (2 - 4 *as.*) a day.

OIL-PRESSING.

Oil-pressing supports about 2000 Teli families scattered all over the district. The chief oil-seeds pressed are sesame, groundnut, safflower, castor, linseed, *havri til* or white sesame, *kárle* or niger seed, and *ambádi* or hemp. Oil is also pressed from the cocoa-kernel. The oil press costs about £3 (Rs. 30) and is of simple construction. The Telis are mostly Hindus. They generally buy the seed from cultivators and in large towns from dealers. The village produce is consumed by the villagers and the surplus is sent to market towns for sale. As extracted oil is generally impure it soon gets rancid. Linseed, sesame, and groundnut oil are used for burning and cooking ; cocoanut and castor oil only for burning. Of late years kerosine oil from Bombay has been much used and has caused much loss to the local oil-pressers. The oilman generally has his shop in the house where the oil is pressed. His wife goes from house to house selling oil, and is also taken by the oilman to large villages and towns on market days. In spite of the competition of kerosine the craft is fairly thriving and still yields a good profit. The average daily outturn of a single press is about fifty pounds. The average price is 2¼*d.* to 4½*d.* (1½ - 3 *as.*) a pound.

GOLD AND SILVER.

In almost all market towns working in gold and silver is carried on by Deccan Sonárs, who make ordinary native ornaments. The goldsmiths of Sholápur, Bársi, Karmála, and Pandharpur have a good local name for their skill. Sonárs seldom keep any store of gold or silver or of gold and silver ornaments. When he wants ornaments, the customer supplies the goldsmith with raw gold and silver. As in other districts the Sholápur goldsmith is not trusted. While at work he is closely watched by the customer or some member of his family. Sonárs usually work to order eight to twelve hours a day. Their children help them in the work. They are generally well off, though not rich, and earn £1 to £1 10*s.* (Rs. 10 - 15) a month. Their busiest time is during the marriage months. The Sholápur Sonárs suffered much during the 1876-77 famine. They have no trade organization.

COPPER AND BRASS.

At Sholápur, Bársi, Vairág, Karmála, Pandharpur, and some other places copper and brass vessels are made by Támbats and Kásárs. Copper and brass sheets are brought from Bombay at 10½*d.* to 1*s.* the pound (Re. ⅞ - 1 the *sher* of 80 *tolás*) ; cooking and drinking pots, mugs, lampstands, and other articles made of these sheets are sold at 1*s.* to 1*s.* 3*d.* the pound (Rs. 1 - 1¼ the *sher* of 80 *tolás*). Coppersmiths work eight to ten hours a day. Their women help in blowing the bellows. During the fair season some coppersmiths sell their wares from village to village ; others sell them throughout the year in shops. They are generally well off, and earn 9*d.* to 1*s.* 6*d.* (6 - 12 *as.*) a day. They have no trade organization.

Chapter VI.

Crafts.

IRON.

In all towns and in almost all large villages iron work is done by Ghisádis and Lohárs. Besides the Ghisádis and Lohárs some Támbats at Sholápur also work in iron. Lingáyat Váni and Bohora traders of trade centres bring large quantities of iron from Bombay by rail and sell it to petty dealers and blacksmiths. The chief articles made are nails, hinges, buckets, water cisterns, spoons, pans, horse-shoes, hoes, sickles, hatchets, spades, and tires for cart wheels. The village blacksmith mostly makes and repairs field tools and carts, and is paid in grain. Blacksmiths work eight to ten hours and earn 6*d.* to 1*s.* (4 - 8 *as.*) a day. The opening of the railways and the steam factories has given them a larger field for work and on the whole they are well-to-do.

STONE.

Stone is cut by Pátharvats and Marátha Gavandis or masons. The Pátharvats of Sholápur, Bársi, and Pandharpur have a good local name as skilled workers. Stone workers move from place to place where work is found. They receive no help from their women and children. They work eight to ten hours a day, Pátharvats earning 1*s.* to 1*s.* 9*d.* (8 - 14 *as.*) a day and Gavandis 9*d.* to 2*s.* (Re. ¾ - 1). Though stone-cutters earn good wages, their work is not constant, and as a class they are rather badly off.

EARTH.

In almost all villages earthen vessels, bricks, and tiles are made by Kumbhárs and Kunbis. The clay is got free from fields and village sites. Earthen waterpots and jars are made in all villages, and other more showy pots and bricks and tiles are made in towns and large villages. On market days the potters take their wares for sale in carts or on ass-back. The potter's work is slack during the rains. About half the work is done by women. They do not earn more than enough to maintain them. Village potters are mostly paid in grain.

LIME.

In towns and large villages lime is made by Lonárs. The lime-kiln is round and is about eight feet in diameter and three feet high with a side hole at the bottom. At the bottom of the kiln is placed a layer of charcoal, then a layer of lime nodules mixed with charcoal and again a layer of charcoal. After allowing them to burn three or four days the contents of the kiln are taken out through the hole at the bottom. The lime is then separated from the charcoal and is ready for sale. Lonárs earn 6*d.* to 9*d.* (4 - 6 *as.*) a day.

WOOD.

In most large villages wood-work is done by Sutárs and sometimes by others who learn the craft. Most of the timber worked is of local growth; teak and sandalwood are sometimes brought from Bombay and Poona and used in the better class of buildings. The carpenters of Sholápur, Bársi, Karmála, and Pandharpur have a good local name. The Karmála carpenters make excellent carts, which fetch £2 10*s.* to £3 (Rs. 25 - 30) each and are used generally throughout the district. Two or three families at Sholápur are well known for their skill in making boxes, tables, cots, and tools. Carpenters' work is brisk during the fair season and slack in the rains. Their women do not help them in their work. For about ten months during the year carpenters earn 1*s.* (8 *as.*) a day. As a class they are well-to-do.

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Crafts.
LEATHER.

In almost all large villages hides are tanned generally by Dhors, Mhárs, and Mángs, and shoes are made by Chámbhárs. Hides are taken off dead animals free of charge. The process of tanning is simple. Cattle and buffalo hides are steeped in water for two or three days, washed, and the hair scraped off with knives. Lime is applied to the hide, and after washing, it is left to steep twenty days in the extract of the *tarvad* Cassia auriculata bark. It is again washed and laid in clean water for a fortnight and then dried in the shade. Goat and sheep skins are soaked for a day in a solution of salt and the leaves of the *utrand* Cynanchum extensum. The hair is then scraped off and the skin carefully cleaned. It is covered for one day with Indian millet dough and then dyed by being steeped in a solution of the gum of the *pipal* Ficus religiosa together with a small quantity of carbonate of soda and the bark of the *lodh* Symplocos racemosa. Tanners work eight to ten hours a day. The women help the men in their work. Besides shoes Chámbhárs make sandals, buckets, and water bags. The shoemakers of Sholápur and Karmála have a good local name for their skill. Chámbhárs work eight to ten hours a day. The making of silk borders on the shoes is generally done by women. Sholápur shoes are not sent outside the district. English boots from Bombay and native shoes from Poona and Bijápur are imported for local use.

CHAPTER VII.

HISTORY.

LITTLE is known of the early history of Sholápur. Though no early reference to it has been traced its great and widespread holiness among middle and lower class Deccan Hindus seems to show that Pandharpur is an ancient place of pilgrimage. The statue of Vithoba Dr. Bhagvánlál believes to belong to about the fifth century after Christ, but the only known inscriptions in the temple are of the twelfth and thirteenth centuries. Like the rest of the Deccan, in the early centuries of the Christian era (B.C. 90 - A.D. 300 ?), Sholápur probably formed part of the territories of the Shátakarni or Andhrabhritya dynasty whose capital was Paithan on the Godávari on the Ahmadnagar-Nizám frontier about 150 miles north-west of Sholápur. Probably also, though this is not proved by local inscriptions, during the 900 years ending with the Musalmán overthrow of the Devgiri Yádavs in the beginning of the fourteenth century, Sholápur, like the neighbouring districts of Bijápur Ahmadnagar and Poona, was held by the Early and Western Chalukyas from 550 to 760, by the Ráshtrakutas to 973, by the revived or Western Chálukyas to 1184, and by the Devgiri Yádavs till the Musalmán conquest of the Deccan about 1300.[1]

Of Devgiri Yádav rule traces remain in Sholápur in about ten Hemádpanti temples and a well and nine inscriptions,[2] four of which appear from their dates (1192, 1300, 1300, 1304) to belong to the third Devgiri Yádav king Bhillam (1188-1192) and the ninth king Rámchandra (1271-1308).

MUSALMÁNS, 1294 - 1720.

The first Musalmán invasion of the Deccan took place in 1294, but the power of the Devgiri Yádavs was not crushed till 1318.[3]

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[1] Details of the Chalukya and Chálukya, Ráshtrakuta, and Devgiri Yádav dynasties are given in Fleet's History of the Dynasties of the Kánarese Districts of the Bombay Presidency, pp. 17 - 78 and in Bhándárkar's Early Deccan History, pp. 36 - 69, 74 - 92. Compare Poona Statistical Account, p. 214 and Bijápur Statistical Account, pp. 379 - 389.

[2] The Hemádpanti remains are at Chapalgaon and Jehur in Akalkot, Bavi and Mohol in Mádha, Málsiras, Nátepute, and Velápur in Málsiras, Pandharpur and Pulunj in Pandharpur, and Kandalgaon Kásegaon and Marde in Sholápur. The inscriptions are at Karabgaon in Akalkot, Mohol and Vápha in Mádha, Velápur in Málsiras, and Pandharpur and Pulunj in Pandharpur. Dr. Burgess' Lists of Antiquarian Remains, 70 - 72. See below Places.

[3] Briggs' Ferishta, I. 304. In 1294 Rámdev the ruling king of Devgad was surprised in his capital by Alá-ud-din Khilji, the nephew of the Delhi emperor Jalál-ud-din Khilji, and forced to pay tribute. In 1297, Rámdev gave shelter to Rái Karan the fugitive king of Gujarát, and neglected to pay tribute for three years (Ditto, I. 365). In 1306 Malik Káfur, Alá-ud-din's general, reduced the greater part of Maháráshtra, distributed it among his officers, and confirmed Rámdev in his allegiance (Ditto, I. 369). In 1309 Malik Káfur, on his way to Telingan, was received with great hospitality at Devgad by Rámdev (Ditto, I. 371). In 1310, as Rámdev was succeeded by his son Shankardev who was ill-affected to the

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MUSALMÁNS, 1294 - 1720.

From 1318, Maháráshtra began to be ruled by governors appointed from Delhi and stationed at Devgiri. In 1338, Muhammad Tughlik the emperor of Delhi (1325 - 1351) made Devgiri his capital and changed its name to Daulatabad or the Abode of Wealth. In 1341 Musalmán exactions caused a general revolt in the Deccan, which, according to Ferishta, was so successful that in 1344 Muhammad had no part of his Deccan territories left him except Daulatabad.[1] This statement seems exaggerated as in 1346 Musalmáns were governing at Kulbarga, Ráichur, Bijápur, Bedar, Ganjauti, Ráibág, Gilhari, Hukeri, and Berár. In the same year there was widespread disorder and the Delhi officers plundered and wasted the country.[2]

Bahmanis, 1347 - 1489.

These cruelties led to the revolt of the Deccan nobles under the able leadership of an Afghán soldier named Hasan Gangu. The nobles were successful, and freed the Deccan from dependence on Northern India. Hasan[3] founded a dynasty, which, in honour of his patron a Bráhman, he called Bahmani, and which held command of the Deccan for nearly 150 years. The Bahmani capital was at Kulbarga about sixty miles east of Sholápur, till, in 1426, it was moved to Bedar or Ahmadabad-Bedar about 100 miles further east. By 1351 Alá-ud-din Hasan Gangu Bahmani, by treating the local authorities in a liberal and friendly spirit, had brought under his power every part of the Deccan which had before been subject

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Musalmáns, Malik Káfur, on his way to the Karnátak, left a force at the town of Paithan on the left bank of the Godávari to overawe the Yádavs. (Ditto, I. 373). In 1312 Malik Káfur marched a fourth time into the Deccan, seized and put Shankardev to death, wasted Maháráshtra, and fixed his residence at Devgad (Ditto, I. 379), where he remained till Alá-ud-din in his last illness ordered him to Delhi. During Malik Káfur's absence at Delhi, Harpáldev the son-in-law of Rámdev stirred the Deccan to arms, drove out many Musalmán garrisons, and, with the aid of the other Deccan chiefs, recovered Maháráshtra. In 1318 Mubárik Khilji, Alá-ud-din's son and successor, marched to the Deccan to chastise Harpáldev who fled at the approach of the Musalmáns, and was pursued, seized, and flayed alive. Mubárik appointed Malik Beg Laki, one of his father's slaves, to command in the Deccan, and returned to Delhi (Ditto, I. 383).

[1] Briggs' Ferishta, I. 426 - 427. [2] Briggs' Ferishta, I. 432 - 433.

[3] Hasan was an Afghán of the lowest rank and a native of Delhi. He farmed a small plot of land belonging to a Bráhman astrologer named Gangu who was in Muhammad Tughlik's favour. Having accidentally found a treasure in his field Hasan gave it to his landlord Gangu, who was so struck with his honesty that he used his influence to advance Hasan's fortunes. Hasan rose to a great station in the Deccan, took the name of Gangu out of respect and gratitude to his patron, and for the same reason added the title of Bahmani to his name when he became the founder of a dynasty. Briggs' Ferishta, II. 284 - 285; Elphinstone's History of India, 666. The Bahmani kings were:

Bahmani Kings, 1347 - 1526.

NAME.	Date.	NAME.	Date.
Alá-ud-din Hasan Gangu ...	1347 - 1358	Humáyun	1457 - 1461
Muhammad I. ...	1358 - 1375	Nizám	1461 - 1463
Mujáhid ...	1375 - 1378	Muhammad II. ...	1463 - 1482
Dáud ...	1378	Máhmud II. ...	1482 - 1518
Mahmud I. .	1378 - 1397	NOMINAL KINGS.	
Ghiyás-ud-din ..	1397		
Shams-ud-din .	1397	Ahmad II.	1518 - 1520
Firoz ...	1397 - 1422	Alá-ud-din III.	1520 - 1522
Ahmad I.	1422 - 1435	Wali	1522 - 1526
Alá ud-din II .	1435 - 1457	Kalim	1526

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to the throne of Delhi.[1] In 1357 Alá-ud-din divided his kingdom into four provinces or *tarafs* over each of which he set a provincial governor or *tarafdár*. Sholápur formed part of the province of Kulbarga, which, besides Sholápur, included Kulbarga, Bijápur, Ráichur, Mudgal, Ságar, and Naldurg. During the latter part of the fourteenth century, under the excellent rule of Muhammad Sháh Bahmani (1358-1375), the banditti which for ages had harassed the trade of the Deccan were broken and scattered and the people enjoyed good government.[2] This period of prosperity, when probably Sholápur and several other forts to the east were built, was followed by the awful calamity of the Durga Devi famine, when twelve rainless years (1396-1407) are said to have turned the land to a desert. In the first years of the famine Máhmud Sháh Bahmani (1378-1397) is said to have kept ten thousand bullocks to bring grain from Gujarát to the Deccan, and to have founded an orphan school in each of the seven leading towns of his dominions.[3] No efforts of any rulers could preserve order or life through so long a series of fatal years. Whole districts were left without people and the strong places fell from the Musalmáns into the hands of the local chiefs.[4] Before the country could recover, it was again wasted by two rainless years in 1421 and 1422. Multitudes of cattle died, and the people broke into revolt.[5] In 1429, the leading Bahmani noble, whose title was Malik-ul-Tujár or Chief of the Merchants, went through the Deccan restoring order. So entirely had the country fallen waste that the old villages had disappeared and fresh ones had to be formed generally including the lands of two or three of the old villages. Land was given to all who would till it free of rent for the first year and for a horse bag of grain for the second year. This settlement was entrusted to Dádu Narsu Kále an experienced Bráhman and to a Turkish eunuch of the court.[6] In 1436, in the reign of Alá-ud-din Sháh Bahmani II. (1435-1457), the king's brother Prince Muhammad, in the hope of making himself independent, with the aid of the Vijaynagar king to whom he was sent to demand tribute, took Sholápur and other neighbouring places. He was soon defeated and forced to accept Ráichur as an equivalent for the territory he had usurped.[7] In 1460, a famine known as Dámájipant's famine again wasted the Deccan. According to the local story a Bráhman named Dámájipant was employed at Mangalvedha, about twelve miles south of Pandharpur, as a revenue officer under the Bedar government. He had charge of a large store of government corn at Mangalvedha. Hundreds of Bráhmans and others flocked to Mangalvedha and were fed by Dámájipant out of the government stores. Hearing of his breach of trust the Bedar king issued orders that Dámáji should be seized and brought before him. While Dámáji was on his way to Bedar, the god Vithoba, whom Dámáji worshipped, took pity on his servant and appearing as a village

Durga Devi Famine, 1396-1407.

Dámájipant's Famine, 1460.

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[1] Briggs' Ferishta, II. 291-292; Grant Duff's Maráthás, 25. [2] Briggs' Ferishta, II. 325-6.
[3] Briggs' Ferishta II. 349-50. These seven towns were Kulbarga, Bedar, Kándhár, Daulatabad, Elichpur, Cheul, and Dábhol. Ditto.
[4] Grant Duff's Maráthás, 26. [5] Briggs' Ferishta, II 405-406.
[6] Grant Duff's Maráthás, 26. [7] Briggs' Ferishta, II. 502.

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Mhár at Bedar paid the price of the grain distributed by Dámáji.[1] In 1472 and 1473 another failure of rain so wasted the country that in 1474 when rain fell scarcely any one was left to till the land.[2]

The power and turbulence of the provincial governors was a source of weakness and danger to Bahmani rule. To remove this evil, Máhmud Gáwán, the learned and able minister of Muhammad Sháh Bahmani II. (1463-1482), framed a scheme under which the territories were divided into eight instead of into four provinces. The province of Kulbarga was divided into Bijápur and Ahasnabad, and Ahasnabad, of which Sholápur formed a part, was entrusted to Dastur Dinár an Abyssinian eunuch,[3] and under him Sholápur and Paránda, with the eleven surrounding districts, were entrusted to two brothers Zain Khán and Khwája Jahán. In each province only one fort was left in the governor's hands; all others were entrusted to captains and garrisons appointed and paid from head-quarters. The pay of the captains was greatly raised and they were forced to keep their garrisons at full strength. This scheme brought on Máhmud Gáwán the hatred of the leading nobles, who in 1481, by false charges of treason, succeeded in procuring his death. Bahmani power never recovered the loss of Máhmud Gáwán. In 1485, Bid and other districts near Daulatabad were added to the estates of the Bahmani minister Nizám-ul-Mulk, the successor of Máhmud Gáwán, who appointed Khwája Jahán governor of Paránda and the eleven surrounding districts.[4] The end of Bahmani overrule was at hand. In 1489 Yusuf Adil Sháh the governor of Bijápur assumed independence and overran all the country north of Bijápur as far as the Bhima, including the present Sholápur sub-divisions of Málsiras, Sángola, and part of Pandharpur.[5] Under the partition treaty of 1497, between Malik Ahmad the Nizám Sháhi king of Ahmadnagar, Yusuf Adil Sháh of Bijápur, and Imád-ul-Mulk of Berár, the whole province of Daulatabad, which must have included Paránda and its eleven districts, became part of Malik Ahmad's dominions.[6] Khwája Jahán of Paránda and his brother Zain Khán, though excluded from this partition treaty,[7] continued to hold Paránda and the eleven surrounding districts in subjection to Ahmadnagar.[8] Zain Khán, the younger brother, who was governor of Sholápur laid claim to half of the eleven districts and endeavoured to obtain a grant from Bedar to that effect. But Khwája Jahán, supported by Malik Ahmad of Ahmadnagar, succeeded in keeping the whole and opposing the claims of Zain Khán at the court of Bedar. In 1508, on the death of Malik Ahmad of Ahmadnagar (1490-1508), Yusuf Adil Sháh of Bijápur marched against Khwája Jahán, and compelled him to cede five and a half of the eleven districts round Sholápur to his brother Zain Khán.[9] On the death of

End of Bahmani Overrule, 1489.

Sholápur divided between Ahmadnagar and Bijápur, 1508.

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[1] Colonel Etheridge's Famine Report (1868), 99-100 The village priests at Mangalvedha point out the site of Dámáji's house and of the corn cellars. Ditto.
[2] Briggs' Ferishta, II. 483, 493, 494.
[3] Grant Duff's Maráthás, 48; Briggs' Ferishta, II. 501. [4] Briggs' Ferisha, III. 191
[5] Briggs Ferishta, III. 9. [6] Briggs' Ferishta, III. 19. [7] Briggs' Ferishta, III. 20.
[8] Briggs' Ferishta, III. 214 and footnote. [9] Briggs' Ferishta, III. 36.

Yusuf Adil Sháh (1510), the Bijápur regent Kamál Khán, imprisoned the young king Ismáel Adil Sháh and his mother Bubuji Khánam, and marched with a force to Sholápur which he besieged for three months. As no aid came from Ahmadnagar, Zain Khán, on receiving security for the safety of his family and wealth delivered (1511) Sholápur into Kamál Khán's hands together with the five and a half districts of which he had charge.[1] Paránda and its five and a half districts, including perhaps Karmála Mádha and Bársi the three northern sub-divisions of the present district of Sholápur, remained for many years under Khwája Jahán who seems to have been a half independent vassal of the king of Ahmadnagar. In 1523, after one of their numerous wars, through the intervention of Sháh Táhir Junaidi, Ismáel of Bijápur and Burhán of Ahmadnagar met in the fort of Sholápur and agreed to peace.[2] On this occasion Burhán Nizám Sháh asked the hand of Mariam the sister of Ismáel Adil Sháh, and the marriage was held with great state. The kings interchanged valuable presents including elephants and horses, and the rejoicings lasted a whole month (*Rajab* H. 930). When the festivities were over the kings took leave of each other and returned to their capitals. It is asserted that in the treaty of alliance Asad Khán of Belgaum promised, on the part of his master Ismáel Adil Sháh, to give the fort of Sholápur, with its five and a half districts, as a dowry with the Bijápur princess. But as Ismáel Adil Sháh afterwards denied that he had authorized this concession, Burhán Nizám Sháh, under the advice of Sháh Táhir, was induced to drop the demand and return to Ahmadnagar. During the next forty years the Nizám Sháhi king's claim to Sholápur was the cause of constant wars. In 1524 the Bijápur princess quarrelled with her husband Burhán Nizám Sháh because he treated a dancing girl called Amina as his chief wife. This quarrel led to war between Ahmadnagar and Bijápur. Burhán Nizám Sháh secured the aid of Imád Sháh king of Berár and of Amir Berid regent of Bedar, and the confederates marched with forty thousand men to besiege Sholápur and to occupy the ceded districts. Ismáel Adil Sháh, with 10,000 foreign cavalry, advanced to meet the allies, and for forty days the armies continued encamped between the forts of Sholápur and Naldurg four miles from each other without coming to action. During this time of inaction 3000 mounted foreign Bijápur bowmen were most successful in hovering round the allies' camp and cutting off their supplies. Khwája Jahán Dakhani, governor of Paránda, vexed with the inactivity of Burhán Nizám Sháh, quitted the camp, attended by four thousand Dakhani cavalry, intending to surprise the Bijápur bowmen. Next evening the foreigners, as usual, took post for the night on the banks of a rivulet, and having picketed their horses were disarming and waiting for supper. As night set in, Khwája Jahán Dakhani, with a reconnoitering party, came upon them, but was discovered at a short distance from the outposts by a sentry who gave the

Sholápur promised to Ahmadnagar, 1523.

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[1] Briggs' Ferishta, III. 36. [2] Briggs' Ferishta, III. 51-52, 216.

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alarm. The bowmen instantly took to their horses, but before all were mounted Khwája Jahán fell on them and killed about three hundred. Khwája Jahán's Dakhanis, after returning from the pursuit, came to the spot on which the archers had been encamped, and dismounting, plundered and ate the archers' victuals. The Bijápur bowmen, seeing by their own experience how easily an army may be surprised, resolved to attack the camp of Burhán Nizám Sháh. They accordingly moved direct to his lines, and the sentinels, taking them for Khwája Jahán's detachment returning to camp, allowed them to pass. When in the midst of the camp, the Bijápur bowmen discharged their arrows and made great havoc and pursued their route direct to the tents of Burhán Nizám Sháh. Confusion was general. Friends could not be known from foes, and the bowmen, when sated with slaughter and plunder retired with little loss. Next morning, while the Ahmadnagar troops were still suffering from the terror caused by the night attack, Ismáel Adil Sháh advanced to give battle. Burhán Nizám Sháh and Imád Sháh drew up their line, but in so great disorder and with such haste, that they were unable to withstand the Bijápur onset. Imád Sháh, being charged by Asad Khán the Bijápur champion, fled almost without a blow and did not halt till he reached his fort of Gával in Berár. Burhán Nizám Sháh was also on the point of giving way but being timely reinforced by Amir Berid with 6000 fresh horse, continued to resist. At last Khush-Geldi Ágha and Ismad Ágha, Turki officers in the Bijápur service, gained the enemy's rear with two thousand horse, while Asad Khán attacked the right wing. These assaults threw the Ahmadnagar troops into utter confusion, and Burhán Nizám Sháh, overcome by the weight of his armour, was nearly falling from his horse through faintness. At this stage of the action some Turki slaves, seeing the state of the Ahmadnagar king, led his horse off the field and his army was instantly routed. About 3000 Ahmadnagar troops were slain in the pursuit, and the royal Nizám Sháhi standard fell into the hands of Asad Khán, besides forty elephants, many cannon, and the whole tents and baggage. After this victory Ismáel Adil Sháh returned in triumph to Bijápur, where he held rejoicings for a month and conferred rewards and honours on the officers who had most distinguished themselves.[1]

Burhán Nizám fails in his attempt on Sholapur, 1524.

In 1528 Burhán Nizám Sháh accompanied by Amir Berid, again invaded Bijápur. Asad Khán a second time completely defeated the allies within forty miles of Bijápur. Khwája Jahán of Paránda and several officers of distinction were taken prisoners; the fugitives were pursued as far as Paránda; and much baggage and twenty elephants among them the elephant which carried Burhán's canopied seat or *ambári* were taken. In 1531, Ismáel Adil Sháh wrote to Burhán Nizám Sháh that, as the cool season had begun, he proposed to make a tour of his dominions and intended to visit Sholápur and Naldurg; he hoped that Burhán Nizám Sháh would warn the officers of his frontier not to be alarmed or

[1] Briggs' Ferishta, III. 52-54.

misconceive the object of his march. Burhán Nizám Sháh in reply told Ismáel Adil Sháh that it would be more for his interest if he staid at home. Ismáel Adil Sháh, who had started from Bijápur, received this message at Báhmanhalli while at evening prayer. He was so enraged that he started with only 400 horse and forty foot and reached the river at Naldurg, a distance of about sixty miles, before evening prayer on the next day. He dismissed Burhán's ambassadors telling them he had done all he was bound to do to avoid war, that he would now wait for his royal brother to come, as he had repeatedly come before, and amuse himself with the sight of the stormy ocean of war. On the return of his ambassadors, Burhán Nizám Sháh, attended by Amir Berid, marched with 25,000 horse and a considerable train of artillery to the Bijápur frontier. Ismáel left the arrangement of the troops to Asad Khán. All the young men, sons of foreigners and Rajputs were formed into one body, composing a light division under Sanjar Khán the son of Mirza Jahángir Kumi, while their fathers, who were mostly old, remained in the line, agreeing that this was a day for the young soldiers to show their courage. Asad Khán assumed command of the right wing, leaving the left to Mustápha Ágha, Shikandar Ágha, and Kush Geldi Ágha, all Turki leaders of note. The centre was commanded by Ismáel who joined as soon as the line was formed. On seeing that the colour of the canopy, the royal standard, and the enemy's flags were green instead of white, Ismáel asked the cause of the change, and was told that they were the signs of rule conferred on Burhán Nizám Sháh by Bahádur Sháh of Gujarát. While he was speaking, the light division became engaged and Ismáel Adil Sháh instantly advanced with his whole line. The action became general and was so well maintained on both sides that victory was long doubtful. At length Khurshid Khán the commander of the Nizám Sháhi army was killed and his troops fled in disorder. Shortly after Burhán Nizám Sháh was surrounded by the Bijápur horse, and was in danger of being taken prisoner, when his body-guard by a desperate effort freed their sovereign, and, they escorting him from the field, he fled to Ahmadnagar without waiting to gather his scattered army. Much plunder fell into the victors' hands and Ismáel Adil Sháh's superiority was established throughout the Deccan. The battle was called the Victory of the Foreign Boys as the brunt of the fighting had fallen on them. The corps rose in the king's esteem and many of the youths were ennobled though their fathers were alive. This was the last contest between Ismáel Adil Sháh and Burhán Nizám Sháh. They met on the frontier and made peace.[1]

Victory of the Foreign Boys, 1531.

In 1540, when the breach between Ismáel's son Ibráhim Adil Sháh and his minister Asad Khán became known, Burhán Nizám Sháh and Amir Berid circulated reports, that, whenever they would come, Asad Khán had promised to deliver them Belgaum. Accordingly in 1542 they invaded Ibráhim's territories, and wresting

Sholápur taken by Burhán Nizám, 1542.

[1] Briggs' Ferishta, III. 68-70.

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the five and a half Sholápur districts from his officers, gave them to the servants of Khwája Jahán Dakhani and marched to Belgaum. The reconciliation between Ibráhim and Asad Khán changed the state of affairs. Ibráhim Adil Sháh, and Imád Sháh marched against Burhán and Amir Berid, who retreated with haste towards Daulatabad, hotly pursued by the Bijápur and Berár troops who took ample revenge for the depredations committed in Bijápur. Soon after this Amir Berid suddenly died, and Burhán Nizám Sháh was reduced to sue for terms, sending the venerable Sháh Táhir to make overtures. In the treaty which followed Burhán agreed to restore the five and a half districts to Ibráhim and promised never again to lay claim to them. When the treaty was signed and exchanged each of the sovereigns returned to his capital. In 1543 Ibráhim, with great pomp, married Rabia Sultána daughter of Aláud-din Imád Sháh of Berár. Burhán Nizám Sháh, vexed at the issue of the late war, in spite of his promise, declared he could never rest till he had won back the five and a half Sholápur districts. Shortly after, availing himself of some agreement between Ibráhim and Imád Sháh, Burhán Nizám formed secret alliances with Rám Rája of Vijaynagar and Jamshid Kutb Sháh of Golkonda to wage war against Bijápur on the south and east, while, with his own army and the troops of Ali Berid and Khwája Jahán, he invaded them from the north. With this force he laid waste many districts, and on several occasions defeated the Bijápur troops, and the kingdom of Bijápur, attacked at once by three powerful armies in separate quarters, seemed on the brink of destruction. Ibráhim Adil Sháh, at a loss how to act and without confidence in his counsellors, sent for Asad Khán from Belgaum and asked his advice. Asad Khán observed that Burhán had urged the rest to fight; if he could be removed it would be easy to manage the others. He advised that for the sake of peace the five and a half Sholápur districts should be given up. Ibráhim acted according to this advice and peace was concluded. Still Sholápur was not given to Ahmadnagar.[1]

Sholápur Restored to Bijápur, 1543.

In 1549, to save his own territories from being wasted by the Ahmadnagar king, Ibráhim invaded Ahmadnagar. He came suddenly before Paránda, and, finding the gates open, rushed with a body of troops into the fortress which submitted and was given in charge to one of his Dakhani officers. From Paránda Ibráhim laid waste the country round, levied contributions, and retreated on hearing of Burhán's approach. Before Burhán Nizám Sháh arrived within many miles of Paránda, the governor, who mistook a gnat near his ear for Burhán's distant war trumpets, fled by night without telling his followers. Next morning the garrison followed their chief's example, and on the third day Burhán quietly entered the empty fortress.[2]

Sholápur taken by Burhán Sháh and strengthened, 1551.

In 1551 Burhán Nizám Sháh, with the help of the Vijaynagar king Rám Rája, took Sholápur and strengthened it.[3] Some time

[1] Briggs' Ferishta, III. 89-93. [2] Briggs' Ferishta, III. 104.
[3] Briggs' Ferishta, III. 104-105.

after, although peace was concluded between Husain Nizám Sháh Burhán's son and successor and Ibráhim Adil Sháh, Khwája Jahán, the hereditary chief of Paránda, who had fled to avoid the resentment of his sovereign, came to Bijápur and inspired Ibráhim with hopes of retaking Sholápur. For this purpose Ibráhim concluded a treaty with Rám Rája and invited into his service Saif Ain-ul-Mulk commander-in-chief of the army of the late Burhán Nizám Sháh, who had taken refuge in Berár from Husain's oppression. Saif Ain-ul-Mulk accepted Ibráhim's proposals, and Ibráhim conferred on him high titles with considerable estates and presents of money. By his advice Ibráhim soon after espóused the cause of prince Ali the son of Burhán Nizám Sháh, who had taken refuge at his court. It was agreed that if Ali Nizám Sháh gained the Ahmadnagar throne, the forts of Kalháni and Sholápur should be surrendered to Bijápur. To effect these objects, prince Ali, accompanied by the 2000 horse which had come with him from Ahmadnagar, marched to the frontier to draw the nobles of that kingdom to his cause. This attempt met with little success. Husain Nizám Sháh put his army in motion, and Ibráhim, after distributing large sums among his troops, marched from Bijápur to support prince Ali. The armies met on the plains of Sholápur and drew up to engage. Ibráhim gave the command of his right wing to Saif Ain-ul-Mulk Gilání and Ankush Khán and the command of the left to Nur Khán and Imád-ul-Mulk, and himself took post with the household troops in the centre. The advanced guard was commanded by Saif Ain-ul-Mulk who pushed on from the line and began the action with great dash. Ibráhim Adil Sháh, disapproving of his separation from the main body, ordered the advanced guard to keep closer to the line. Saif Ain-ul-Mulk answered that his Majesty was right, but that, as he had advanced so far, to return would only inspirit the enemy. Having sent this message Saif went on, seized and spiked the enemy's guns, and drove their picquets back on their main body. Here he was resolutely opposed by Husain Nizám Sháh who commanded in person, still the Nizám Sháhi army began to give way and must have been defeated had Saif Ain-ul-Mulk been supported. Several Nizám Sháhi chiefs who had been engaged on the left came to the aid of their sovereign and almost surrounded Saif Ain-ul-Mulk whose division was thrown into confusion. Seeing the standards of Ibráhim Adil Sháh, though at a distance, as was his custom on desperate occasions, Ain-ul-Mulk dismounted, resolved to conquer or die. Some of the troops seeing him dismount, told Ibráhim that Saif Ain-ul-Mulk had gone over to the enemy and had alighted to pay his respects to Husain Nizám Sháh. Ibráhim's suspicions of treachery were confirmed, and he fled from the field and did not draw rein till he reached Bijápur.[1]

In 1557, Ali Adil Sháh, the successor of Ibráhim Adil Sháh, anxious to recover the forts of Kalliáni and Sholápur, without waiting for the customary compliment of receiving ambassadors from the surrounding powers, despatched Kishwar Khán and Sháh

[1] Briggs' Ferishta, III. 105-107

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Abu Turab Shirázi to negotiate a treaty of alliance with Rám Rája at Vijaynagar. At the same time he sent Muhammad Husain Sádikki for the same purpose to Ahmadnagar. Rám Rája received the ambassadors with great honour and sent back one of his confidential officers with Kishwar Khán to congratulate the king on his accession. Husain Nizám Sháh, jealous of Ali Adil Sháh's designs against Sholápur, did not show the usual respect to his embassy, nor send one in return, but gave strong proofs of enmity. Ali Adil Sháh, intent on repairing the losses sustained by his father, entered into a close alliance with Rám Rája. As his enmity towards Husain Nizám Sháh daily increased Ali Adil Sháh sent him a message through Sháh Husain Ánju, that it was clear that the forts of Kalliáni and Sholápur belonged to his family by ancient right, though owing to his father's misfortunes they had passed into the hands of the Nizám Sháhi kings, that now he hoped they both or at all events Kalliáni would be restored. As Sháh Husain Ánju's arguments failed to induce Husain Nizám Sháh to give up either place, Ali Adil Sháh sent another ambassador to Ahmadnagar, representing that passion and obstinacy in the discussion of political questions did not become great kings, and that to prevent ill consequences he trusted Husain Nizám Sháh would see the justice of giving up the forts when the friendship between their states would increase. If not he might look for an army which would waste his dominions without mercy. Husain Nizám Sháh answered this message by an indecent jibe, which so enraged Ali Adil Sháh that by way of defiance, according to the Deccan custom, he changed his canopy and standard from yellow to green Husain Nizám Sháh's colour. In the war that followed the Ahmadnagar king was forced to leave his capital which was besieged by the Bijápur and Golkonda kings and by Rám Rája of Vijaynagar. At last, scandalized by the behaviour of Rám Rája, the Golkonda king persuaded Ali Adil Sháh to raise the siege and march against Sholápur. When within some miles of Sholápur Kishwar Khán the Bijápur minister, seeing the dangerous power and ambition of the Hindu king, represented to Ali Adil Sháh that, if the fort of Sholápur fell, Rám Rája would probably keep it and the country round it for himself. It seemed advisable to reduce the fort of Naldurg and to leave Sholápur to a more convenient time. Ali Adil Sháh approved of this advice and persuaded Rám Rája to change his plans and move to Naldurg where the allies took leave of each other and returned to their dominions.[1] Some time after, Ali Adil Sháh thought of forming a league between the three Musalmán kings of Bijápur Ahmadnagar and Golkonda against the Hindu king Rám Rája of Vijaynagar, and the Golkonda king promised Ali Adil Sháh to obtain for him the fort of Sholápur which had been the original cause of the disagreement between the Ahmadnagar and Bijápur kings.[2] It was agreed that Husain Nizám Sháh should give his daughter Chánd Bibi in marriage to Ali Adil Sháh with the fortress of Sholápur as her dowry; that he should receive Haddia

Sholápur given to Bijapur as Chand Bibi's Dowry, 1562.

[1] Briggs' Ferishta, III. 121, 122.

[2] Briggs' Ferishta, III. 123-124.

Sultána, Ali Adil Sháh's sister, as a consort for his eldest son Murtaza; that a treaty of eternal friendship should be passed between the two states; and that they should unite to reduce the power of Rám Rája. In 1565 Rám Rája was slain in the battle of Tálikoti and his army scattered, Vijaynagar was taken and sacked, and the power of the great Hindu kingdom was at an end.

For some years there was peace. In 1590, Diláwar Khán, the Bijápur regent attempted to raise himself to supreme power, and was driven from the country. He fled to Ahmednagar and was favourably received by Burhán Nizám Sháh II. (1590-1594), enrolled among his nobles, and appointed to reduce the forts of Sholápur and Sháhádurg. Ibráhim Adil Sháh sent ambassadors to request that Diláwar Khán might be sent to him. Burhán Nizám Sháh instead of granting this demand prepared for war. In 1592 on Diláwar Khán's advice he marched towards Bijápur, and passing the frontier laid the country waste. On reaching Mangalvedha about twelve miles south of Pandharpur as no army was sent to meet him, Burhán suspected some device to draw him into the heart of the Bijápur kingdom, and retreated. At the Bhima Diláwar Khán persuaded him to halt near a ruined fortress which he ordered to be repaired. Ibráhim Adil Sháh, who had neither given orders to assemble his nobles nor taken measures to defend his country, on hearing of the fort said that Burhán would shortly act like the child who builds walls of clay and then destroys them with his own hands. Ibráhim continued to act as if no enemy was in his country; and, contenting himself with despatching a few horse to watch Burhán Nizám's motions, appeared to give himself to amusement. Burhán Nizám consulted his officers. Some said Ibráhim was sunk in pleasure and neglected his kingdom, others believed that he suspected his officers and was afraid of calling them together. Ibráhim, who was well informed of what was passing, sent a message to Diláwar Khán pardoning him for his past offences and asking him to return and take charge of his affairs. Diláwar Khán suspecting no treachery, with Burhán Nizám Sháh's permission, went back to his master, and was blinded and imprisoned until his death. When he was rid of Diláwar Khán, Ibráhim sent his Bargi[2] or Marátha chiefs with 6000 horse to cut off all supplies from Burhán's camp, and sent 100,000 horse under Rumi Khán Dakhani and 3000 more of the household troops under Elias Khán against Burhán. The Bargi cavalry greatly distressed the enemy, defeating several detachments till Burhán Nizám advanced in person to attack them. Unable to oppose regular troops the Bargis recrossed the Bhima which was then fordable, and a flood immediately after swelling the river prevented their being pursued,

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[1] Briggs' Ferishta, III. 125.

[2] Bargi, according to Shakespeare's Hindustáni dictionary, is the Hindustáni form of the Maráthi *vargya* apparently meaning either of one class from *varg* a class as opposed to the mixed regiments of foreign cavalry, or troops of irregular horse. The word Bargi is distinct from *Bárgir*, properly *Bági*, also used of Marátha troopers. The Bárgirs had horses supplied by a chief or by the state in distinction to the *Shiledárs* or self-horsed cavalry soldiers. This *bagi* seems to mean a rider from *bág* a rein. Colonel F. Wise.

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and Burhán Nizám returned to his lines. After this Burhán suffered so severely from famine and pestilence that he was forced to retire several marches. When he had received supplies and the pest had somewhat abated Burhán Nizám moved again intending to lay siege to Sholápur. He was met on his march by Rumi Khán and Elias Khán who defeated a large part of his army under Nur Khán Amir-ul-Omra of Berár and took a hundred elephants and 400 horses. After this loss the affairs of Burhán Nizám Sháh declined daily, and numbers of his troops, tired of a long and fatiguing campaign, deserted his camp and conspired against his life. On discovering the plot, Burhán, full of suspicion, began his retreat towards Ahmadnagar. His first march was so harassed that he thought it imprudent to attempt moving further till he could make peace with Ibráhim Adil Sháh to whom he sent ambassadors. For nearly a month Ibráhim refused to listen to any accommodation till Burhán Nizám Sháh destroyed the fort he had built within Bijápur territory on the bank of the Bhima. To this Burhán reluctantly agreed. He threw down the first stone with his own hands, and his troops demolished the whole fabric which had cost much trouble and expense. Then disheartened he marched quickly back to Ahmadnagar.[1]

Burhán fails in an attempt on Sholápur, 1594.

In 1594 Burhán Nizám Sháh entered into a treaty with Venkatádri of Penkonda and resolved again to invade Ibráhim's territories. He accordingly despatched Murtaza Khán Ánju at the head of 10,000 horse with orders to reduce Sháhádurg and Sholápur. Murtaza Khán Ánju advanced as far as Paránda, and, halting there, sent detachments to lay waste and plunder the country round. These troops suffered a severe check, their commander Uzbek Khán was killed, and his force defeated under the walls of Sholápur.[2]

Fall of Ahmadnagar, 1599.

In 1599, the city of Ahmadnagar was taken by the Moghals. After this, partly from the disorders caused by the rebellion of Jahángir's son Khusru, which followed Jahángir's accession on the death of Akbar in 1605, Moghal power in the Deccan declined. Their generals in Ahmadnagar had also to deal with the Abyssinian Malik Ambar a man of the highest civil and military talent. Though the Moghals still held Ahmadnagar fort, in 1605 Malik Ambar raised Murtaza Nizám Sháh II. to the throne, and succeeded in making Khadki near Elura, afterward called Aurangabad, the head-quarters of a state which included the greater part of the former Ahmadnagar possessions. Malik Ambar's power remained unshaken till his death in 1626 when he was succeeded in the regency by his son Fatteh Khán. Great as was his success as a general, Malik Ambar is best known by his land revenue system. He stopped revenue-farming, and, under Musalmán supervision, entrusted the collection of the revenues to Bráhman agents. He renewed the broken village system, and, when several years of experiments had enabled him to ascertain the average yield of a field, took about two-fifths of the outturn in kind, and afterwards (1614) commuted the grain payment to a cash payment representing about one-third

Malik Ambar, 1605-1626.

[1] Briggs' Ferishta, III. 170-175. [2] Briggs' Ferishta, III. 185, 286.

of the yield. Unlike Todar Mal, Akbar's famous minister by whom the lands of North India were settled, Malik Ambar did not make his settlement permanent, but allowed the demand to vary in accordance with the harvest. This system was so successful that, in spite of heavy war charges, his finances prospered and his territories which included the northern sub-divisions of Sholápur, throve and grew rich.[1] In 1623 Malik Ambar collected an excellent army, and, bringing grain from Daulatabad, laid siege to Sholápur and took it by storm.[2] In 1629 the rains failed and a second failure in 1630 caused grievous suffering. Thousands left the Deccan, numbers perished in their homes, and whole districts were emptied of their people. The famine was accompanied by an almost complete loss of cattle and was followed by a pestilence.[3]

Malik Ambar takes Sholapur.

In 1635, the Moghal general Sháiste Khán marched towards the Bijápur borders, reduced Naldurg, and occupied the districts between Sholápur and Bedar.[4] In 1636, under a treaty between the Bijápur king and the Moghals, the Nizám Sháhi dynasty came to an end, and it was settled that the forts of Paránda and Sholápur with their dependent districts should be given to the Bijápur king Máhmud Adil Sháh.[5] For the next thirty years (1636-1665) no reference to Sholápur has been traced. In 1665, the Moghals entered into a treaty with Shiváji to undermine the power of Bijápur under which Shiváji, with 2000 horse and 8000 foot, co-operated with Jaysing the Moghal commander. Ali Adil Sháh, the Bijápur king, endeavoured to prevent the invasion by promising to settle the Moghal demands. Jaysing the Moghal commander, continued his advance from Phaltan which he had reduced. He met with little opposition till, near Mangalvedha, the Bijápur horse appeared and acted against him with great vigour. Abdul Muhammad, the prime minister, was the commander of the Bijápur forces. The chief officers were Abdul Karim Bahlole Khán, Khawás Khán, Sidi Aziz, and Venkáji Rája Bhonsla Shiváji's half-brother. The Marátha horse in the service of Bijápur fought with uncommon spirit, Venkáji Rája and Rattáji Máne Deshmukh of Mhasvad in Sátára being most conspicuous. On the side of the Moghals Shiváji and Netáji Pálker distinguished themselves, particularly on one occasion when they had command of the rear guard. They were also detached against several places of strength which were reduced by Shiváji's infantry.[6]

Sholápur passes to Bijápur, 1636.

About the middle of 1668, a treaty was concluded at Agra between Aurangzeb and Ali Adil Sháh of Bijápur. The terms on the part of the Bijápur government were negotiated by Sháh Abdul Husain Kámán, who, as the price of peace, gave up the fort of Sholápur and territory yielding £63,000 (180,000 *pagodás*) of yearly revenue.[7] In 1679, Bijápur was besieged by the Moghals, and Shiváji who was

Treaty at Agra: Sholapur passes to the Moghals, 1668.

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[1] Grant Duff's Maráthás, 43. Malik Ambar held the country from the Kutb Sháhi and Adil Shahi boundaries as far north as within two miles of Bid. Briggs' Ferishta, III. 315. [2] Ikbál Náma-i-Jahángiri in Elliot and Dowson, VI. 416.
[3] Elphinstone's History of India, 507; Bádsháh Náma in Elliot and Dowson, VII. 24-25. [4] Grant Duff's Maráthás, 51. [5] Grant Duff's Maráthás, 52.
[6] Grant Duff's Maráthás, 94-95. [7] Grant Duff's Maráthás, 99.

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called to help the besieged, marched with a large body of cavalry to Bijápur. Finding he could not force the Moghals to raise the siege he made a show of attacking, and, advancing slowly until within twenty-four miles of the camp, turned to the north, rapidly crossed the Bhima, and attacked the Moghal possessions with fire and sword, leaving the inhabitants houseless and the villages in ashes. As the besiegers did not raise the siege of Bijápur, Shiváji continued his depredations from the Bhima to the Godávari.[1] In 1684 Aurangzeb issued orders to levy a tax of £1 6*s*. (Rs. 13) on every £200 (Rs. 2000) owned by all except Muhammadans.[2] In 1686 when the final siege of Bijápur began Aurangzeb's camp was at first at Sholápur. Later on he moved to Bijápur to help in the siege.[3]

Aurangzeb at Akluj, 1689.

After reducing Bijápur in October 1686 Aurangzeb marched to Golkonda which fell into his hands in September 1687. From Golkonda he returned to Bijápur where he remained till in 1689 he was driven north by a deadly plague. He halted at Akluj on the south bank of the Nira about eight miles north-east of Málsiras.[4] After his arrival at Akluj he was harassed by plundering parties of Maráthás and detachments were sent to Sambháji's territories. One of these under Mukarrab Khán was sent to Kolhápur. Mukarrab Khán succeeded in capturing Sambháji and twenty-six others at Sangameshvar in Ratnágiri and marched with the prisoners to the Moghal camp. The news of Sambháji's capture was received at Akluj with great rejoicing. During the four or five days when Mukarrab Khán was known to be approaching with the prisoners, all classes were so overjoyed that they could not sleep and went out four miles to meet the prisoners and give expression to their joy. In every town or village on or near the road, wherever the news reached, there was great delight; and wherever the prisoners passed the doors and roofs were full of men and women who looked on rejoicing. It was proposed to spare Sambháji's life but his insolence and foolhardiness towards Aurangzeb resulted in September 1689 in his execution at Tolápur in Poona.[5] Under Rájárám, Sambháji's brother and successor, the Maráthás began to plunder the Moghal dominions in the North Deccan and successfully resisted the Moghal detachments sent to oppose them. These raids greatly annoyed Aurangzeb, who, in 1694, in the hope of drawing the enemy southwards, moved from a place on the Bhima to Galgale in south-west Bijápur. This feint proved unsuccessful. The raids continued in the north and Rámchandrapant one of the Marátha leaders levied contributions as far east as Sholápur. Aurangzeb was forced to bring back his unwieldy army to Brahmapuri on the Bhima below Pandharpur, where he established his chief store and built a cantonment in which he held his court. From Brahmapuri the operations of his armies and the affairs of his empire were directed for several years.[6] In 1699, when Rájárám was on tour collecting *chauth* and

Death of Sambháji.

[1] Grant Duff's Maráthás, 128 - 129. [2] Grant Duff's Maráthás, 145.
[3] Muntakhb-ul-lubab in Elliot and Dowson, VII. 322.
[4] Grant Duff's Maráthás, 158.
[5] Elliot and Dowson, VII 340; Grant Duff's Maráthás, 159 - 160.
[6] Grant Duff's Maráthás, 167.

Marátha Raids.

sardeshmukhi, Zulfikár Khán, whose success in the Karnátak made him the only Moghal officer whom the Maráthás dreaded, was ordered to repair to the cantonment at Brahmapuri. It was then determined to adopt a new plan of operations by which while one army attacked the Maráthás in the field another was set apart for the reduction of their forts. The fort army Aurangzeb reserved for himself, and gave the command of the field army to prince A'zam's son, Bedar Bakht with Zulfikár Khán as his lieutenant. Zulfikár Khán's first effort was to attack Rájárám when he was plundering Jálna in the Nizám's territories. The attack was so vigorous that Rájárám had to fly pursued by the Moghal army. Rájárám evaded pursuit; but the fatigue of the march brought on an illness which proved fatal (1700). While Zulfikár Khán was in pursuit of Rájárám the cantonment at Brahmapuri was abandoned much to the regret of idle Moghal officers many of whom had built excellent houses. A store was formed under the protection of the fort of Mashnur, about twenty-five miles south-west of Sholápur, which was within the line of the cantonment and a strong guard was left for its protection. The emperor marched to Sátára which after some resistance surrendered in June 1700.[1]

Release of Sháhu.

On the death of Aurangzeb, on the 21st of February 1707, Sholápur probably passed to Kám Bakhsh, Aurangzeb's son who had been appointed governor of Bijápur and continued under him till in 1708 he was killed in an engagement with his brother Bahádur Sháh (1707-1712). In the contest for the imperial throne among Aurangzeb's sons prince A'zam, on promise of steadfast allegiance, released Sháhu, Sambháji's son, who had been a prisoner in the Moghal camp since Sambháji's execution. Sháhu was also promised the tract conquered by Shiváji from Bijápur with additional territory between the Bhima and the Godávari. This tract included Sholápur; but A'zam's defeat and death at Agra by Bahádur Sháh prevented Sháhu, when master of Sátára, from taking possession of the country promised by A'zam. Sháhu's claims to the Marátha chiefship were resisted by Tára Bái the widow of Rájárám, on behalf of her son, and her cause had the sympathy of the common people. While Sháhu was marching towards Sátára from the banks of the Godávari, the people of a village fired on his troops. The village was immediately assaulted. During the attack, a woman carrying a boy in her arms rushed towards Sháhu and threw the child before him calling out that she devoted him to the Rája's service. Sháhu took charge of the boy, always treated him like a son, and in memory of his first success called him Fattehsing to which he added his own surname of Bhonsla. This Fattehsing Bhonsla became the founder of the family of the Rájás of Akalkot now under Sholápur.[2] In 1709 Dáud Khán, the Moghal governor of the Deccan, settled with such Marátha chiefs as acknowledged Sháhu's authority, to allow them one-fourth of the revenue of the six Deccan provinces, but reserved the right of collecting and paying it through his own agents.[3] This arrangement continued till 1713 when Dáud

Akalkot Family, 1708.

[1] Grant Duff's Maráthás, 173-174. [2] Grant Duff's Maráthás, 185
[3] Grant Duff's Maráthás, 188.

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Khán was removed to Gujarát, and Chin Kilich Khán, the future founder of the Haidarabad Nizám's family, was appointed in his place with the title of Nizám-ul-Mulk. Nizám-ul-Mulk was partial to the Kolhápur branch of Shiváji's family and was hostile to Sháhu. He set aside Dáud Khán's settlement and took one Rambháji Nimbálkar who had deserted Sháhu into his service with the title of Ráv Rambha. Rambháji distinguished himself in the Moghal service, particularly in Poona, and was rewarded with an estate near Poona.[1] In 1715 the Nizám received into his service another Marátha noble, the son of Haibatráv Nimbálkar and rewarded him with Bársi and other districts.[2] In 1716 Syed Husain Ali Khán was appointed Moghal Viceroy of the Deccan. In his scheme for the destruction of the Emperor Ferokshir (1712-1719) Syed Husain courted Sháhu, who, as the price of his alliance, demanded among Shiváji's old possessions the tract of country east of Pandharpur. In 1719, in reward for the help given to Syed Husain Khán and his brother in deposing the Emperor Ferokshir, Sháhu received, besides two grants for levying *chauth* or one-fourth and *sardeshmukhi* or ten per cent of the revenues of the six Deccan provinces, the country east of Pandharpur as part of his home rule or *svaráj*. The country watered by the Nira and the Mán which includes east and part of south Sholápur, and which was noted for good horses, hardy soldiers, and some ancient and independent Marátha families was also placed under the authority of Sháhu.[3] In 1720 Nizám-ul-Mulk relieved the Emperor Muhammad Sháh (1720-1748) from the tyranny of the Syeds, and in 1723 he threw off his allegiance to the emperor and became the master of the Moghal dominions south of the Narbada. The fort and town of Sholápur, Karmála, and other portions of north and west Sholápur, which did not form part of the Marátha home rule or *svaráj*, then passed to the Nizám. In 1727 Rambháji Nimbálkar received Karmála in exchange for his estate in Poona.[4] The Nizám divided the revenue with Sháhu in the parts of the Deccan and the Karnátak which were not either wholly ceded in *jágir* or included in the Marátha *svaráj* or home rule. This division of revenue caused frequent wars between the Nizám and the Maráthás.

The Nizám, 1723.

In 1749 Sháhu died. As part of Báláji Peshwa's (1740-1761) scheme for usurping the sole authority Fattehsing Bhonsla, Sháhu's adopted son, was confirmed in possession of his estate, in various minor claims or shares of revenue, and in the title of Rája of Akalkot, which, except the detached claims, his descendants still enjoy. In 1750 Báláji's usurpation was resisted by one Yamáji Shivdev who threw himself into the fort of Sángola, about twenty miles south-west of Pandharpur, and raised the standard of rebellion. Sadáshiv Bháu, Báláji's cousin, marched to Sángola to put down the rebellion. Sadáshiv was accompanied by Rám Rája the Sátára chief so that Yamáji might have no excuse for resistance. Yamáji's rising was soon suppressed. During his stay at Sángola Rám Rája agreed to give up the entire power and to lend his sanction to what

Rebellion at Sangola, 1750.

[1] Grant Duff's Maráthás, 191
[2] Grant Duff's Maráthás, 195.
[3] Grant Duff's Maráthás, 200
[4] Grant Duff's Maráthás, 220

ever measures the Peshwa might pursue, provided a small tract round Sátára was assigned for his own management. To these conditions Báláji agreed, but they were never carried out and Rám Rája was taken under a strong escort from Sángola to Sátára.[1] In 1752, in the conflict for power between the great Nizám-ul-Mulk's sons Ghiyás-ud-din assisted by the Peshwa Báláji and Salábat Jang assisted by the French under M. Bussy, Karmála the residence of Jánoji Nimbálkar was visited by Syed Lashkar Salábat Jang's minister. As part of their avowed scheme of enlisting the sympathy of the chiefs in favour of Salábat Jang, Syed Lashkar and Jánoji Nimbálkar had an interview with Báláji, who, by the advice of Ghiyás-ud-din, detained both of them and took them to Ghiyás-ud-din's camp. They remained with Ghiyás-ud-din until his death by poison soon afterwards. In 1756, in pursuance of the secret agreement between Báláji and the Haidarabad minister Sháh Nawáz Khán of driving the French out of the Deccan, M. Bussy was dismissed from the Nizám's service immediately after the fall of Sávanur in the siege of which he had been engaged with the Maráthás. After his dismissal Bussy marched towards Haidarabad pursued by a detachment of the Nizám's army under Jánoji Nimbálkar of Karmála. A detachment of 600 Arabs and Abyssinians enlisted at Surat was marching to Bussy's aid; but the party was intercepted by Jánoji Nimbálkar who killed fifty of them and the rest surrendered. Soon after the Nizám was reconciled to Bussy who gained more power than ever at Haidarabad.[2]

Battle of Pandharpur, 1774.

In 1774, owing to the murder of his nephew Náráyanráv (1773), Peshwa Raghunáthráv became the head of the Maráthás. Raghunáthráv's claims to the headship were opposed by the Poona ministers, one of whom Trimbakráv Máma, jealous of Raghunáth's name as a soldier and ambitious of the honour of defeating him, marched south from Poona to stop Raghunáthráv who was returning from the Karnátak. On the 4th of March 1774, Trimbakráv Máma crossed the Bhima at Pandharpur and prepared to attack Raghunáthráv who was close at hand. On a fine plain between Pandharpur and Kásegaon four miles south of Pandharpur Raghunáthráv made a dashing charge on Trimbakráv, and, in less than twenty minutes, with a force considerably inferior to that of his opponent, gained a complete victory, mortally wounded Trimbakráv, and took him prisoner. Raghunáthráv was one of the foremost in the charge supported only by his own division of about 10,000 horse. Gangádhar Rástia second-in-command of Trimbakráv's army was wounded but escaped. This victory gave momentary life to Raghunáthráv's cause. He was enabled to raise large sums in Pandharpur partly by contributions and partly by pawning a portion of some prize jewels he had brought from North India. Raghunáthráv's cause was ruined by the birth of a posthumous son to the murdered Peshwa Naráyánráv.[3] In 1784 Sarbuland Jang an officer of the Nizám was appointed to

[1] Grant Duff's Maráthás, 271. [2] Grant Duff's Maráthás, 293-294
[3] Grant Duff's Maráthás, 367.

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chastise the unruly proprietors of Sholápur;[1] and in 1786, probably in reward for this service, the same officer, with the title of warden of Sholápur, received the command of 5000 and a curtained palanquin and jewels.[2]

Condition, 1792.

In 1792 the country south of Pandharpur was open, woody, and well watered. The soil though rich bore no grain crops. Pandharpur, which was in the territory belonging to Parshurám Bháu Patvardhan, contained many buildings, and had a market supplied not only with grain cloth and other local products, but with a variety of English articles, which filled a whole street of shops of Bombay and Poona traders. The road seventeen miles north-west to Málkhámbi led through fair soil. Akluj on the south bank of the Nira was a large respectable town with a well supplied market and with several handsome buildings.[3]

Battle of Kharda, 1795.

In 1795 at Kharda fifty-five miles south-east of Ahmadnagar the Nizám suffered so heavy a defeat that he was forced to cede to the Maráthás a large tract of country including his possessions in Sholápur. In 1803 (April), in accordance with the treaty of Bassein (31st December 1802) General Wellesley passed through Pandharpur and Akluj to Poona to reinstate Bájiráv Peshwa who had been driven from Poona by Yashvantráv Holkar in October 1802. At Akluj, General Wellesley was joined by Colonel Stevenson the detachment under whose command was reinforced by the Scotch brigade.[4] In February 1804, on his return from Poona, General Wellesley dispersed a band of freebooters who had gathered in numbers about Akalkot.[5]

Murder of Gangádhar Shástri, 1815.

In 1815, to settle some money disputes of long standing between the Peshwa and the Gáikwár of Baroda, the Gáikwár sent a Bráhman named Gangádhar Shástri as his agent. Bájiráv's love of intrigue and the influence which Trimbakji Denglia had over him made the Gáikwár so afraid of treachery, that, before sending Gangádhar Shástri to Poona, he obtained from the British Government a formal guarantee of Gangádhar's safety. Finding his efforts at Poona fruitless, Gangádhar Shástri determined to return to Baroda and leave the settlement to British arbitration. This disconcerted Bájiráv's plans, whose real object was to arrange an union with the Gáikwár against the English, and he and Trimbakji Denglia after much persuasion induced Gangádhar Shástri to stay. In July (1815) Bájiráv went to Pandharpur on a pilgrimage and took with him Trimbakji and Gangádhar Shástri. On the 14th of July Gangádhar Shástri dined with the Peshwa, and, in the evening, Trimbakji asked him to Vithoba's temple where the Peshwa was. Gangádhar who was unwell excused himself, but was pressed by Trimbakji and went to the temple with a few unarmed attendants. After a prayer to Vithoba he talked with Trimbakji and then went to pay his respects to the Peshwa who was seated in the upper veranda of the

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[1] Eastwick's Kaisar-Nama-i-Hind, 90. [2] Eastwick's Kaisar-Náma i-Hind, 97.
[3] Little's Detachment, 339-342. [4] Wellington's Despatches, III. 70-72.
[5] Wellington's Despatches, III. 463, 465.

temple and treated him with marked attention. When the visit was over Gangádhar started for his lodging in high spirits. He had scarcely gone three hundred yards when he was attacked in the street by assassins hired by Trimbakji and was almost cut to pieces. The murder of a Bráhman in the holy city of Pandharpur and Trimbakji Denglia's share in the deed caused much excitement. The death of a man for whose security the British Government had pledged themselves, the proved guilt of Trimbakji, and the wavering and intriguing conduct of the Peshwa led to the outbreak of the war between the English and the Peshwa, the fate of which was decided by the British victory at the battle of Kirkee (5th November 1817).

After his defeat at Kirkee, Bájiráv, accompanied by his chief commander Bápu Gokhale, fled from Poona through Sátára to Pandharpur. He was pursued by General Smith who was accompanied by Mr. Elphinstone. The Peshwa fled from Pandharpur fifteen miles north to Karkam, but 5000 of Gokhale's horse threatened the rear and left of the British troops. On the march towards Pandharpur, the British troops went almost in square, the flanks well protected with cavalry and infantry and the auxiliaries in front and rear of the baggage. Except near Pandharpur, there were no signs of tillage. About Pandharpur the Peshwa's troops, 6000 or 7000 strong, came in sight on the rear and to the right of the rear. They were in three or four solid bodies which kept at a great distance, probably three miles, while many single horsemen advanced to within 250 or 300 yards of the British. These thickened about the rear, firing their matchlocks and occasionally rocketing, in spite of the riflemen who were unsuccessful. At length a ball wounded General Smith's orderly's horse, a rocket fell in the midst of the cavalry and wounded a man and a horse, and Captain Tovey descried three rocket camels within reach. It was resolved to charge them and General Smith dashed off with the three troops of cavalry and a gallopper or light horse artillery gun. Mr. Elphinstone joined the cavalry after they had come up with the camels. The cavalry was halted and immediately divided into two parties. The division on the left charged and that on the right with the gun came on at leisure as a reserve. Though the left division charged with great spirit, a body of the enemy formed up to it and showed a determined front. As they advanced to meet the left division the right division came on the right flank. At this moment General Smith injudiciously halted. The left division also halted and began to fire their pistols. This discouraged the men of the right division, for there was ground for alarm as the body in front of them stood firm and their balls whizzed round in great numbers and to the right the plain was covered with horsemen, numerous though not compact. Then the left division retired on the right by order, and came in haste and confusion, followed by the enemy, shouting, with their lances at rest. The right squadron was astonished, but not unsteady; and the men moved on and checked the enemy with their pistols. The left division also formed rapidly and pistoled. This checked the enemy, who stopped

Action near Pandharpur, 1817.

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at a short distance and fired, while Captain Bruce was sent to bring up the infantry. At this moment an injudicious word of command to retreat, unauthorized by General Smith, nearly lost all. As it was, the cavalry was brought back instead of the infantry being brought forward which was dangerous; but the fire of the infantry, though not more than twenty men and these unsteady, checked the Maráthás. The British force remained unable to retreat waiting anxiously for the recovery of an overturned gun, when Captain Tovey appeared with a gun of the horse artillery, followed by two companies of the rear guard. The gun opened on the enemy close at hand, yet they did not show much panic. The infantry afterwards came up but did not fire. The British cavalry who were drawing off halted to pick up a dead trooper and again drew off without being insulted or molested.[1]

Battle of Ashta, 1818.

The Peshwa continued his march northwards to Junnar in Poona, keeping the Rája of Sátára and his mother and brothers in his camp. From Junnar he was again driven south to the Karnátak. On arriving on the banks of the Ghatprabha he found the country to the south already in the hands of Colonel Munro's troops. The rapid progress of Colonel Munro in the south and the advance of General Pritzler from the north-west compelled Bájiráv to march north-east to Sholápur. After the reduction of Sátára on the 10th of February General Smith, at the head of two regiments of cavalry, a squadron of the 22nd Dragoons, 1200 auxiliary horse and 2500 infantry marched in pursuit of Bájiráv who was near Sholápur levying heavy contributions. General Smith followed by moderate marches in order to gain on him with fresh troops. On the 19th of February he arrived at Velápur about twelve miles south-east of Málsiras and heard that the Peshwa was on the route from Sholápur towards Pandharpur. General Smith made a corresponding movement the same night, but on his way hearing that the enemy had suddenly turned on Karkam about fifteen miles north of Pandharpur, he changed his course, crossed the Bhima at Karauli, and heard that the Peshwa was camped at Ashta. Taking the cavalry and horse artillery, and desiring the rest to follow in all haste, he continued the march without break by Mendhápur and came in sight of the Maráthás at eight on the morning of the 20th as they were moving off the ground. The enemy were not ignorant of the approach of the cavalry, and, though unable to avoid a conflict, they were not without time to prepare for it. The Peshwa, who did not consider himself safe in a palanquin, mounted a horse, and fled in haste with a sufficient guard, leaving Bápu Gokhale with eight to ten thousand horse to cover his retreat, and, if possible, to save the baggage. Before leaving Ashta Bájiráv taunted Gokhale for allowing the army to be surprised; Gokhale replied that he might rest assured his rear would be guarded. Probably thinking the entire Fourth Division with its baggage was advancing Gokhale further assured Bájiráv that he would amuse General Smith who would, as usual, open his guns. When the British cavalry alone were discovered

[1] Colebrooke's Elphinstone, II. 10-12.

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Battle of Ashta, 1818.

moving over the hill, Gokhale was forced to make other dispositions.[1] His friends advised him to retire for support and return better prepared to meet the British. He replied, Whatever is to be done must be done here. His force was divided into several bodies, which made a show of supporting each other. Between them and the British cavalry was a difficult streamlet which the attacking body must cross. Meanwhile General Smith's corps was advancing in regimental columns of threes at forming distance, the two squadrons of His Majesty's 22nd Dragoons in the centre, the 7th Madras Native Cavalry on the right, and the 2nd on the left. On the outer flanks, a little retired, were the Bombay Horse artillery and gallopper guns, the Horse artillery under Captain Pierce on the right, and the gallopper guns under Captain Frith on the left. Thus disposed they approached the Maráthás, and were about to form when Gokhale, with a body of two thousand five hundred horse with several ensigns, advanced from opposite the left, cleared the streamlet, and, delivering a volley from matchlocks as they passed, charged obliquely across the front to the place where the 7th Cavalry were unprepared to receive them. About three troops were imperfectly formed. These with the rest of the regiment advanced through broken ground and ravines, as the enemy circled round their right flank, to which they couched their lances and gained the rear. This manœuvre threatened the right flank and rear of the 22nd Dragoons who were then engaged to the front. But Major Dawes, with the presence of mind of an old soldier, threw back the right troops and bringing forward the left, charged in turn. Gokhale was foremost to receive the attack, and met in conflict a young officer of the Dragoons, Lieutenant Warrand, who had the honour of receiving from him a wound on the shoulder. Gokhale had many more antagonists and fell at the head of his corps with three pistol-shot wounds and two sabre-cuts covering his head with his shawl as he fell.[2] He fought bravely to the last, dying, as he had promised, with his sword in his hand. His person was large, his features fine and manly, and his complexion nearly fair. He wore on the morning of the action a rich dress of gold *kinkháb*, with a pearl necklace, diamond earrings, and a turban ornament of immense value.[3] General Smith was on the right as the enemy made their charge, and, before he could quit that position, received a sabre-cut on the back of his head. In the confused mixture of dragoons, native cavalry, and enemy's horse, the 2nd Cavalry formed on the left and threw out a squadron which checked some parties of the enemy who were still in the rear of the other regiments. The fall of their chief deprived the Márathás of hope, and they fled towards the left, in which direction their main body, who had never come into action, left the field pursued by the 2nd Cavalry. A squadron of this corps were met by a band of Maráthás, which proved to be the Rája of Sátára and his brother and mother all of whom voluntarily

Death of Gokhale.

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[1] Blacker's Marátha War, 249. [2] Blacker's Marátha War, 249-250.
[3] Fifteen Years in India (1822), 522.

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sought British protection. The remaining regiments, as soon as they recovered a little order, joined in the pursuit. In the hollow beyond the village of Ashta they found a body of horse which had never been engaged and still made a show of covering the retreat of the baggage. These fled on a nearer approach; and twelve elephants fifty-seven camels and many palanquins fell into the pursuers' hands. The enemy were followed about five miles and completely scattered. The horse artillery on the right had been ordered in the first instance not to fire as it would prevent the immediate charge of the cavalry; and the difficulties of the ground opposed their subsequent passage of the streamlet in time to be brought into action. The gallopper guns on the left found greater facility of crossing and opened with some effect. The enemy lost about two hundred killed, including some chiefs besides Gokhale, while the British loss amounted to no more than fourteen Europeans and five Native cavalry killed and wounded. The cavalry returned to the field of action, and encamped near Ashta where they were rejoined by the infantry and baggage from the rear. Thus closed this brilliant affair, which, with little loss, freed the Sátára family, and completely ended the enterprise of the Peshwa's horse.[1]

Siege of Sholápur, 1818.

About three months after the battle of Ashta, during which the Peshwa's Sátára strongholds were reduced, Sholápur was again the seat of severe fighting. After reducing the greater part of the Bombay Karnátak General Munro marched towards the Bhima between which and the Ghatprabha the Peshwa's choicest infantry and guns were camped. General Munro's army was not strong enough to enable him to push on the war. On the 19th of April he was joined at Nagar Manoli in North Belgaum by General Pritzler's division of the reserve force from Sátára. This force consisted of two companies of artillery under Lieutenant-Colonel Dalrymple; the European flank battalion composed of the flower of four regiments, who, notwithstanding the difficulties of maintaining in a state of regularity a corps composed of various details, under Major Giles' command, had been as remarkable for their discipline and order as for their gallantry; the four companies of Rifles, the second battalion of the 22nd Native Infantry, the second battalion of the 7th Bombay Native Infantry, and a detachment of Pioneers. Two much-needed iron eighteen pounder guns, and two mortars were likewise brought from the Bombay battering train. With this force General Munro marched north, passed Gherdi about twelve miles south-east of Sángola, and arrived at Sidápur on the Bhima which was crossed on the 7th of May. The approach of Munro's force compelled the Peshwa's troops to fall back on Sholápur to make their final stand. On the 8th of May the British force crossed the Sina at Pátri and on the 9th took up ground within two miles of the Marátha position, which General Munro immediately under a continual fire closely reconnoitred. A summons,

[1] Grant Duff's Maráthás, 661; Blacker's Marátha War, 248-253.

Siege of Sholápur, 1818.

with an offer of terms, had been sent forward by a native officer Chensing, *subhedár* of the 2nd battalion of the 4th Regiment. His singular intelligence and address had in many cases enabled Chensing to induce garrisons to come to terms. On this occasion, in spite of the holiness of his flag, Chensing was cruelly murdered by the Arabs under the walls of the fort. Nothing remained but to begin the siege.

The Sholápur fort is an oblong of large area, with a wall and faussebraye or rampart-mound of substantial masonry flanked by capacious round towers. A broad and deep wet ditch encircles the place, and the north and east sides are covered by a large town surrounded by a good wall and divided into two parts of which one is close to the fort. To the south, communicating with the ditch, a lake, surrounded on three sides by a mound, formed a respectable breastwork to the Marátha position under the walls. Their force thus strongly posted amounted to 2000 Arabs, 1500 Rohilás, 1000 Sidis, 700 Gosávis, 5000 infantry, and 1500 cavalry. Major DePinto, a country born European, commanded the regular infantry, and Ganpatráv Pense was the hereditary commandant of the Peshwa's artillery.[1] Nothing effective could be attempted against the fort while the covering army continued unbroken, and to hazard an attack on the army without gaining possession of the works on which it leaned was useless. General Munro accordingly turned his attention chiefly to the reduction of the town. Finding that the walls were not so high or the ditch so deep as to make it impracticable he resolved to try and take the town by escalade. At three on the morning of the 10th of May, the British troops chosen for the attack began to get under arms. The second battalion of the 12th Madras and the 2nd battalion of the 7th Bombay Native Infantry, except their flank companies, remained in charge of the camp under Lieutenant-Colonel Fraser. The remaining troops were formed in the following order. For the escalade of the town walls, under the general orders of Colonel Hewitt, two columns commanded by Lieutenant-Colonel Newall and Major Giles, each composed of two European flank companies, two companies of rifles, one incomplete battalion of Native Infantry, and one company of Pioneers. For the support of the escalading force, a reserve, under the personal command of General Pitzler, consisted of a squadron and a half of dragoons with gallopper guns, two European flank companies, four native flank companies, four six-pounders, and two howitzers. The escalading columns took up positions 1000 yards from the point of attack till the day broke. At daybreak they moved briskly forward preceded by the Pioneers carrying scaling ladders, while the reserve,

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1 Blacker's Marátha War, 299. The details of the force vary : According to Blacker the enemy's force amounted to 850 horse, 5550 foot including 1200 Arabs, and fourteen guns independent of the garrison estimated at 1000. This is in Gleig's opinion (Life of Munro, I. 494) an under-estimate and the strength in the text was obtained from official returns. According to General Munro's official report in the Bombay Courier dated the 25th of July 1818, the strength of the enemy amounted to 4500 infantry of whom 1200 were Arabs with thirteen guns and about 700 horse.

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Siege of Sholdpur, 1818.

from a position opposite the same face, opened a smart fire on the front and flanking defences. The ladders were planted with promptitude; and the heads of both columns topped the walls at the same moment. As soon as a sufficient number of men were formed by each column, the towers to the right and left were taken, parties were sent to open the gate, and the whole force entered. The right column, under Lieutenant-Colonel Newall, followed the course of the wall by the right; and, having gained the wall which divides the town, occupied three large houses in the quarter close to the fort. Major Giles with the left column, which was accompanied by Colonel Hewitt, separated into two parts of which one kept along the wall on the left, and the other advanced up the central street to the opposite end after forcing the gate which divided the town. The outer gate was also forced and the columns, both parts of which here rejoined, passed through and, by detaching a company of European grenadiers, dislodged a party of the enemy posted in a neighbouring suburb. Meanwhile outside of the town Ganpatráv left his position near the fort, and, passing round by the eastern side, placed himself with seven guns and a respectable body of horse and foot opposite the reserve on which he immediately opened fire. General Munro, finding himself too weak in men to storm this position and with too few guns to silence the fire, withdrew the reserve under the wall of the town and sent to Colonel Hewitt for a reinforcement. Before the reinforcement came, one of the enemy's tumbrils blew up and the order was given to attack with the bayonet. General Pritzler headed the dragoons, and Colonel Dalrymple the infantry, joined by the artillerymen from the guns, while General Munro then fifty-seven years old directed the charge in person vociferously cheered by the Europeans, whose delight at the veteran's presence among them excused the noisy freedom of their greeting. Meanwhile the Maráthás lost their commander, who was severely wounded, and their second in command who was killed by a cannon shot. They began to draw off their guns, but not in time to prevent three of them falling into the hands of the reserve, while their foot were driven into a garden and enclosures from which they were dislodged by Colonel Newall with a body of Europeans and rifles from the town. In retreating to their original position near the fort the Maráthás passed the south gate of the town, from which Colonel Hewitt ran out a field piece and opening suddenly on them caused much annoyance. A gate leading into the inner town was taken by a company of the 69th Regiment and three companies of Native Infantry. But as the range of their position was found by one of the enemy's guns, the gate was abandoned and the troops confined to the main street and the avenues leading into it. The enemy kept possession of the parts of the town which their matchlocks could reach from the fort. The reserve returned to camp which had meanwhile been moved from the west to the north of the town. It was here joined by Duli Khán an officer in the Nizám's service with eight hundred irregulars of whom three hundred were horse. During the day

Siege of Sholápur, 1818.

the garrison made some faint attempts to extend their possession of the town. As these efforts proved unsuccessful, their friends outside seemed anxious to quit their position which the events of the morning had made unsafe. As soon as this movement was known in the camp, the detachment of dragoons and as many auxiliary horse, with the two gallopper guns, were ordered out under General Pritzler; and Duli Khán's horse was directed to follow with all speed. The Maráthás had left their guns that their flight might not be checked and had fled seven miles before they were overtaken. The galloppers opened on their rear with grape, while a half-squadron took ground on each flank of the retreating column, which maintained an unsteady matchlock fire. When the half squadron came in contact with the enemy, the guns limbered up, and followed as a reserve with the remaining half squadron and Duli Khán's horse till these likewise and the auxiliary horse joined in the general destruction. Before night put an end to the pursuit on the banks of the Sina the force was completely dispersed. Nearly a thousand men were left dead on the field. Those who remained sought their homes in small parties of ten or fifteen, many of them wounded. The cavalry were back in their lines by ten at night.

After the attack on the town no time was lost in beginning operations against the fort. The southern face was chosen as the most favourable for an approach, as on that side there was considerable cover, and as the ditch there was partially dry. On the 11th a battery of one mortar, one howitzer, and two six-pounders, was established behind the dam of the lake to keep the enemy within the walls, and to cover the working parties and advanced posts. This battery was enlarged on the same evening by three additional mortars which opened on the following morning with some effect. On the 13th an approach was made towards the fort, and, under cover of the fire, the beginning of a breaching battery was laid, from the mortars and six-pounders, the practice from which was so admirable as to silence the enemy at many points. An enfilading or raking battery was also marked out for two twelve-pounders and six-pounders and was half finished towards evening, while the garrison were busily employed in throwing up retrenchments. This as well the breaching battery was completed during the night; and both opened on the morning of the 14th with unremitting vigour. By noon the breach of the outer wall was reported practicable; and at the same time the enemy, viewing the rapid progress which had been made, sent to demand terms. They were promised security for themselves and their private property, and on these terms marched out on the following morning. The principal officers received passports to proceed to Poona and the troops dispersed to their homes. In the fort were thirty-seven one to forty-two pounders, including eleven field guns. There were also thirty-nine one to three-pounder wall-pieces. The reduction of this important fort deprived Bájiráv's troops of their last rallying-point in the Bombay Karnátak; while the losses they had suffered during the operations completely

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disheartened all abettors of his cause. The loss of the British troops as of the enemy occurred almost entirely on the 10th and amounted to 102 men including four officers.[1]

The fall of Sholápur brought the whole district under the British Government. Since 1818 the peace of the district has remained unbroken.

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1 Blacker's Marátha War, 300-304 ; Gleig's Life of Munro, I. 493-498. The following is the list of men killed and wounded at Sholápur between the 10th and the 15th of May 1818 :

British Loss at Sholápur, 1818.

Corps.	Killed.		Wounded.							Missing Horses.
	Sergeants.	Rank and File.	Captains.	Lieutenants.	Sergeants.	Rank and File.	Gun-Lascars.	Officers' Horses.	Regimental Horses.	
His Majesty's 22nd Light Dragoons	...	...	1	...	...	7	...	3	16	4
Artillery Detachment	...	...	...	...	...	...	1	...	...	...
His Majesty's Flank Battalion ...	...	3	...	...	1	27	...	...	...	...
Rifle Detachment	1	...	...	...	...	8	...	...	...	...
1st Battalion 4th Regt. Madras N. I.	1	3	...	...	...	9	...	...	...	...
1st Ditto 7th do. Bombay do.	...	1	...	...	...	1	...	...	...	...
2nd Ditto 9th do. Madras do.	1	4	...	2	...	15	...	...	...	...
Engineers	...	...	...	1	...	...	...	...	...	...
Total ...	3	11	1	3	1	77	1	3	16	4

The officers wounded were Captain Middleton, H. M. 22nd Light Dragoons, Lieutenants Maxtone and Robertson 2nd Battalion 9th Regiment, and Lieutenant Wahab acting in the Engineer's Department. Blacker's Marátha War, 467.

CHAPTER VIII.

THE LAND.[1]

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The Land.

ACQUISITION, 1818-1870.

THE lands of the district of Sholápur have been gained by conquest, cession, lapse, and exchange. On the overthrow of the Peshwa in 1818, 261 villages, ninety-two in Sholápur, 123 in Bársi, twenty-eight in Mádha, eight in Karmála, and ten in Pandharpur came into the hands of the British Government. In 1822, His Highness the Nizám, by a treaty dated the 12th of December 1822, ceded 232 villages, thirty-eight in Sholápur, fifty-five in Mádha, 113 in Karmála, and twenty-six in Pandharpur. In 1828, on the death of Daulatráv Sindia, two villages in Mádha lapsed to Government. In 1839 on the death of the Nipáni chief eleven villages in Sholápur lapsed to Government. In 1842 on the death of the chief of the fourth share of the Miraj state five villages, two in Mádha, two in Karmála, and one in Pandharpur, lapsed to Government. In 1845 on the death of the Soni chief three villages, two in Mádha and one in Pandharpur, lapsed to Government. In 1848, on the death of the Rája of Sátára, 188 villages, forty-four in Pandharpur, seventy-five in Sángola, and sixty-nine in Málsiras lapsed to Government. In the same year (1848) on the death of the Tásgaon chief two villages in Pandharpur lapsed to Government. In 1868 His Highness Holkar, under Government Resolution 4470 dated the 28th of November 1868, in exchange for other lands, ceded one village in Pandharpur. In 1870, His Highness the Nizám, under Government Resolution 3519 dated the 22nd of July 1870, in exchange for other lands, ceded eleven villages in Sholápur.

STAFF, 1884.
District Officers.

The revenue administration of the district is entrusted to an officer styled Collector, on a yearly pay of £2790 (Rs. 27,900). This officer, who is also Political Agent, district magistrate, district registrar, and executive head of the district, is helped in his work of general supervision by a staff of four assistants of whom two are covenanted and two uncovenanted servants of Government. The sanctioned yearly salaries of the covenanted assistants range from £384 to £1080 (Rs. 3840 to Rs. 10,800) and those of the uncovenanted assistants from £360 to £720 (Rs. 3600 to Rs. 7200). For fiscal and other administrative purposes, the lands under the Collector's charge are distributed over seven sub-divisions. Four of these are generally entrusted to

[1] Materials for the Land History of Sholápur chiefly include, besides elaborate survey tables prepared by Mr. J. W. Scott of the Revenue Survey, the Survey Reports contained in Bom. Gov. Sel. CL.

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the covenanted assistant collectors and three to one of the uncovenanted assistants styled district deputy collector. As a rule no sub-division is kept by the Collector under his own direct supervision. The other uncovenanted assistant, styled the head-quarter or *huzur* deputy collector, is entrusted with the charge of the treasury. These officers are also magistrates and those who have revenue charge of portions of the district have, under the presidency of the Collector, the chief management of the different administrative bodies, local fund and municipal committees, within the limits of their revenue charges.

Sub-Divisional Officers.

Under the supervision of the Collector and his assistant and deputy collectors, the revenue charge of each fiscal sub-division is placed in the hands of an officer styled *mámlatdár*. These functionaries who are also entrusted with magisterial powers have yearly salaries varying from £180 to £300 (Rs. 1800 - 3000).

Village Officers.

In revenue and police matters the charge of the 663 Government villages is entrusted to 814 headmen or *pátils* of whom three are stipendiary and 811 hereditary. Of the stipendiary headmen one only performs revenue duties and two police and revenue duties. Of the hereditary headmen 147 perform revenue, 143 police, and 521 both revenue and police duties. The headman's yearly endowments depend on the revenue of the village and consist partly of cash payments and partly of remission of land assessment. The cash emoluments vary from 12*s.* (Rs. 6) to £21 5*s.* (Rs. 212½) and average about £3 15*s.* 8*d.* (Rs. 37 *as.* 13⅓), while the remissions from land assessment range from 1*s.* (8 *as.*) to £37 19*s.* (Rs. 379½) and average about 10*s.* 8¼*d.* (Rs. 5 *as.* 5½). Of £3515 (Rs. 35,150) the total yearly charge on account of village headmen, £3080 (Rs. 30,800) are paid in cash and £435 (Rs. 4350) are met by grants of land and by remissions of assessment on land. To keep the village accounts, draw up statistics, and help the village headmen there is a body of 626 village accountants or *kulkarnis*. Of these nine are stipendiary and 617 are hereditary. Each has an average charge of one village containing about 930 people and yielding an average yearly revenue of about £163 (Rs. 1630). Their pay is not fixed once for all but is revised after thirty years. At present the yearly cash allowance amounts to £4672 (Rs. 46,720). The accountant's yearly pay varies from £1 13*s.* to £20 5*s.* (Rs. 16½ - 202½) and averages about £7 9*s.* 3*d.* (Rs. 74⅝).

Village Servants.

Under the headmen and the accountants are the village servants with a total strength of 1173. These men are liable both for revenue and police duties. They are Musalmáns or Hindus of the Koli, Mhár, and Máng castes. The total yearly grant for the support of this establishment amounts to £1649 (Rs. 16,490) being £1 8*s.* 1⅜*d.* (Rs. 14 *as.* 1½) to each man or a cost to each village of £2 9*s.* 9*d.* (Rs. 24⅞). Of this charge £294 (Rs. 2940) are paid in cash and £1355 (Rs. 13,550) are met by grants of land.

In alienated villages the village officers and servants are paid by the alienees and perform both revenue and police duties for Government.

STAFF, 1884.

The average yearly cost of village establishments may be thus summarised :

Sholápur Village Establishments, 1884.

	£	Rs.
Headmen .. .	3515	35,150
Accountants ...	4672	46,720
Servants	1649	16,490
Total ...	9836	98,360

This is equal to a charge of £14 16*s.* 8½*d.* (Rs. 148 *as.* 5⅔) a village or about ten per cent of the district land revenue.

CHANGES, 1818-1875.

Before 1869, when the present (1884) district of Sholápur was formed, its subdivisions were frequently transferred from one district to another. Of the seven sub-divisions included in the present district, Pandharpur and Sángola were in Sátára until 1864 and Málsiras until 1875.[1] Before 1838 the northern sub-division of Karmála was in Ahmadnagar and the central sub-division of Mohol[2] was in Poona; and the eastern and southern sub-divisions of Bársi and Sholápur more than once passed from Ahmadnagar to Poona and from Poona to Ahmadnagar. In 1838 the sub-divisions of Sholápur, Bársi, Mohol, Mádha, Karmála, Indi, Hippargi, and Muddebihál, formed a collectorate styled Sholápur which was abolished in 1864. In 1869 the sub-divisions of Sholápur, Bársi, Mohol, Mádha, and Karmála together with Pandharpur and Sángola were formed into the present (1884) Sholápur district which in 1875 received from Sátára the addition of Málsiras.[3]

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[1] Sángola and Málsiras were formed between 1862 and 1864 out of Pandharpur and Khatáv in Sátára.

[2] Afterwards Mohol and Mádha, and now (1884) Mádha.

[3] The following are the available notices of these changes. In 1819 some sub-divisions were made over from Ahmadnagar to Poona (Bom. Gov. Rev. Rec. 50 of 1822, 164; see East India Papers, III. 795). In 1819-20 Bársi was a sub-division of Ahmadnagar. (Bom. Gov. Rev. Rec. 50 of 1822, 161). Between 1820 and 1822 Bársi was attached to the sub-collectorate of Sholápur and in return for those ceded to the Nizám, Ahmadnagar received the *parganás* of Karmála and Korti. (East India Papers, IV. 728). In 1822-23 that part of the Sholápur sub-collectorate which lay to the north of the river Bhima was transferred to Ahmadnagar. (Bom. Gov. Rev. Rec. 50 of 1822, 501). In 1824-25 the Sholápur sub-collectorate consisting of Sholápur, Mohol, Bársi, Karmála, and Korti was subordinate to Ahmadnagar. (Bom. Gov. Rev. Rec. 123 of 1825, 8, 17). About this time it was found that the districts were not well managed by sub-collectors and the proposal to make Sholápur a collectorate was sanctioned (18th February 1825), the sub-divisions being Bársi, Karmála, Korti, Sholápur, Mohol, Indi, and Muddebihál. (Bom. Gov. Rev. Rec. 123 of 1825, 519, 535, 550). In November 1826 the collectorate was abolished, Indi, Muddebihál, Sholápur, and Mohol being transferred to Poona, and Bársi Karmála and Korti to Ahmadnagar. (Bom Gov. Rev. Rec. 174 of 1827, 403; and Rec. 207 of 1828, 501, 503, 505). In October 1829 the Sholápur sub-division was transferred from Poona to Ahmadnagar and Indi and Muddebihál from Poona to Dhárwár; and in March 1830 Ahmadnagar was made a principal collectorate with a sub-collector at Sholápur. (Rev. Rec. 352 of 1831, 2, 102). In January 1831 the sub-divisions of Bársi and Sholápur were transferred from Ahmadnagar to Poona. (Rev. Rec. 406 of 1832, 235). In 1831-32 Sholápur, Bársi, and Mohol were in Poona and formed a sub-collectorate (Rev. Rec. 484 of 1833, 31, and Rec. 694 of 1836, 313); and Poona was made a principal collectorate and Ahmadnagar reduced to be a collectorate, Karmála and Korti remaining sub-divisions of Ahmadnagar. (Rev. Rec. 408 of 1832, 43, 45, 49, and Rec. 548 of 1834, 52). In 1835-36 Sholápur was a sub-collectorate subordinate

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REVENUE SETTLEMENT, 1818-1840.

These territorial changes show that during the first twenty years (1818-1838) of British rule, the present (1884) district of Sholápur was partly in Sátára a native state, which lapsed in 1848, and partly in the British districts of Poona and Ahmadnagar. The revenue history of British Sholápur during this period differs little from the history of Ahmadnagar, and still less from that of Poona as more of Sholápur was in Poona than in Ahmadnagar. As was the case in Poona and Ahmadnagar after a few years of rapid advance the chief characteristics subsequent to 1825 were low prices, heavy assessment, and large remissions.

The *kamál* rates[1] remained in force till 1830 when, as Sholápur for some years had been steadily deteriorating, they were replaced by Mr. Pringle's settlement. Mr. Pringle's settlement from its errors, its excessive rates, and also from the very bad seasons which followed its introduction, broke down; short or *ukti* and lease or *kauli*[2] rates were granted between 1836 and 1839; and in 1840 the thirty years' revenue survey settlement was begun by Captain Wingate. In the Sholápur sub-division the approximate average acre rates were under the Musalmán *tankha* 1*s.* 1½*d.* (9 *as.*), under the Marátha *kamál* 1*s.* 7⅞*d.* (13¼ *as.*), under Mr. Pringle's settlement of 1830 1*s.* 5¼*d.* (11½ *as.*), and under the survey settlement of 1840 9⅞*d.* ($6\frac{7}{12}$ *as.*). The average collections under the Marátha *kamál* were at the rate of 1*s.* 3⅞*d.* ($10\frac{7}{12}$ *as.*), the average collections under Mr. Pringle's settlement were at the rate of 1*s.* 1¾*d.* (9⅙ *as.*), and the average collections under the survey settlement were at the rate of 9⅞*d.* ($6\frac{7}{12}$ *as.*).[3] During the twenty years ending 1838 the condition of the Sholápur district was no less distressed than that of Poona. The revenue survey was begun in Sholápur at the same time and under the same officers as in Poona. In Poona the first survey settlement was introduced into Indápur between 1836 and 1838 and in Sholápur the first survey settlement was introduced into Mohol-Mádha in 1839-40. The following are the leading details of the Mohol-Mádha settlement.

SURVEY.
Mohol-Mádha, 1839-40.

In 1839-40 after completing the settlement of Indápur now in Poona, Lieutenants Wingate and Davidson introduced the survey settlement

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to Poona. It included the sub-divisions of Sholápur, Bársi, Mohol, and Mádha a part of the old Mohol subdivision. (Rev. Rec. 772 of 1837, 101, 123). In 1838 Sholápur was made a collectorate including the sub-divisions of Sholápur, Bársi, Mohol, Mádha, Karmála, Indi, Hippargi, and Muddebihál. (Rev. Rec. 1098 of 1840, 3 and Rec. 1243 of 1841, 40). In 1864 the Sholápur collectorate which stretched from Korti to Nálatvád on the river Krishna some forty miles south of Bijápur was abolished; its southern sub-divisions of Indi, Hippargi, Mangoli, and Muddebihál were taken from it to form the new collectorate of Kaládgi now (1884) styled Bijápur; and the remaining sub-divisions with the Sátára sub-divisions of Pandharpur and Sángola formed the sub-collectorate of Sholápur. In August 1869 this sub-collectorate was raised to be a junior collectorate and the Sátára sub-division of Málsiras was added to it in 1875. The collectorate so formed is the present (1884) Sholápur district.

[1] The Muhammadan or *tankha* rates of assessment were superseded during the latter years of Marátha rule by what were known as the *kamál* rates which included cesses of various kinds. Bom. Gov. Sel. CL. 254.

[2] Bom. Gov. Sel. CL. 61, 184, 335, 427. [3] Bom. Gov. Sel. CL. 254-255.

into Mádha and Mohol.[1] Until three years before this settlement these two village groups had formed the single sub-division of Mohol.[2] In 1822-23 the Mohol group of villages yielded a revenue of about £4950 (Rs. 49,500) on a cultivated area of about 78,000 acres. Between 1822 and 1826 tillage spread to 85,000 acres, but collections fell to about £3700 (Rs. 37,000). Of these four years, 1824-25 was a year of famine whose memory remained in 1871, and in which of a rental of £6300 (Rs. 63,000), only £850 (Rs. 8500) were collected.[3] After 1825 a decline in tillage set in and steadily continued till in 1832-33 tillage had fallen to 56,000 acres. Like 1824-25, 1832-33 was a year of famine when the collections were about £850 (Rs. 8500). By 1838-39 the revenue had risen to about £4500 (Rs. 45,000). Of the villages of the Mohol-Mádha group, complete returns were available only for the Mohol villages. The state of the Mádha villages was in every way so much like the state of the Mohol villages that the Mohol details may be taken to apply to both the groups. In the Mohol group during the seventeen years ending 1838-39, the tillage area roughly averaged 69,000 acres. On this the average assessment was £5356 (Rs. 53,560) that is an average acre rate of 1*s.* 6¾*d.* (12½ *as.*). The collections during these years averaged £3200 (Rs. 32,000) or an average acre rate of 11¼*d.* (7½ *as.*). Even this reduced rate seemed to press too heavily on the landholders.[4] Between 1822-23 and 1835-36 tillage declined from 78,000 acres in 1822-23 to 57,000 acres in 1835-36, and collections from £4950 (Rs. 49,500) to £3000 (Rs. 30,000). Lieutenant Davidson noticed that every year of large collections was followed by a decline of tillage and every year of low collections was followed by a spread of tillage. In the absence of any record of the character of the different seasons included in this period it is impossible to say how far the changes in tillage were the result of the varying seasons and how far they were due to the changes in the collections. As in other parts of the Deccan a chief cause of the depressed state of the Mohol-Mádha villages was the ruinous fall in prices. The rupee price of *jvári* which, excluding the famine year of 1824-25, in the three years ending 1825-26 averaged 80 pounds (32 *shers*), fell to 260 pounds (104 *shers*) in 1826-27 and in 1827-28, and between 1828-29 and 1838-39, except in the famine year of 1832-33 when it rose to 67½ pounds (27 *shers*), varied from 237½ to 122½ pounds (95 to 49 *shers*) and averaged 162½ pounds (65 *shers*). In the three years ending 1838-39 the price was steady at 162½ pounds (65 *shers*) that is about half as high as during the three years ending 1825-26.[5] The tillage, collections, and price details are :[6]

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[1] Lieut. Wingate, Surv. Supt. 86 of 15 June 1839; Lieut. Davidson, Asst. Supt. 20th May 1839; Bom Gov. Sel. CL. 47, 80.

[2] Bom. Gov. Sel. CL. 53.

[3] Bom. Gov. Sel. CL. 109 and the survey diagram in Lieut. Davidson's Report of 1839, Bom. Gov. Sel. CL. 84.

[4] Bom. Gov. Sel CL. 109-110. These averages differ a little from those which the figures in the Mohol statement give.

[5] Diagram in Lieut. Davidson's Report of 20th May 1839, Bom. Gov. Sel. CL. 80-91.

[6] Bom. Gov. Sel. CL. 84-85, Survey Diagrams.

Chapter VIII.

The Land.

SURVEY.

Mohol-Mádha, 1839-40.

Mohol Tillage Collections and Produce Prices, 1822-1839.

YEAR	Tillage	Collections	Jvári Rupee Prices	YEAR	Tillage	Collections.	Jvári Rupee Prices
	Acres	Rs	Shers		Acres	Rs	Shers
1822 23	78,000	49,500	31	1831 32	62,000	39,500	50
1823 24	75,000	35,000	25	1832 33 ..	56,000	8500	27
1824 25	84,000	8500	19	1833-34	67,000	50,000	49
1825 26	85,000	37,000	40	1834 35	58,000	43,000	58
1826-27	72,500	40,500	104	1835 36	57,000	30,000	49
1827 28	68,000	25,000	104	1836 37	62,000	48,000	65
1828 29	75,000	32,000	95	1837-38	83,000	48,000	65
1829 30	65,000	20,000	92	1838-39	90,000	45,000	65
1830 31	68,000	25,000	60				

In 1836-37 short or *ukti* rates were introduced which were equivalent to the remission of part of Mr. Pringle's assessment. The result of these remissions in the Mohol group was that in the three years ending 1838-39, while tillage rose from 62,000 to 90,000 acres, collections fell from £4800 (Rs. 48,000) to £4500 (Rs. 45,000).[1]

The following statement shows that during the eighteen years ending 1838-39 the gross yearly rent settlement or *jamábandi* of the Mohol and Mádha village groups varied from £13,343 (Rs. 1,33,430) in 1832-33 to £19,758 (Rs. 1,97,580) in 1822-23 and averaged £16,968 (Rs. 1,69,680); the collections varied from £3048 (Rs. 30,480) in 1832-33 to £16,128 (Rs. 1,61,280) in 1833-34 and averaged £11,468 (Rs. 1,14,680); and the percentage of collections varied from 21 in 1824-25 to 97 in 1833-34 and averaged 67. The details are:[2]

Mohol-Mádha Revenue, 1821-1839.

YEAR	RENT SETTLEMENT			COLLECTIONS.	
	Land	Miscellaneous	Total	Amount	Per Cent
	Rs	Rs	Rs	Rs	
1821 22	1,68,995	9481	1,77,876	1,16,574	65
1822 23	1,85,500	12,077	1,97,577	1,56,327	79
1823 24	1,72,595	9606	1,82,201	1,17,894	64
1824 25	1,80,118	4703	1,84,821	38,923	21
1825 26	1,85,386	8297	1,93,683	1,22,874	63
1826 27	1,58,505	8541	1,67,046	1,32,343	79
1827 28	1,50,676	8199	1,58,875	86,495	54
1828 29	1,60,644	8311	1,68,955	1,08 640	64
1829 30	1,46,000	8351	1,54,351	69,379	45
1830 31	1,63,175	8558	1,71,733	84,031	49
1831 32	1,44,637	8256	1,52,893	1,28,691	84
1832 33	1,26,870	6563	1,33,433	30,479	23
1833-34	1,55,851	9259	1,65,110	1,61,282	97
1834 35	1,49,996	9342	1,59,338	1 42,704	89
1835 36	1,51,338	8682	1,60,020	1,16,749	73
1836 37	1,60,612	9685	1,70,297	1,56,800	92
1837 38	1,70,070	7810	1,77,880	1,52,494	85
1838 39	1,69,901	8312	1,78,213	1,41,561	79
Average	1,61,126	8557	1,69,683	1,14,680	67

In 1839 both of the Mohol and of the Mádha village groups the chief characteristic was poverty in the midst of great natural

[1] Lieutenant Davidson, 20th May 1839, Bom, Gov. Sel. CL. 84, 85, 87.

[2] A few hundred rupees should be deducted, about enough to bring the average collections to £11,400 (Rs 1,14,000), on account of balances due to village claimants. Bom. Gov Sel. CL 79

resources.[1] In the opinion of the survey officers the most marked cause of this poverty was the excessive land tax. The escape pipe of a reservoir could not more effectually prevent the rise of its waters than the Marátha *kamál* prevented the increase of wealth in the Mohol villages. The state of the sub-division was a remarkable proof of the ruinous effects of heavy assessment and yearly remissions. None were rich because it was their interest to be poor. The standard of comfort had fallen so low that in a year of complete or even of partial failure of crops there was no margin left for retrenchment. Some of the villages which had suffered most from the famine of 1832-33 were a mass of roofless walls. The people had died or fled because they were too poor to buy grain. In every country the section of the people who live from hand to mouth are rendered destitute by a season of scarcity. In this tract such was the poverty of the people that one bad year reduced the bulk of them to destitution. Poverty prevented the people from attempting to improve the tillage. With a little capital, garden tillage might be greatly extended and would be one of the best safeguards against the full force of a famine. Another improvement, for which the natural features of the country gave many facilities, was the building of walls to catch soil which was being swept from the uplands to the streams during the rainy season floods. First rate soil gathered behind embankments with the most surprising speed.[2]

Details collected by the survey officers showed that in five Mohol and Mádha villages out of 373 landholders 190 had one to three bullocks, 126 had four to seven bullocks, and only fifty-seven had more than seven bullocks.[3] As in the lands of these villages not fewer than eight bullocks were required to draw a plough and no fewer than four were wanted for the proper working of the harrow, called *palli* or *kulav*, these details showed that without help from others nearly half of the landholders could not till their land. Except Tenki, all the villages from which these details were taken had garden land and were rather favourable specimens of the groups. In Tenki, which had suffered cruelly from the 1832-33 famine, of forty landholders only one had cattle enough to work a plough while no fewer than thirty-three had not stock enough to work a harrow.

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[1] Lieut. Davidson's Report referred to the Mohol group. According to Lieut. Wingate, 15th June 1839, this description was equally true of the Mádha villages. Bom. Gov. Sel. CL. 54.

[2] Lieut. Davidson, Asst. Supt. of Survey, 20th May 1839; Bom. Gov. Sel. CL. 82-83. In Lieut. Davidson's opinion besides a heavy land tax, other causes of poverty were the subdivision of property and early marriages.

[3] Bom. Gov. Sel. CL. 55. The details are:

Mohol-Mádha Farm Stock, 1839.

BULLOCKS.	LANDHOLDERS.					
	Mádha.	Laul.	Jáloli.	Bábulgaon.	Tenki.	Total.
8 and more ...	19	24	8	5	1	57
4 to 7	58	41	7	14	6	126
1 to 3	85	50	15	7	33	190
Total .	162	115	30	26	40	373

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SURVEY.
Mohol-Mádha, 1839-40.

The general poverty of the landholders greatly depressed the husbandry. The Mádha villages had 21,834 bullocks and male buffaloes that is only one bullock to every ten dry-crop acres under tillage instead of one bullock to every six acres of dry-crop or *jirâyat*. Lieutenant Wingate was unable to find a single recent case of a price being paid for the privilege of occupying Government dry-crop or *jirâyat* land. The fact that dry-crop land had no sale value showed that the present assessment absorbed the whole rent of the land, further proofs that the assessment absorbed the whole rent of the land were to be found in the *batái* tenures which obtained in every village. Under every variation these tenures had one common feature that the actual cultivator or under-holder assigned part of the gross produce to the over-holder on condition that the over-holder paid the assessment. The usual arrangement was that the under-holder bore the cost of seed and tillage, and, after the customary payments had been made, assigned the over-holder a half to a third of the produce. Lieutenant Wingate knew of no instance in which the share of the crop assigned to the over-holder was less than one-third. Even the third was almost always in newly ploughed land which was prepared at greatly more than the ordinary cost. Seeing that these tenures were common in every village, even where waste land was abundant, and every effort was made to induce people to take it for tillage, it would appear a consideration of capital importance that, where they occurred, the cultivator, rather than became responsible for the payment of the assessment, would assign to another a third, nay in most cases a half of his gross produce. The over-holders of fields, cultivated on the crop share or *batái* tenure, were generally Bráhmans or poor hereditary holders or *mirásdárs* who calculated on making some little profit in average and good seasons, and of receiving remissions in bad. In Lieutenant Wingate's opinion these facts proved that the assessment was burdensome. He was persuaded that if it was not for the state monopoly of land in a tract so thinly peopled and so empty of capital as Mohol-Mádha, the rent of even the richest lands instead of varying from a third to a half would be less than one-fourth of the produce. Even if the present assessment was not more than what the land could pay in an ordinary season and when grain was selling at an average price, it would be oppressive and ruinous in a tract so liable to failure of crops.[1]

In July 1839 in submitting to Government the survey officers' reports, the Revenue Commissioner Mr. Vibart observed that though he agreed with the survey officers that the people were among the poorest in the Bombay Presidency and that a reduction of assessment was called for, he did not agree with them that the people were on the verge of starvation. Even Lieutenant Wingate's figures of farm stock, though they proved a deficiency, proved also that the people were several removes from starvation.[2]

Tests taken by the survey officers showed a creditable accuracy

[1] Lieutenant Wingate, 15th June 1839, Bom. Gov. Sel. CL. 55-59.
[2] Mr. Vibart, Rev, Comr 1301 of 12th July 1839; Bom. Gov. Sel. CL. 93,108.

Mohol-Mádha, 1839-40.

in the measurements of Mr. Pringle's survey. Of the forty-six Mohol villages examined by Lieutenant Davidson, in five only did the error in measuring the cultivated land exceed ten per cent; the average error of the remaining forty-one villages was five per cent. In the Mádha group Lieutenant Wingate found the former survey measurements of cultivated land fairly correct. Eleven of seventy-two villages had to be remeasured; in the remaining sixty-one villages the error in the cultivated land was a little over six per cent. As the boundary marks had disappeared, the whole of the waste land in both the sub-divisions, Mohol and Mádha, had to be remeasured. The whole arable area was reclassed on the system followed in Indápur in the Poona district.[1] The proposed rates for Mohol were ten per cent and for Mádha five per cent in advance of the Indápur rates.[2] The two groups together contained 381,000 acres of Government arable land. At the proposed rates the assessment on the arable area amounted to nearly £13,700 (Rs. 1,37,000). Including £1600 (Rs. 16,000) on account of miscellaneous or *sáyar* revenue and watered land assessment, the full rental of Mohol and Mádha under the new settlements amounted to £15,300 (Rs. 1,53,000). The average collections from all sources including the full allowances of claimants or *hakdárs*, village expenses, and outstanding balances, between the British accession and the close of 1838-39, amounted to about £11,450 (Rs.1,14,500) a year. Compared with this the above survey total was £3850 (Rs. 38,500) more or an increase of 33 per cent. The immediate effect of the new settlement was to reduce the rental to £11,600 (Rs. 1,16,000) that is £2500 (Rs. 25,000) or 17½ per cent less than the collections of 1838-39.[3] In the Mohol group the survey rates on the dry-crop or *jiráyat* land under tillage caused a reduction from £4700 to £3700 (Rs. 47,000 - Rs. 37,000) or 21 per cent.[4]

Sholápur, 1840-41.

In 1840-41 the survey settlement was introduced into Sholápur. The measurements of the Sholápur and Ahirvádi village groups, comprising a circle of twelve to fifteen miles round the town of Sholápur, were tested between November 1838 and June 1839, and the reclassing[5] of the Sholápur group was well advanced when the survey settlement proposals were submitted in June 1839. Of the whole area of 256,878 acres, of which a very large proportion had lain waste since Mr. Pringle's survey and whose boundaries had been often nearly obliterated, ten per cent were tested. Of seventy-one villages, in fifty-one the error was found to be within ten per

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[1] Bom. Gov. Sel. CL. 53-54.

[2] The proposals were sanctioned by Government in Letters 3447 of 21st November 1839 and 3779 of 31st December 1839, Bom. Gov. Sel. CL. 97-106.

[3] Lieutenant Wingate, 15th June 1839, Bom. Gov. Sel. CL. 60-61. The new rental Rs. 1,16,000 was Rs. 5000 more than the average collections previous to the introduction of the *ukti* or short rates. In the two years 1836-1838 the revenue was 'sustained at an unnatural height' by a partial introduction of the revised settlements under the name of short or *ukti* rates. Ditto, 61. [4] Bom. Gov. Sel. CL. 87.

[5] The reclassing of the two groups began in December 1838. In Sholápur sixteen villages with an area of 71,618 acres or half of the whole were finished and tested before June 1839. In consequence of the very limited establishment at the beginning the work necessarily proceeded slowly. It was calculated (June 1839) that it would be finished before the next rent settlement or *jamábandi*. Bom. Gov. Sel. CL. 183.

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Sholápur, 1840-41.

cent, in five it was above ten per cent in cultivated land, and in twelve it was above ten per cent in waste land, while three villages required total remeasuring.[1] The Sholápur group was bounded on the north-west by Mohol, on the north-east by the Nizám's territory, on the east and south by the Akalkot state, and on the west by the river Sina.[2] Its total area was 401 square miles or 256,878 acres.[3] Of these exclusive of 16,255 alienated acres the total arable area was 210,996 acres and the rest was appropriated as pasture and farmed out. Of 128,095 acres the area under tillage 2434 acres were let at short or *ukti* rates averaging 3*d.* (2 *as.*) an acre. Of garden land there were only 1044 acres in the Sholápur and 599 in the Ahirvádi group or a total of 1643 acres.[4] The country was bare with a waving surface which in places rose into small hillocks showing the bare rock. It was less rugged and stony than the Mohol group which bounded it on the north-west. The quality of the almost level surface was various and irregular; the dips had much fine alluvial soil. The proportion of each soil in a few villages, which the assistant survey superintendent Captain Bellasis examined, was, of 100 parts, ten black, fifty red, and forty gravelly. The black soil being about one-tenth of the whole was found only in small patches of no great depth, resting on a sandy loam with pebbly limestone under it. Towards the banks of the Sina black soil was more plentiful but meagre, with limestone under-layers. On the whole the soil of this survey group, particularly near Sholápur, Bála, Degaon, and the south-east of Ahirvádi, was rich enough to grow finer products than the depressed people could attempt. Signs of careless tillage were common everywhere, and a field was seldom ploughed but from necessity. The climate was dry and the supply of rain, as there were neither hills nor woods, was very scanty. All the late or *rabi* grains, oils, and pulses were grown, but there was little *bájri.* The rude though often efficient system of tillage was in all respects like that of Indápur and east Bhimthadi.

Throughout the two groups of Sholápur and Ahirvádi, the roads or more properly the cart-tracks were good. Within Sholápur limits the Poona road had been cleared of stones. The fords of the Sina near Narkhed, Lámboti, Nándur, and Tirha, all required clearing

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[1] In several villages the old survey fractions or *tut* numbers of ancient fields or *kadim dágs* were remeasured and village boundary stones restored whenever the parties could be brought to agree. Out of 2620 acres in dispute 1480 were settled by arbitration. Bom. Gov. Sel. CL. 181.

[2] The Nizám's villages were mixed with the Sholápur villages on the north. Three Sholápur villages called *phut* or detached were isolated in the Nizám's territory, a belt of which about ten miles broad separated Sholápur from Vairág and Bársi. Mangrul the most distant village was eighteen miles from Sholápur. Bom. Gov. Sel. CL. 185.

[3] The 1839 details are: In the Sholápur group 88,343 acres were under tillage, 43,713 acres of arable waste, 2038 acres of grass land or *kurans,* 10,867 acres of alienated or *inám* land, 367 acres disputed, and 19,852 barren; total 165,180 acres. In the Ahirvádi group 39,752 acres were under tillage, 38,048 acres of arable waste, 5388 alienated, 773 disputed, and 7737 barren; total 91,698. Bom. Gov. Sel. CL. 184.

[4] The 599 acres of garden land in Ahirvádi were all well-watered and the assessment as fixed by a jury or *panchayat* in 1835-36 was fair. In Mangrul alone there were 400 acres. As it was an ancient or *kadim* garden village, the garden land of Mangrul was assessed at an acre rate of 13*s.* 6*d.* (Rs. 6¾) though the average acre rate was only 5*s.* 6*d.* (Rs. 2¾). Bom. Gov. Sel. CL. 184.

and repair. Sholápur in the centre of the group was a considerable thriving town of 24,000 people. It was a ready, in fact the only, market for the surplus produce of the surrounding villages. In 1838 the import duties amounted to £1354 (Rs. 13,540). Large quantities of *kirána*, ginger, garlic, safflower, betel, *surangi*, and other valuable products were brought from the neighbouring Nizám's villages to Sholápur. Sholápur was also a centre of the salt and betelnut trade between the Ratnágiri coast and the inland tracts, and for cotton, coarse cotton cloths, and robes, from the surrounding villages.

Before they came into British possession the most flourishing period of the Sholápur and Ahirvádi groups was said to have been about the beginning of the century when they were under the management of Rámchandra Shiváji a relative of the Peshwa. At that time nearly the whole of the arable land was said to have been under tillage and all the wells in repair. From this state of prosperity the groups were thrown into the deepest poverty by the famine of 1803-4 which was known as the one and a quarter *sher* or *pánchchipti* year and nearly emptied the country.[1] From 1817 (*Fasli* 1227) they were superintended by Ábáji Ballál the commander or *killedár* of Sholápur under the Mánkeshvar of Tembhurni until Ábáji was deposed for oppression a little before the affair at Ashta. The old or *mámul* measures, which as usual varied in every six or eight villages, were the *shers* and *táks* (72 to the *sher*), the *paisás*, the *adhelás*, and the *bigha* of the Musalmáns; all varied with the quality of the soil. The full or *sosti* rates, including all the extra cesses levied by the Peshwa's managers, must have weighed heavily on the Kunbi and paralysed his exertions, had not tracts of the poorer lands, particularly under Mánkeshvar's management, been given on easy rising leases or *istáva kauls* and at light or *ukti* rates as an offset to the heavy regular rate. It was this that gave rise to the present (1839) clamour for leases or *kauls* as the existing assessment was as heavy as the total or *kamál* without the leases. In some villages Captain Bellasis found only one rate for every kind of soil; in others there were as many as five or six rates. At Narkhed where the original or *mámul bigha* was the nominal measure, five rates were in force varying from eight to twelve *annas* the *bigha*, and leases or *kauls* ran from five to seven years. The fields varied in size from twenty to forty acres and the rates averaged £1 10*s*. to £2 10*s*. (Rs. 15-Rs. 25) the *navták* or one-eighth of a *sher*.[2] The twenty-four years ending 1838 included five specially bad years, three 1820-21, 1824-25, and 1832-33 of partial famine caused by drought; one of failure of crops from excess of rain, the year known as '*kardisál*'; and one 1825-26 known as the rat year or *undirsál* when the crops were nearly destroyed by rats. In 1838-39 little or no rain fell. During the twenty-two years ending 1839 cholera had thrice thinned the population. The only specially good season was 1833-34, known as

[1] Bom. Gov. Sel. CL. 185,186.

[2] In the Sholápur group the *tankha* total was Rs. 61,360; *kamál* Rs. 97,921; and *paimdesh* survey, apparently Mr. Pringle's, Rs. 89,263. In the Ahirvádi group the *tankha* total was Rs. 55,410, *kamál* Rs. 72,514, and *paimdesh* Rs. 59,098. Bom. Gov. Sel. CL. 187.

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SURVEY.
Sholápur, 1840-41.

the crop-year or *piksál*.[1] The tillage and revenue details of the Sholápur and Ahirvádi groups during the sixteen years ending 1838 are :[2]

Sholápur Pargana : Tillage and Revenue, 1822 - 1838.

YEAR.	AREA.		REVENUE.					
	Tillage.	Waste.	Rental.	Extra Revenue	Remissions.	*Hakdárs'* Dues.	Collections.	Outstandings.
	Bighás.	*Bighás.*	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1822-23 ..	92,960	14,798	46,797	5924	...	12,379	52,126	594
1823-24 ..	92,862	16,857	34,889	5593	16,323	11,768	40,001	482
1824-25 ...	94,354	15,165	19,966	4238	37,034	7365	23,847	355
1825-26 ..	93,722	15,796	45,555	5021	8728	12,276	49,651	923
1826 27 ...	92,704	16,815	49,548	5021	5355	17,139	51,806	2672
1827-28 ..	88,292	21,361	26,653	4653	27,542	18,010	30,191	1114
1828-29 ..	88,958	20,696	45,613	5021	7547	18,247	46,942	3692
1829-30 ...	88,005	21,652	26,159	4401	24,193	14,660	27,428	3222
1830-31 ...	91,243	18,414	34,813	4055	15,758	16,208	35,430	3477
1831-32 ..	85,668	43,740	35,198	4549	...	19,631	35,547	4240
1832-33 ...	83,105	45,774	8265	3086	35,644	7793	10,996	395
1833-34 ...	89,716	39,787	35,197	4846	...	20,235	38,204	1898
1834-35 ...	79,765	49,755	31,951	4306	734	19,094	34,897	1398
1835-36 ...	82,720	46,805	33,915	4356	243	18,573	37,395	915
1836-37 ...	85,894	43,620	36,081	4165	1755	18,946	39,714	571
1837-38 .	91,764	37,751	32,548	3102	6751	16,829	33,119	2322

Ahirvádi Pargana : Tillage and Revenue, 1822 - 1838.

YEAR.	AREA.		REVENUE.					
	Tillage.	Waste.	Rental.	Extra Revenue	Remissions.	*Hakdárs'* Dues.	Collections.	Outstandings.
	Bighás.	*Bighás.*	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1822-23 ...	60,672	11,167	35,522	3449	...	*3972	37,775	1195
1823-24 ...	57,958	13,881	30,384	3312	8277	4148	32,309	1386
1824-25 ..	58,005	12,939	28,891	2765	11,874	3486	31,004	652
1825-26 ...	59,065	12,940	38,401	3147	2281	4168	40,372	1176
1826-27 ...	58,770	13,307	33,727	3068	8176	7186	34,112	2672
1827-28 ..	51,290	21,112	18,779	1900	20,704	7329	18,998	1681
1828-29 ..	53,549	18,853	31,818	2803	6206	7436	30,016	4604
1829-30 ..	50,183	22,219	14,591	2773	16,361	6500	14,265	3099
1830-31 ..	50,183	22,219	20,465	2196	10,826	7014	19,896	2794
1831-32 ...	39,057	38,743	21,750	2570	.	7169	19,584	4767
1832-33 ...	37,250	40,560	6153	1318	18,310	5421	7381	121
1833-34 ...	36,864	40,916	23,638	2638	...	7438	25,020	1386
1834-35 .	36,143	41,696	22,262	2252	1091	7468	21,982	2562
1835-36 ...	40,799	37,042	21,267	2343	2000	6771	22,838	803
1836-37 ...	39,332	38,468	21,875	2161	1281	6808	24,924	112
1837-38 ...	38,048	39,752	20,745	1716	3029	6138	21,743	717

During the nineteen years ending 1838-39 at Sholápur the rupee price of *jvári* fell from 35 pounds (14 *shers*) in 1820-21 to 77½ pounds (31 *shers*) in 1838-39 and of *bájri* from 52½ to 67½ pounds (21-27 *shers*).[3]

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[1] Bom. Gov. Sel. CL. 185, 192. [2] Bom. Gov. Sel. CL. 193-194.

[3] This is a large *sher* measuring one-ninth more than Indápur, that is about 2½ pounds. The yearly details are:

Sholápur Produce Rupee Prices, 1820 - 1839.

YEAR.	*Jvári.*	*Bájri.*	YEAR.	*Jvári.*	*Bájri.*	YEAR.	*Jvári.*	*Bájri.*
	Shers.	*Shers.*		*Shers.*	*Shers.*		*Shers.*	*Shers.*
1820-21 ...	14	21	1827-28 ...	40	34	1834-35 ...	27½	21½
1821-22 .	25	22	1828-29 ..	52	48	1835-36 ...	26½	20½
1822-23 ...	45	32	1829-30 ...	44	32	1836-37 ...	34	23
1823-24 ..	28	20	1830-31 ..	44	32	1837-38 ..	35	31
1824-25 ...	15½	13	1831-32 ...	27	20	1838-39 ..	31	27
1825-26 ..	30	26	1832-33 ...	13	11			
1826-27 ...	46	42	1833-34 ...	33	28	Average .	32	26½

In 1820-21 there was no rain, in 1824-25 there was a partial famine, and in 1832-33 there was a famine. Bom. Gov. Sel. CL. 192.

In 1839 the proportion of arable waste was 33 per cent in the Sholápur group and 48 per cent in the Ahirvádi group. Most of this waste land bore marks of former tillage. Seventeen of the thirty Ahirvádi villages were nearly empty, all of which showed signs of former prosperity. Except these seventeen Ahirvádi villages, the villages were many degrees better than most in Bhimthadi, Indápur, or Mohol. Still they were very ruinous and filthy, the walls were in ruins, and the appearance of most villages was uncomfortable and desolate. The headmen had lost the greater part of their incomes. They were everywhere apathetic and indifferent, and in some villages no man could be found willing to take the post of headman. Their houses were in ruins; many were living in the thatched corners of old mansions or *vádás*. Numbers who formerly owned a horse a cart or a camel were reduced to the bare necessaries of life and forced to work in the fields as labourers. The village clerks were not so badly off as the headmen. Most of the landholders were without the means of completing their four-pair team of plough cattle. Great and small were sunk in debt and powerless to repair wells or to spread tillage.[1]

Except in a few villages the highest dry-crop or *jiráyat* acre rates of the old survey were about 4*s*. (Rs. 2). One of the most heavily assessed villages was Ulha eight miles north of Sholápur. The rate here was 4*s*. 1½*d*. (Rs. 2 1/16) the acre. Captain Bellasis remembered (1839) that before the 1832 famine this had been a prosperous village, populous, and with a couple of shops. In 1839 it was next to deserted, the shops were removed, the trees had disappeared, the wall was down, and the place in ruins. Of 4100 arable acres 2475 were waste, and the revenue had fallen from £106 12*s*. (Rs. 1066) in 1831-32 to £61 16*s*. (Rs. 618) in 1838-39. The village headman and clerk had become involved in defalcations and were ruined; there was an outstanding balance of £346 12*s*. (Rs. 3466). Several of the people who had left Ulha were settled in the Nizám's village of Taradgaon. In 1827, three years before Mr. Pringle's survey, Ulha yielded a net revenue of £200 (Rs. 2000).[2] That this ruin was the work of over-assessment was shown by the neighbouring village of Honsal which though similar to Ulha was assessed at only 2*s*. 3*d*. (Rs. 1⅛) the acre. Nearly the whole village was under the plough; out of 2049 arable acres only 384 were waste; the revenue was improving, only £8 (Rs. 80) were outstanding; and during the seven years ending 1839 the remissions amounted to only £10 (Rs. 100).[3]

On the basis of the rates introduced into Indápur in Poona, Captain Bellasis proposed a highest dry-crop acre rate of 2*s*. (Re. 1). Though this was 33 per cent higher than the Indápur rate, the immediate effect of the settlement was estimated to be a reduction

[1] Captain Bellasis, Assistant Survey Superintendent, 26th June 1839, Sholápur and Ahirvádi Survey Report, Bom. Gov. Sel. CL. 187-189.

[2] The rest of these overassessed and misclassified villages all shared in the ruin and misery. Bom. Gov. Sel. CL. 188.

[3] Captain Bellasis, 26th June 1839, Bom. Gov. Sel. CL. 187-188.

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of about 27½ per cent.[1] Captain Bellasis believed that this slight sacrifice of revenue would prove so great a relief to the landholders that the spread of tillage would soon make up or more than make up for the loss of revenue. Many well-to-do landholders would at once come in from the Nizám's villages.[2]

Settlement proposals for the Mandrup group of forty villages, the rest of the Sholápur sub-division, were made in 1839-40, and the settlement was introduced in 1840-41 in the entire sub-division including Sholápur Ahirvádi and Mandrup. The Mandrup group was bounded on the north by Mohol and on the east south and west by the Sina and Bhima rivers. Across the Sina on the east lay Sholápur Ahirvádi and the Akalkot state. Across the Bhima on the south-west and west was a strip of land belonging to the Patvardhan family. Beyond the Patvardhan strip the territory of the Sátára chief formed the bank of the Bhima on the south till its meeting with the Sina. The greatest length of the Mandrup group was about twenty-three miles from north-west to south-east and its greatest breadth about eighteen miles. It included forty villages of which one was a double-owned or *dumála* village of the Nipánikar, and two, which belonged to the Sholápur sub-division, were for convenience placed under the mahálkari of Mandrup. The total area was 138,470 acres of which 4857 acres were under the *dumála* village. The country was in general flat, particularly on the banks of the Sina. In some parts of the upper end of the group the ground was rocky and uneven. With this exception and that of a few risings near the centre the whole of the land was a black soil plain. Beginning at Kámti Khurd and going down the Sina to Kudal, the land of thirteen villages was beautiful. Except little patches of grazing ground the greater part was a deep black mould. The land of Kámti Budrukh, Gunjegaon, Jámgaon, Vatvat, Barud, and Málkauta was not good. Kandalgaon, Antroli, Yelgaon, Mandrup, and Nándni had mixed soil, some good some very inferior, and Vadápur had a ridge of rocky ground. With these exceptions, beginning at Miri and going down the Bhima to Kudal, including Vinchur and Nimbargi, the land on the Sina side was excellent.

Most of the Mandrup villages were sadly ruined. The walls in some places were unconnected pieces of mud, and in others the old site only was pointed out. Yelgaon was the only village at which any attempt had been made to rebuild the wall, the headman having induced each of the villagers to build a little. The village officers were apathetic and indifferent.[3]

Many villages in Mandrup had streams holding water throughout the year. In many cases this water was not used though ruined water-

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[1] The collections of 1838 were £7783 (Rs. 77,830); the largest collection since the 1830 survey was £9040 (Rs. 90,400); the rental estimated at the new survey rates on the actual tillage £5630 (Rs. 56,300) and on the entire arable land £8739 (Rs. 87,390). Bom. Gov. Sel. CL. 189-191. [2] Bom. Gov. Sel. CL. 191.

[3] Ensign Robertson, Asst. Surv. Supt. 1839-40, Bom. Gov. Sel. CL. 198.

lifts were not uncommon. The survey officer feared some time must pass before the people would again be able to use these streams. Some years of low assessment would be required before the capital would be available. The village wells were in a bad state, and the want of water caused great distress to man and beast. No use for irrigation purposes was made of the water either of the Bhima or of the Sina. The great force of these rivers when in flood was a reason why no attempt had been made to throw a dam across them and no water was raised by bags because the people believed that to pollute the river with the touch of leather was a sin.[1] The two chief roads were to Bijápur and to Rájápur. Streams and rivers made these roads difficult for carts and the soil was so heavy and black that the roads could not be kept in repair during the wet weather. Many of the fords across the Bhima and the Sina required clearing and improving. These villages had suffered considerably from gangs of robbers. The people were much impoverished and nothing would so much tend to improve them as a light assessment. The only industry was agriculture and in consequence of the high assessment they had been forced to live in the poorest possible way. In Mr. Robertson's opinion, probably an incorrect opinion, they were perhaps the worst housed, worst fed, and worst clothed people in the world. There was no trade and no manufactures. The poverty and wretchedness of the cultivators were gradually undermining the class above them and bade fair to involve all in the common ruin.[2]

As in the formerly settled village groups, in Mandrup Mr. Pringle's survey measurements were tested, and villages in which more than ten per cent of error was found were remeasured. Mr. Robertson found the old survey measurements upon the whole very good. In all cases a new classing was introduced. Mr. Robertson proposed rates fifteen per cent above those introduced into Indápur. The rates of several *malás* or vegetable gardens had been revised a few years before Mr. Robertson's settlement by a jury or *panchayat* who had fixed a *bigha* rate of 6*s*. (Rs. 3) equal to an acre rate of 8*s*. (Rs. 4). This rate Mr. Robertson did not change.[3]

In April 1840 Lieutenant Wingate the Survey Superintendent submitted Captain Bellasis' proposals for the Sholápur-Ahirvádi survey group, and Lieutenant Robertson's proposals for the survey group of Mandrup. Lieutenant Wingate observed that the soils, climate, and circumstances of the Sholápur sub-division in all essential respects were the same as those of the adjoining sub-divisions of Mohol and Mádha. At the same time the Sholápur group had the great advantage of the Sholápur market. This advantage was almost certainly the reason why its tillage had been less subject than other neighbouring groups to extremes of

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[1] Bom. Gov. Sel. CL. 199.
[2] Ensign Robertson, 1839-40, Bom. Gov. Sel. CL. 199, 203-204.
[3] Bom. Gov. Sel. CL. 205-206.

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depression. In the seventeen years ending 1838-39 the rental had varied from £12,173 (Rs. 1,21,730) in 1832-33 to £17,247 (Rs. 1,72,470) in 1822-23 and averaged £14,623 (Rs. 1,46,230). The details are :[1]

Sholápur Land Revenue, 1822-1839.

YEAR	Settlement	Remissions	Outstandings	Collections	Produce Prices, *Shers* the Rupee	
					Jvári.	*Bajri*
	Rs	Rs	Rs	Rs		
1822 23	1,72,472	22,456	3531	1,46,485	45	32
1823 24	1,51,525	35,853	2509	1,13,163	28	20
1824 25	1,60,492	72,569	1496	86,427	15½	13
1825 26	1,66,257	16,144	3726	1,46,387	30	26
1826 27	1,69,875	17,553	8613	1,43,689	46	42
1827 28	1,64,334	62,734	3744	97,856	40	34
1828 29	1,65,636	17,378	11,578	1,36,680	52	48
1829 30	1,46,050	38,358	9018	98,674	44	32
1830 31	1,53,013	34,435	9448	1,09,130	44	32
1831 32	1,26,499		13,877	1,12,622	27	20
1832 33	1,21,731	87,024	1251	32,856	13	11
1833-34	1,32,108		4300	1,27,808	33	28
1834 35	1,25,625	2141	6505	1,16,979	27¾	21½
1835 36	1,26,149	1134	3347	1,21,668	26¾	20½
1836 37	1,37,291	4903	889	1,31,499	34	23
1837-38	1,32,883	15,904	5664	1,11,315	35	31
1838-39	1,34,004	11,248	2109	1,20,647	31	27
Average	1,46,232	25,908	5390	1,14,934	33½	27

Though the revenue and the cultivation in 1840 were fully equal to the average of past years, there was no want of evidence that the sub-division was far from prosperous, and that the state of the people had seriously declined under British management. This was the case in spite of the extensive and flourishing market of Sholápur where the demand for field produce was greater than it had been in the times of the late government. Lieutenant Wingate from what he had himself seen was satisfied that there was an utter absence of activity or enterprise among the husbandmen and that both the villages and the husbandry were wretched. That this was chiefly due to an excessive land tax, Lieutenant Wingate was convinced from reflection and still more from observing the happy results which had immediately followed a reduction in every group of villages hitherto settled. In a country so subject to drought as this part of the Deccan it would probably be impossible to do without yearly remissions, at least until garden tillage had greatly increased and the state of the people had much improved. The yearly remissions and outstandings during the period before the survey settlement were large, averaging twenty per cent of the land revenue. This in Lieutenant Wingate's opinion showed that the present assessment was grievously disproportioned to the means of

[1] Remissions and balances include items on account of *sáyar* or miscellaneous revenue. It would be enough if about £100 (Rs. 1000) a year were added to the collections on this account. Bom. Gov. Sel. CL. 213. The *sher* was a large *sher* one-ninth larger than that of Indápur. The 1820-21 prices were *jvári* 14 and *bájri* 21 and in 1821-22 *jvári* 25 and *bajri* 22½ *shers* the rupee. Ditto, 192.

the cultivators. In illustration of the opposite effects of heavy and light assessment Lieutenant Wingate cited the already mentioned case of the two neighbouring and similar villages of Ulha and Honsal in which a highest dry-crop acre rate of 4*s.* 1½*d.* (Rs. 2$\frac{1}{16}$) had reduced Ulha to ruin and a corresponding average rate of 2*s.* 3*d.* (Rs. 1⅛) had raised Honsal to prosperity. He also cited the case of Indápur which had passed through the bad season of 1838-39 without requiring more than four per cent of remissions. All these considerations led to the conclusion that the Sholápur rates called for reduction.[1] Lieutenant Wingate supported Captain Bellasis' proposal for a highest dry-crop acre rate of 2*s.* (Re. 1) for the Sholápur-Ahirvádi group, a rate which as already noticed was thirty-three per cent higher than the Indápur rate. For the Mandrup group instead of Mr. Robertson's proposed increase of fifteen per cent over the Indápur rate, Lieutenant Wingate proposed an increase of twenty per cent. These rates gave an average acre rate of 9*d.* (6 *as.*) for the Sholápur group and 10½*d.* (7 *as.*) for the Mandrup group where the soil was better. The total survey rental for the entire Sholápur sub-division including the extra cess to be imposed on watered lands, amounted to £12,700 (Rs. 1,27,000), or £1100 (Rs. 11,000) in excess of the average collections of the seventeen preceding years, and £400 (Rs. 4000) in excess of the collections of the four preceding years. The garden assessment had been fixed by jury or *panchayat* about 1836. No complaints had been made against it. It was moderate but very unequal, the acre rates varying from 4*s.* to 13*s.* 6*d.* (Rs. 2-6¾). Lieutenant Wingate believed that in many cases the number of acres allotted to the gardens was underrated. On this account and to ensure greater equality of assessment as well as similarity of system in the newly settled sub-divisions, Lieutenant Wingate proposed the extension to this Sholápur sub-division of the plan adopted in Indápur, Mohol, and Mádha. The plan originally proposed for Mohol-Mádha differed in a slight degree from that carried into effect in Indápur, but as the modifications had not met with the approval of Government the Indápur system was adhered to. Every garden, whether previously taxed or not, was assessed at one uniform acre rate of 4*s.* (Rs. 2). The number of acres was adjusted to meet the difference in the supply of water and other circumstances affecting the value of the land for the purposes of irrigation. This settlement proved generally acceptable to the holders of gardens, and though the aggregate amount of the extra tax imposed was considerably over £800 (Rs. 8000) in the Mohol-Mádha group, very few complaints were received. Lieutenant Wingate recommended that this plan should be adopted in the Sholápur subdivision. Lieutenant Wingate's proposals were sanctioned by Government in August 1840 and the settlement was introduced in 1840-41.[2]

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[1] Lieutenant Wingate, Surv. Supt. 29th April 1840. Bom. Gov. Sel. CL. 210-211.
[2] Government Letter 2587 of 8th August 1840. Bom. Gov. Sel. CL. 220.

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Bársi, 1840-41.

In 1840-41 the survey settlement was introduced into Bársi. Bársi lay to the north of Sholápur separated from it by a narrow belt of the Nizám's country. It was the level tract between the Bálághát range of hills to the east and the Sina river to the west. The tract was of no great width and had a gentle south-west slope from the hills to the river. None of the streams which crossed it were of any considerable size. The Bhogávati which had a course of forty miles from its source in the Bálághát till it met the Sina at the village of Narkhed, was the most considerable. A few smaller streams in favourable seasons held running water during the greater part of the year and in some few villages their water was used for the land.[1] Still Bársi was on the whole better supplied with running streams than any other sub-division north of the Bhima. Bársi was believed to have a better climate than the rest of Sholápur owing to the nearness of the Bálághát hills, which rose three to five hundred feet above the Bársi plain. As regards markets also Bársi was better placed than either Mohol or Mádha though it was not so well placed as Sholápur. Almost the whole of its surplus produce was in the first instance disposed of at its own marts of Bársi and Vairág. Both were considered prosperous towns for the Deccan, though of late years eclipsed by the flourishing mart of Sholápur.[2]

In 1818, when it came under British management, the Bársi sub-division was more flourishing than any other sub-division in Sholápur.[3] In 1840 Lieutenant Wingate held that under British management it had seriously deteriorated. The reason of this was that in spite of the fall of prices the attempt had been made to realize the same revenue as when prices were high. In 1818-19 nearly the whole arable land was under tillage, and for the first two years (1818-1820) every rupee of the assessment was collected. This extent of exaction proved excessive and was followed in the third year (1820-21) by a marked diminution of the cultivation. Still as prices continued good until 1821-22 the collections were made with punctuality. About this period prices began to fall rapidly. Still for several years the remissions granted were liberal and tillage continued to spread until it reached its greatest height in 1826-27; the collections rose to an unprecedented amount and were enormous, whether compared with those of preceding or of following years. This apparently flourishing state of things was, in Lieutenant Wingate's opinion, deceptive and disastrous in its consequences. He thought that in 1840 the sub-division was still

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[1] Lieutenant Wingate (16th September 1840) thought that the stream water supply might be better husbanded than at present in certain localities but the supply of water was too small to make any considerable extension in tillage possible. Bom. Gov. Sel. CL. 330, 342.

[2] Vairág was twenty-eight miles north of Sholápur and had (1840) 1663 houses and 6831 people. Bársi was twelve miles north of Vairág and had (1840) 1787 houses and 9732 people. Bom. Gov Sel. CL. 331.

[3] Bom. Gov. Sel. CL. 333. At this (1840) time the district consisted of Sholápur, Bársi, Mohol, Madha, Karmála, Indi, Hippargi, and Muddebihál. Bom. Gov. Rev. Rec. 1243 of 1841, 32.

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suffering from the over-exactions of 1826-27. A considerable decrease of cultivation and revenue immediately took place, and, with few and inconsiderable exceptions, the decline continued till 1835-36, when the revenue and the tillage were little more than one-half what they had been nine years before. About 1830 Mr. Pringle's settlement was introduced into Bársi. During the ten years it remained in force the fluctuations of cultivation and revenue, excepting in the famine year of 1832-33, were comparatively small. Their average amount was lower than that of the preceding years of British management. From this Lieutenant Wingate inferred that Mr. Pringle's system was better than that which it supplanted, but was too burdensome to allow the sub-division to advance. During the ten years of Mr. Pringle's settlement the rate of assessment on the land in cultivation averaged more than 2*s.* (Re. 1) the acre, while in the preceding years the average acre rate was less than 2*s.* (Re. 1), and this was more especially remarkable in the first two years (1818 - 1820) when, with reference to the quantity of land in cultivation, the assessment was actually lower than it had ever since been. That is when the sub-division came into British possession and produce prices were high, the cultivators paid a lower acre rate than about 1840 when the value of produce had fallen about fifty per cent. From a mere comparison of the difference of assessment in money, no just conception of the actual weight of the land tax at the two different periods could be formed. The correct way to ascertain the weight of the land tax was to estimate the assessment on cultivated land in produce. Under Mr. Pringle's settlement the assessment on cultivated land, estimated in produce, was at least double what it had been when the subdivision came into British possession. More need not be said to account for the sub-division at one period having been flourishing with nearly the whole arable land under cultivation, and at the other depressed with one-half of its arable land waste. The increase of cultivation in 1839-40 was owing to extensive grants of waste land at short or *ukti* rates.[1] The returns showed that during the twenty-two years ending 1839-40 the collections had varied from £20,037 (Rs. 2,00,370) in 1826-27 to £3988 (Rs. 39,880) in 1832-33. The details are:

Bársi Revenue, 1818-1840.

Year.	Rent Settlement.			Collections.	Year.	Rent Settlement.			Collections.
	Land.	*Sáyar.*	Total.			Land.	*Sáyar.*	Total.	
	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs	Rs.
1818-19 ..	1,87,741	9492	1,97,233	1,97,233	1829-30 ..	1,60,724	8779	1,69,503	85,016
1819-20	1,87,461	9354	1,96,815	1,96,815	1830 31	1,43,705	9348	1,53,053	1,32,521
1820-21	1,72,188	8765	1,80,953	1,64,349	1831-32 ..	1,14,699	8502	1,23,201	1,13,177
1821-22 .	1,73,516	10,450	1,83,966	1,83,966	1832-33 ...	1,13,945	7993	1,21,938	39,876
1822-23 .	1,65,770	11,012	1,76,782	1,42,123	1833-34 ...	1,28,750	9204	1,37,954	1,33,985
1823-24	1,58,799	10,038	1,68,837	1,17,186	1834-35 .	1,28,183	10,014	1,38,197	1,34,949
1824-25	1,65,632	10,459	1,76,091	1,34,658	1835-36	1,16,927	9714	1,26,641	1,17,959
1825-26	1,85,103	10,950	1,96,053	1,71,415	1836-37 .	1,27,583	9607	1,37,190	1,32,857
1826-27 .	2,03,666	11,066	2,14,732	2,00,368	1837-38	1,22,357	8578	1,30,935	1,22,266
1827 28	1,96,645	10,228	2,06,873	1,64,612	1838-39	1,22,782	7989	1,30,771	1,14,292
1828-29 .	1,61,846	9490	1,71,336	1,09,676	1839-40 .	1,37,611	8767	1,46,378	1,13,269

[1] Lieut. Wingate, Surv. Supt. 16th Sept. 1840. Bom. Gov. Sel. CL. 334-335.

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Bársi, 1840-41.

The survey diagram showed that twenty-two years before, when produce prices were about double what they were in 1840, Bársi was flourishing, the cultivated land paying an average acre rate of 1*s.* 8¼*d.* (13½ *as.*); under Mr. Pringle's settlement it was much less prosperous, and in spite of the great fall in prices the average acre rate on the cultivated land was more than 2*s.* (Re. 1). From this Lieutenant Wingate argued that to ensure the restoration of the subdivision to its former prosperous condition, and to compensate for the great depreciation in the value of produce, the assessment ought to be fixed not only lower than Mr. Pringle's, but even much lower than that existing at the time of the British acquisition. The depreciation in the value of produce was probably not less than fifty per cent. On the other hand the landholder had formerly been subjected to several indirect cesses from which he was now relieved, while the security of his tenure was enhanced. For these reasons Lt. Wingate thought that an average rate of assessment higher than one-half of that which obtained at the time of acquisition might be imposed with safety. He also thought, from other considerations such as climate and position, that Bársi could well bear rates of assessment equal to those of Sholápur that is thirty-three per cent higher than those introduced into Indápur. Calculations based on the assessment of several villages showed that at these rates the average acre charge would be 11¼*d.* (7½ *as.*) on the whole arable land, 245,000 acres, giving a highest dry-crop assessment of £11,500 (Rs. 1,15,000), or, including the extra tax on watered land, a total rental of £12,000 (Rs. 1,20,000). This new rental was £500 (Rs. 5000) or four per cent less than the average collections £12,500 (Rs. 1,25,000) on account of land revenue during the twenty-two years ending in 1840; £500 (Rs. 5000) or 4·35 per cent more than the collections of the eighteen years ending in 1840; and £1500 (Rs. 15,000) or 14·28 per cent more than the collections of the twelve years ending in 1840. The immediate effect of the settlement was a reduction from £10,600 (Rs. 1,06,000) in 1839-40 to £8400 (Rs. 84,000) or 20·75 per cent.[1]

The existing garden settlement in Bársi was, as in the Sholápur subdivision, a temporary arrangement. Lieutenant Wingate proposed to fix the extra water-cess on the Bársi garden lands in the way that had been adopted in Mohol, Mádha, and Sholápur. In no subdivision of the district, as it was constituted in 1840, was the quantity of irrigated land at all considerable or one-fourth what it might easily be. It was of the utmost importance to fix a rate of assessment so moderate as to offer every encouragement to the extension of irrigation. The extra rate was intentionally low. At the same time in the sub-divisions into which it had been introduced, it had been followed by so considerable an increase of irrigation that this low rate had on the whole increased the revenue from garden land. The irrigated land of Bársi as of the rest of the collectorate was almost wholly well-watered. The channel-watered land was small

[1] Bom. Gov. Sel. CL. 336.

SURVEY.

Bársi, 1840-41.

in area and smaller in value. It depended on streams whose supply was sufficient or insufficient according to the abundance or the scarcity of the rainfall. In some seasons two garden crops were raised, in others only one, and occasionally water was so scarce that nothing could be grown. Under these conditions systematic garden husbandry was impossible, and the lands commanded by water-channels had almost no special value. Lieutenant Wingate had hitherto placed a small extra assessment on channel-commanded land with reference to the particular advantages of each field, and he proposed to follow a like course in the case of Bársi. It was in reality of no importance what plan was followed, as the area of channel-watered or *pátasthal* land was inconsiderable and there existed no probability of its ever being materially increased. The case of the well-watered garden land was very different. It was impossible to attach too much importance to the extension of well irrigation. So great were the facilities throughout the Sholápur collectorate of extending garden cultivation by sinking wells, that Lieutenant Wingate was (1840) satisfied that four times the present agricultural population might by this means be supported in ease and plenty, and the country in great measure freed from dependence on its extremely scanty and uncertain rainfall. Lieutenant Wingate's proposals were sanctioned by Government in November 1840.[1]

Ropla, 1842-43.

The survey settlement was introduced into the Ropla petty division of Karmála in 1842-43 and into the main division of Karmála in 1843-44. In 1840-41 the area of the Ropla petty division was 125,030 acres. Of these 8446 acres were held free of rent and 11,667 were unarable, leaving 104,917 acres of arable rent-paying land. Of these about 74,000 acres were tilled and about 30,000 or thirty per cent, most of which was extremely poor, were waste. As the Ropla group lay only ten to twenty miles east of Indápur, the conditions of the two tracts were closely alike. The nearness of the eastern hills to the Ropla group made the late or September-November rainfall more certain and heavier than in Indápur. The late or *rabi* Ropla harvest was therefore always better. The kinds of produce, the qualities of soil, and the mode of tillage were precisely the same in Ropla as in Indápur. *Bájri* and *jvári* were the two chief grains, the proportion of *bájri* to *jvári* being as one to four. So entirely did the two millets form the staple crop that the lands left for the other grains seldom yielded more than was wanted for home use. In Ropla as in Indápur the soil was black and heavy along the rivers and brown and lighter near the central watershed. The heavy ten-bullock plough was common to both and the times of sowing and reaping were the same. In markets the difference was slight. Ropla had no market of any note. The price returns for Karmála twelve miles north-west of Ropla and for Indápur showed that the Karmála prices, apparently for Indian millet, were only about five per cent higher than the Indápur prices.[2]

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[1] Lieutenant Wingate, Survey Superintendent, 16th September 1840, and Government Letter 3427 of 7th November 1840. Bom. Gov. Sel. CL. 329-342.

[2] Bom. Gov. Sel. CL. 428, 436-437, 444.

Chapter VIII.
The Land.
SURVEY.
Ropla, 1842-48.

The Ropla villages had passed from the Nizám to the British in 1821. In 1842 the people still looked back with horror on their state under the Nizám. All was uncertain and oppressive. Their fields were given them at low rates, but if the crop promised well the rent was doubled or trebled. If the enhanced rates were not paid the crop was seized and the husbandmen thrown into confinement and punished. The people were wretched and much of the land was waste. In 1842 their condition was markedly better than the condition of the people of the neighbouring Nizám's villages, which were mostly deserted and overgrown with brushwood, the few people being extremely wretched and poverty-stricken. In the Ropla villages most of the arable land was under tillage. The people though not well-to-do, were comparatively well off and were secure. They were not well-to-do because the assessment was too heavy. Liberal remissions had been granted, but the system of remissions had disadvantages. The crops had to be left uncut till their condition was examined. The examining clerk made the remissions small for fear he should be thought corrupt, and the testing officer made them smaller on the belief that the clerk was likely to be too lenient. The people were far from well-to-do. They lived on grain borrowed from time to time from the village Váni to whom, with few exceptions, they were much in debt. They paid their rents with money borrowed from these Vánis at very high interest, and in return gave them all the produce of their fields at prices which, as the Vánis always combined together, were far below the market rates. Though in the hands of moneylenders, the people did not feel the pressure of poverty. Any of them who remained staunch to one Váni always had his wants moderately supplied.[1] The returns show that in the Ropla villages during the nineteen years ending 1841 the tillage area varied from 41,655 acres in 1834-35 to 74,896 in 1840-41 and averaged 52,849 acres. The returns show that the group passed through three periods, five years of prosperity ending in 1826-27 with an average tillage area of 60,435 acres; nine years of depression ending in 1835-36 with an average tillage area of 44,533 acres; and five years of steady recovery, the tillage area rising from 46,884 acres in 1836-37 to 74,896 acres in 1840-41. During the first of these three periods (1822-1827) the collections varied from £1629 (Rs. 16,290) in 1824-25 to £4477 (Rs. 44,770) in 1826-27 and averaged £3347 (Rs. 33,470); during the second period (1827-1836) the collections varied from £1064 (Rs. 10,640) in 1829-30 to £3647 (Rs. 36,470) in 1833-34 and averaged £2274 (Rs. 22,740); during the five years ending 1840-41 the collections varied from £2764 (Rs. 27,640) in 1838-39 to £3578 (Rs. 35,780) in 1836 37 and averaged £3159 (Rs. 31,590). The last four years 1837-1841, in consequence of very liberal remissions, combined an increase in tillage and a lowering of the demand. The details are[2]:

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[1] Mr. W. S. Price, Asst. Supt. 25th July 1842, Bom. Gov. Sel. CL. 432-433.
[2] Bom Gov. Sel. CL. 442.

Ropla Tillage and Revenue, 1822-1841.

YEAR.	TILLAGE.					COLLECTIONS.		
	Tillage.	Assessment.	Claims.	Total.	Remissions.	Dry-Crop.	Garden.	Total.
	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1822-23 ...	58,095	41,418	1279	42,697	5613	35,798	1286	37,084
1823-24 ...	54,897	37,137	3082	40,219	5454	32,936	1829	34,765
1824-25 ...	64,009	40,504	7550	48,054	31,768	14,331	1955	16,286
1825-26 ...	63,455	43,532	3574	47,106	12,655	32,487	1964	34,451
1826-27 ...	63,719	46,081	2756	48,837	4070	42,862	1905	44,767
1827-28 ...	50,340	40,883	2336	43,219	24,329	17,171	1719	18,890
1828-29 ...	42,327	36,642	1422	38,064	12,787	23,644	1633	25,277
1829-30 ...	47,220	37,519	1477	38,996	28,359	8956	1681	10,637
1830-31 ...	39,513	32,588	1462	34,050	11,485	20,876	1689	22,565
1831-32 ...	46,407	38,429	1790	40,219	11,730	26,944	1545	28,489
1832-33 ...	43,127	37,307	5041	42,348	30,590	10,134	1624	11 758
1833-34 ..	47,759	44,340	2633	46,973	10,499	34,778	1696	36,474
1834-35 ...	41,655	36,881	1280	38,161	12,058	24,460	1643	26,103
1835-36 ...	42,891	34,091	1864	35,955	11,489	22,080	1786	24,466
1836-37 ...	46,884	43,127	1749	44,876	9098	33,980	1798	35,778
1837-38 ...	51,830	42,752	1478	44,230	12,288	30,100	1842	31,942
1838-39 ..	61,717	46,190	2276	48,466	20,827	25,795	1844	27,639
1839-40 ...	65,835	53,589	3087	56,676	28,547	26,375	1754	28,129
1840-41 ...	74,896	62,483	3253	65,736	33,261	30,736	1739	32,475

During the twenty years ending 1840-41 there had been two years of famine prices 1824-25 and 1832-33, in both of which at Ropla *jvári* sold at about 40 pounds (20 *shers*) the rupee. There was one year, 1822-23, of surprising cheapness *jvári* selling, if the returns are correct, at about 256 pounds (128 *shers*) the rupee. During the remaining seventeen years the rupee price of *jvári* varied from about 84 pounds (42 *shers*) in 1825-26 to about 160 pounds (80 *shers*) in 1828-29, 1830-31, 1834-35, and 1837-38, and averaged about 122 pounds (61 *shers*). During the five years ending 1840-41 the rupee price of *jvári* had varied from about 160 pounds (80 *shers*) in 1837-38 to about 104 pounds (52 *shers*) in 1839-40 and averaged about 130 pounds (65 *shers*). There seemed to be no sign of any general rise in prices. The details are:

Ropla Jvári Prices: Shers the Rupee, 1821-1841.

YEAR.	Ropla	Karmála.	Bársi.	Mádha	Indápur.	YEAR.	Ropla.	Karmála.	Bársi.	Mádha	Indápur.
1821-22 ...	64	48	...	52	32	1831-32 ...	64	40	32	44	60
1822-23 ...	128	54	48	80	32	1832-33 ...	20	19	17	18	23
1823-24 ...	44	32	44	40	37	1833-34 ...	48	24	40	42	46
1824-25 ...	20	15	15	16[1]	13	1834-35 ...	80	39	44	56	48
1825-26 ...	42	32	32	37	44	1835-36 ..	57	38	28	40	38
1826-27 ..	56	48	56	64	64	1836-37 ...	68	44	30	56	66
1827-28 ...	58	33	49	48	32	1837-38 ...	80	48	57	60	72
1828-29 ...	80	51	56	68	80	1838-39 ...	67	42	41	46	68
1829-30 ...	48	32	44	44	46	1839-40 ...	52	45	44	48	68
1830-31 ...	80	50	42	48	40	1840-41 ...	57	52	52	52	68

Lieutenant Nash the Survey Superintendent agreed with Mr. Price that the Ropla villages contrasted well with the neighbouring Nizám's villages. At the same time the assessment was too high. The older assessment on which it was based, in Lieut. Nash's opinion,

[1] Bom. Gov. Sel. CL. 443.

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had been a nominal rather than an actual rental. How impossible it was to collect was shown by the fact that in the Karmála sub-division during the twenty years ending 1842, of an assessment of £290,000 (Rs. 29,00,000), £130,000 (Rs. 13,00,000) or about 45 per cent had to be remitted. In the last year (1841-42) of £17,900 (Rs. 1,79,000) £9160 (Rs. 91,600) or more than one-half of the demand had to be foregone. Though in the end the people might not be actually overassessed, a system of large remissions opened a wide door for fraud. So long as the district was kept prosperous only by the yearly grant of enormous remissions, Government must be the loser in all cases where bribes were successfully given to obtain special remissions. On the other hand landholders who did not bribe had their fields rated too highly, that the total amount of remissions might not be so high as to attract notice by the favour shown to those who paid for favour.[1]

As the existing fields appeared in most cases to be at variance with Mr. Pringle's records all the land was remeasured. As in Indápur, the soil was divided into nine classes of different qualities. Mr. Price and Lieutenant Nash proposed for the Ropla group the same dry-crop rates as had been introduced into Mádha which lay immediately to the south, that is an increase of five per cent over Indápur rates. For the garden land which yielded no very valuable crops, Mr. Price proposed acre rates of 4*s.*, 3*s.*, and 2*s.* (Rs. 2, Rs. 1½, and Re. 1) and Lieutenant Nash recommended that the one Indápur rate of 4*s.* (Rs. 2) the acre should be adopted. At the proposed dry-crop rates the assessment of 104,917 acres of arable land in the whole Ropla group amounted to £3733 (Rs. 37,330) that is an average acre rate of 8½*d.* (5⅔ *as.*). This was 3⅜*d.* (2¼ *as.*) less than the past average acre payment, and ⅜*d.* (¼ *a.*) less than the Indápur average, because the quantity of superior soils was greater in Indápur than in Ropla. Compared with £3074 (Rs. 30,740) the sum collected for dry-crop land in 1840-41, the assessment on the same area at the new rates showed a reduction of £421 (Rs. 4210) or 13·7 per cent. The total survey rental exceeded the average amount of the dry-crop collections of the previous nineteen years by £1128 (Rs. 11,280) that is an increase of 43 per cent.[2] Government sanctioned the rates proposed by Lieutenant Nash, in October 1842.[3]

Karmála, 1843-44.

As has been noticed the survey settlement was introduced into the main Karmála group in 1843-44. This group was bounded on the north-west by Karjat in Ahmadnagar, on the east by the river Sina and the Nizám's territories, on the south by the Ropla group, and on the south-west by the river Bhima and Indápur. It comprised 196,204 acres of which 9680 were held free, 31,854 were

[1] Lieutenant Nash, Survey Superintendent, 19th September 1842, Bom. Gov. Sel. CL. 424-425. These remarks apply to the Karmála sub-division generally.

[2] During the nineteen years ending 1840-41 the total survey rental £3733 (Rs. 37,330) was exceeded only by the dry crop collections of 1826-27 which amounted to £4286 (Rs 42,860). Mr. Price, 1842, Bom. Gov. Sel. CL. 438.

[3] Government Letter 3134 of 31st October 1842, Bom. Gov. Sel. CL. 449-450.

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Karmála, 1843-44.

unarable, and 154,670 were arable. The highway of traffic between Poona and the Haidarabad districts to the east of the Bálághát hills passed through this group, as did the highways from Ahmadnagar to Sholápur and Pandharpur. Though there were no hills, much of the surface was rough and rocky. The Karmála group included the whole of the Vángi and parts of the old Shrigonda and Kadevalit sub-divisions. Of these groups, until they passed to the British in 1818, the villages of Vángi had for sixteen years been held by Sadáshiv Pant Mánkeshvar. The Shrigonda and Kadevalit groups did not pass to the British till 1821. Except one year during which they had lapsed to the Nizám, these groups had for upwards of 120 years formed part of the estate of the Nimbálkar family. As landlords Mánkeshvar and Nimbálkar had greatly differed. Mánkeshvar's demands were moderate and varied with the season. Nimbálkar, who was always pressed for funds to keep his troops, rackrented his people. In spite of the difference in management, when they came under the British, the condition of the two groups was almost equally wretched, as Mánkeshvar's efforts to improve his villages had been thwarted by the ravages of the Pendháris. Mr. Price was satisfied that the people had greatly improved under British management. One great difference between the state of the country under the Maráthás and under the British was that under the Maráthás there was a large body of non-productive consumers. Their demand served to keep up the price of grain, and the crops found a ready market. Under the English, when almost all were producers, prices had fallen and crops were difficult to sell. This, by forcing Government to grant large remissions, caused them a serious loss of revenue. At the same time it was accompanied by one great advantage. In former times little grain was stored and in the famines of 1792-93 and 1803-4 the people died in masses. In 1842 there was enough grain in store to carry the people through a year of complete failure of crops. It was true that the stores of grain were in the Vánis' hands, and that the landholders lived by a ruinous system of borrowing. It was usual to lay the blame of the impoverished state of the people on the heavy assessment. This explanation, Mr. Price was satisfied, was only partly correct. In the Karmála group the nominal assessment had not formed the basis of a single rent settlement. In the early years of British management low rate leases had been granted, and afterwards outstandings were allowed to stay over or be *tahkub*, or lands were given at short or *ukti* rates. During the twenty years ending 1842 not one-half of the nominal assessment had been levied.[1] Applying the settlement rates which had been sanctioned for Ropla to the Karmála villages, and deducting on account of waste land, Mr. Price found that they would yield about the same amount of revenue as what had actually been received by Government. He thought that the reason why the people had prospered so little under so moderate a demand was the

[1] The satisfactory state of Karmála, compared with other parts of Sholápur, is partly due to the fact that it had belonged to Ahmadnagar and not to Poona.

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corruption of the village officers. In spite of the increased independence of the people and the elaborate checks on fraud which had been introduced under British management, in 1842-43 Mr. Price knew that the villages had paid the village officers large sums to have their crops under-estimated. In former years the village officers never told the people what remissions had been granted, but continued to screw as much out of them as they could.[1] As in Ropla, the Karmála returns for the twenty years ending 1841-42 show three periods, the five years ending 1826-27 a time of prosperity, with a tillage acreage varying from 117,667 in 1825-26 to 133,934 in 1823-24 and averaging 127,966; the ten years ending 1836-37 a time of depression, the tillage varying from 83,270 acres in 1835-36 to 110,848 in 1829-30 and averaging 94,174; and the five years ending 1841-42 a time of recovery, with tillage varying from 100,444 acres in 1837-38 to 143,796 in 1841-42 and averaging 128,741. The collections for the third period varied from £3262 (Rs. 32,620) in 1839-40 to £5728 (Rs. 57,280) in 1841-42 and averaged £4286 (Rs. 42,860). Compared with what would have been taken had the Ropla rates been in force, the greatest excess was £6424 (Rs. 64,240) in 1826-27 instead of £4251 (Rs. 42,510). In four out of the twenty years, the amount taken was very much less than the amount which would have been due under the Ropla rates. The average for the whole period was almost the same, £4116 (Rs. 41,160) of collections and £4078 (Rs. 40,780) due under the Ropla rates. The details are:[2]

Karmála Tillage and Revenue, 1822-1842.

Year.	Dry-crop Tillage.	Revenue to be Paid.				Revenue Unpaid.			Amount paid.	Estimate at Ropla Rates.
		Assessment.	Cesses	Head-men.	Total.	Lease Reduction.	Remissions.	Total.		
	Acres.	Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.
1822-23 ...	133,786	1,01,574	1028	4112	1,06,714	32,673	16,323	48,996	57,718	52,581
1823-24 ...	113,934	93,842	1502	6008	1,00,852	27,160	10,297	37,457	63,395	48,304
1824-25 ...	129,320	1,00,706	275	1100	1,02,081	29,338	64,147	93,485	8596	52,116
1825-26 ...	117,667	90,363	956	3824	95,143	23,208	13,732	36,940	58,203	46,684
1826-27 ...	125,121	82,139	1043	4172	87,354	15,172	7946	23,118	64,236	42,507
1827-28 ...	92,188	67,012	596	2384	69,992	8541	29,457	37,998	31,994	34,652
1828-29 ...	87,552	62,307	723	2892	65,922	5220	15,399	20,619	45,303	32,217
1829-30 ...	110,848	67,911	368	1472	69,751	10,930	45,269	56,199	13,552	35,143
1830-31 ...	94,898	67,789	755	3020	71,564	17,182	15,858	33,040	38,524	35,080
1831-32 ...	100,853	71,878	878	3512	76,268	13,531	17,447	30,978	45,290	37,200
1832-33 ...	101,648	72,886	575	2300	75,761	9672	54,753	64,425	11,336	37,688
1833-34 ...	98,334	71,284	1175	4700	77,159	6435	17,276	23,711	53,448	36,858
1834-35 ...	85,765	63,027	1003	4012	68,042	9035	15,278	24,313	43,729	32,626
1835-36 ...	83,270	62,959	490	1960	65,409	12,198	20,956	33,154	32,255	32,591
1836-37 ...	86,383	64,018	591	2364	66,973	14,306	11,433	25,739	41,234	33,130
1837-38 ...	100,444	70,191	...	2500	72,691	18,637	14,644	33,281	39,410	36,335
1838-39 ...	122,298	83,645	...	2500	86,145	26,811	23,528	50,339	35,806	43,497
1839-40 ...	131,829	86,345	..	2500	88,845	17,455	38,773	56,228	32,617	44,687
1840-41 ...	145,338	95,104	...	2500	97,604	14,772	33,648	48,420	49,184	49,232
1841-42 ...	143,796	1,01,463	...	2500	1,03,963	11,090	35,594	46,684	57,279	52,385
Total...	2,205,272	15,75,943	11,958	60,332	16,48,233	3,23,366	5,01,758	8,25,124	8,23,109	8,15,513
Average...	110,263	78,797	598	3017	82,412	16,168	25,088	41,256	41,156	40,776

The soils, field tools, tillage, times of sowing and reaping, and the kinds of produce were the same as in Indápur. The only points

[1] Mr. Price, Asst. Supt. 18th July 1843, Bom. Gov. Sel. CL. 463-465.
[2] Bom. Gov. Sel. CL. 468.

of difference were that the fall of rain during the late crop or *rabi* season was more plentiful in Karmála than in Indápur and that its market was better. The greater fall of late crop rain was common to Karmála and Ropla. In the Ropla group the value of this better rainfall had been estimated at five per cent. Mr. Price proposed a corresponding increase of five per cent for the Karmála group and a further increase of five per cent because of Karmála's better market. At these rates the dry-crop assessment of the Government arable area amounted to £6531 (Rs. 65,310) that is an average acre rate of about 10⅛*d.* (6¾ *as.*). This compared with the average assessment during the twenty years ending 1841-42 showed a decrease of £1710 (Rs. 17,100) or 20 per cent. Compared with the average collections of the same twenty years the survey rental showed an increase of £2416 (Rs. 24,160) or 58 per cent, and compared with the average of the five years ending 1841-42 an increase of £2245 (Rs. 22,450) or 52 per cent. The immediate effect of the settlement on the tillage area of 1841-42 was an increase from £5728 (Rs. 57,280) to £6075 (Rs. 60,750) or six per cent. For garden land Mr. Price proposed the Indápur or Ropla acre rate of 4*s.* (Rs. 2) at which the total garden assessment amounted to £266 (Rs. 2660).[1]

In July 1843, in submitting Mr. Price's report, Lieutenant Nash noticed that the cause of the cheapening of grain was not so much the increase of production, for tillage had spread but little. The cause was rather the stoppage of the flow of money which the Maráthás used to bring from the greater part of India to the Deccan. It was not so much that there was more grain in the land as that there was less money. While agreeing with Mr. Price that the hoarding of large quantities of grain was likely to some extent to lighten the extreme pressure of famine, Mr. Nash pointed out that so long as the grain was in the hands of dealers and not in the hands of husbandmen, the gain was comparatively slight, because the people were thrown out of work by the stoppage of field labour and had no funds with which to buy the grain. Mr. Nash thought that in the case of the Karmála group Mr. Price was correct in holding that if the remission clerks had given the landholders the benefit of the amounts remitted, the people would not have suffered from over-assessment. He also agreed with Mr. Price that a large proportion of the remissions had never reached the landholders, or that, if they did, they had been obliged to pay heavily for them.[2] Lieutenant Nash concurred in Mr. Price's rates both for dry-crop and for garden lands. Government sanctioned the proposed garden rate. As regards dry-crop they agreed with the Collector Mr. Suart that the Ropla rates and not five per cent over the Ropla rates should be adopted. This deduction of five per cent from the estimated dry-crop rental reduced the amount from £6075

[1] Mr. Price, Asst. Supt. 18th July 1843, Bom. Gov. Sel. CL. 462-467.
[2] Lieutenant Nash, Surv. Supt. 166 of 24th July 1843. Bom. Gov. Sel. CL. 451-452.

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Pandharpur, 1856-57.

(Rs. 60,750) to £5772 (Rs. 57,720). The reduced total represented a slight increase of £44 (Rs. 440) or 0·76 per cent above the dry-crop collections of 1841-42.[1]

In 1856-57 the survey settlement was introduced into seventy-one villages of the Pandharpur sub-division. At that time Pandharpur was in Sátára. A group of seventy-one villages in the south and south-east was settled in the beginning and the remaining sixty-nine villages in the close of 1857. The first group included all the villages to the south of and the villages immediately to the north of the Mán river; the second group included all the remaining villages up to the river Bhima the northern and north-eastern boundary of Pandharpur. In the first group of seventy-one villages the climate was not favourable to tillage, the rainfall being both scanty and uncertain.[2] As regarded moisture the villages in the south of the group were in a slight degree worse off than those in the north and north-east. The reason was that in the south villages rocky and shallow soils prevailed and the rain ran off instead of being absorbed and again given out to the atmosphere. Judging from the soil of its southern part, Pandharpur was an early or *kharíf* crop district, the red and gray soils predominating so greatly as to reduce the black and heavy soils to a fraction of the whole. The eagerness with which black soils were sought, showed that the climate was more favourable to late or *rabi* tillage, and that these soils would bear a much heavier relative rate than they would in districts having a climate more favourable to the growth of early crops. Except those to the south all the surrounding districts had a larger supply of rain, and the rain in the south as far as Bijápur was almost uniform with that which fell in the south and south-east villages of Pandharpur. A really good season in Pandharpur should have heavy rain in June followed by light continued showers during July August and September, and closing with heavy falls during October and the beginning of November. Such a season would secure both the early and the late harvest. It had not occurred within the fifteen years ending in 1857. During that period there were only two more than middling seasons, 1847-48 when there was a remarkably good early crop and 1851-52 when there was a specially heavy late crop.[3] Of the crops which were the same as in Bijápur, *jvári*, *bájri*, cotton, and *kardai*, there was more of *bájri* and less of *kardai* in Pandharpur than in Bijápur. When any important purchases or sales had to be made, the markets of Sholápur and Pandharpur were resorted to. The ordinary markets available for the people of South Pandharpur were at Sángola, Mangalvedha, Názre, Jávli, and Jath. Of these Sángola, Mangalvedha, and Jath were more lively than the others. Jath had also the advantage of

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[1] Bom. Gov. Letter 3302 of 12th October 1843, Bom. Gov. Sel. CL. 475-477.

[2] In point of rainfall and general circumstances the south of Pandharpur was very similar to the north of Bijápur in Kaládgi and of Athni in Belgaum. Pandharpur was separated from Bijápur and Athni by about four miles of alienated or *jágir* land. Capt. W. C. Anderson, 20 of 17th January 1857.

[3] Mr. W. S. Price, Asst. Supt. Southern Marátha Country, January 1857.

being a cattle-market and was resorted to when the poorer class of cattle had to be bought or sold. The places to buy good cattle at were Sholápur, Pandharpur, and above all Bársi, which was the chief cattle-market in the whole country. Sholápur was the greatest general market with a sure and profitable outlet for produce and special facilities for buying. The surplus supply of millets found so ready a sale in the west and south that it had seldom to be sent to the Konkan. Large quantities of *kardai* or sáffloower oil were taken to the south and west even as far as the Konkan where it found a ready sale and the cotton was carried to the coast for shipment to Bombay. The landholders had no share in the carrying trade. They sold the produce to the local moneylender, who either himself exported it or handed it to an outside dealer who moved about the country gathering grain. Enough coarse blankets and cotton cloth were made to meet the local demand. There was no export. There were many mills or *ghánás* for pressing the *kardai* oilseed, the chief being at Kautáli an alienated village on the Bhima.

Pandharpur did not pass to the British till 1848 when the Sátára state lapsed. The rates of assessment at the time of the survey had been long in force. The assessment was pitched at so high a standard that large permanent reductions were required to induce husbandmen to keep their old lands or to take up new. These reductions were ostensibly made to equalize the assessment, but as they were on no systematic plan and rather with an eye to the influence or means of the cultivator than to the capabilities of the land, the pressure of the permanent assessment had become more unequal than ever. Influential village officers and landholders secured large reductions when no reduction was wanted, while the poorer husbandmen were tempted by the levy of only nominal rates to hold lands which they had not stock enough to till properly, trusting, if the crop failed, that they would be allowed a remission even of the little revenue they had engaged to pay. By this means the Government treasury failed to recover its dues, a large part of the cultivating classes was kept impoverished, and the productive powers of the district were impaired by the loss of the labour of the large class of pauper husbandmen, who, tempted by the nominal rent, derived a bare subsistence by cultivating on their own account in place of living on the wages of labour. Notwithstanding the large permanent reduction of assessment, every year large remissions were required on account of the failure of crops, the failures being in part due to the deficiency of rain but to a greater extent to imperfect tillage.[1] The returns for this south-east and south Pandharpur group for the ten years ending 1856 show a tillage area varying from 161,366 acres in 1846-47 to 169,563 in 1851-52 and averaging 166,400, and collections varying from £4650 (Rs. 46,500) in 1848-49 to £6361 (Rs. 63,610) in 1846-47 and averaging £5728 (Rs. 57,280). The details are :

[1] Capt. W. C. Anderson, Surv. Supt. 20 of 17th January 1857.

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The Land.

SURVEY.

Pandharpur, 1856-57.

Pandharpur Tillage and Revenue, 1846-1856.

YEAR.	Tillage.	Remissions.	Reductions.	Collections.
	Acres.	Rs.	Rs.	Rs.
1846-47	161,366	4089	50,846	63,609
1847-48	...	13,776	50,821	54,102
1848-49	165,130	21,325	51,506	46,497
1849-50	165,945	8295	51,863	59,693
1850-51	167,841	14,428	53,259	53,317
1851-52	169,563	9420	53,601	58,935
1853-54	167,607	12,313	52,424	55,122
1854-55	167,346	4764	52,178	63,150
1855-56	166,895	7260	51,940	61,081

As a class the landholders were badly off. Very few were free from debt, and still fewer had the means of cultivating their fields properly. This was partly due to the very unfavourable climate and partly to the laziness of the people who in this respect were a marked contrast to the people to the south of the Krishna.[1] In fixing the rates to be paid by the seventy-one villages of the group, they were divided into five classes with highest dry-crop acre rates varying from 1*s.* 10½*d.* to 1*s.* 1½*d.* (15 - 9 *as.*). Six villages on the Bhima closer than any others to the great markets of Sholápur and Pandharpur were charged 1*s.* 10½*d.* (15 *as.*). Eight villages near the first class, but somewhat less favourably placed as regards markets, were charged 1*s.* 9*d.* (14 *as.*). Twenty-six villages, still worse placed than the second class, were charged a highest acre rate of 1*s.* 6*d.* (12 *as.*). Twenty-three villages in the south of the sub-division and less favourably situated as regards markets and climate were charged 1*s.* 3¾*d.* (10½ *as.*). And eight villages in the south-east of the sub-division, in all respects the worst of the whole, were charged 1*s.* 1½*d.* (9 *as.*).[2] Water was nowhere at any great distance from the surface, and many villages had a considerable area of well-watered garden land. The average revised well-water acre rate was estimated at 3*s.* 6*d.* (Rs. 1¾). The rate was low, but a low rate was required to encourage well-cultivation which was so necessary in so dry a district. A low rate was also necessary because water was easily procured, and, as no special water rate was to be charged on lands watered from wells built after the survey, if the rate on the old wells was not low, they would fall out of use. The estimated effect of the new rates was to raise the assessment from £6108 (Rs. 61,080) to £7882 (Rs. 78,820), an increase of twenty-nine per cent. The details are:

[1] Mr. W. S. Price, Assistant Superintendent, January 1857.

[2] The survey rates introduced in the neighbouring districts were: in the main body of Athni highest dry-crop acre rates of 12 *as.* and 14 *as.*; in the northern villages of Bijápur a highest dry-crop acre rate of 8 *as.* The Mádha rates agreed with the Pandharpur rates, though the method of classing and rating in that sub-division was a little different from that pursued in the Southern Marátha Country Survey. Capt. Anderson, 20 of 17th January 1857.

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SURVEY.

Pandharpur, 1856-57.

Pandharpur Survey Settlement, 1857.

Class.	Villages.	Former.	Survey.			
		Tillage Rental 1855-56.	Tillage Rental 1855-56.	Waste Rental.	Total Rental.	Highest Dry-crop Acre Rate.
		Rs.	Rs.	Rs.	Rs.	As.
I.	6	9732	8266	74	8340	15
II.	8	6504	8472	227	8699	14
III.	26	23,386	29,718	990	30,708	12
IV.	23	18,120	25,967	1456	27,423	10½
V.	8	3339	6394	491	6885	9
Total	71	61,081	78,817	3238	82,055	...

Captain Anderson was of opinion that under the new rates the tillage area would at first be somewhat reduced. Pauper cultivators, no longer able to hold land on nominal rates, would take to labour as a means of subsistence, a change which in Captain Anderson's opinion would be most advantageous both to themselves and to the community. The assessment on superior land would be nearly everywhere reduced, and some of the better class of waste would be brought under tillage. It was specially easy to extend irrigation in Pandharpur. Water was everywhere near the surface, and it was thought that new wells would be sunk in all directions. The Mán river, a tributary of the Bhima, flowed through the group. Dams might be thrown across it at intervals at no great expense, and a sufficient head of water obtained to irrigate a large area of land and in great measure to secure the people from the frequent disastrous effects of a short rainfall. Government sanctioned the proposed survey rates in February 1857.[1]

Pandharpur-Náteputa, 1857-58.

In 1857-58 the survey settlement was introduced into the remaining sixty-nine villages of Pandharpur and into twenty-seven villages of the Náteputa petty division of Khatáv in Sátára.[2] The climate of such of these Pandharpur villages as lay to the east of the parallel of Bhálavni was much the same as that of the villages settled in the previous year. West of the parallel of Bhálavni an improvement in climate began and rapidly increased. The improvement in climate was all in favour of the early or *kharif* crops, which, owing to the nature of the soil, were widely grown particularly in the villages of the Náteputa group. This better rainfall had the effect of enhancing the relative value of the poorer soils. Over the whole Pandharpur sub-division the rainfall was scanty, though the want of moisture was somewhat less felt in the extreme north than in the centre. Several villages had a few weavers of coarse cloth, the produce of whose looms was entirely used to meet the local demand. In the north of the sub-division numerous Dhangars or shepherds had large flocks of sheep, whose wool was made into blankets which were sent to the Konkan in considerable quantities.

[1] Gov. Letter 869 of 21st February 1857.
[2] Mr. Price, 28th Nov. 1857 ; Capt. Anderson, 422 of 10th Dec. 1857.

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Pandharpur-Náteputa, 1857-58.

The people in the north were generally better off than those in the south, chiefly because they were nearer to large markets. In every village there were a few well-to-do landholders, and in consequence of frauds in shifting boundaries and in getting their lands entered at unduly low rates, the village headmen and clerks were often rich. The agriculture was very slovenly, as exceedingly low rates had tempted many to hold more land than they had stock to cultivate. The whole of the survey group was well off for markets. The villages near the large town of Pandharpur were specially well off, and several second-class markets were within and near the edge of this survey group, Bhálavni, Akluj, Velápur, Mhasvad, and Náteputa. The large markets of Indápur and Phaltan were not many miles distant. The railroad, which was being made between Poona and Sholápur, passed within some twenty miles of the northern boundary of Pandharpur; and, besides the made road from Pandharpur to Sátára which passed through the centre of this group, to the north was a much used cart track from Pandharpur to Poona. This group of sixty-nine north Pandharpur villages and twenty-seven Náteputa villages had therefore a decided advantage over the southern group which had been settled in the previous year. During the ten years ending in 1857 in the sixty-nine Pandharpur villages tillage had varied from 215,803 acres in 1855-56 to 222,954 acres in 1850-51 and averaged 219,163 acres, and collections had varied from £5204 (Rs. 52,040) in 1849-50 to £7322 (Rs. 73,220) in 1854-55 and averaged £6615 (Rs. 66,150). In twenty-six of the Náteputa villages tillage had varied from 50,490 acres in 1849-50 to 64,087 acres in 1856-57 and averaged 59,199 acres, and collections had varied from £1293 (Rs. 12,930) in 1849-50 to £2481 (Rs. 24,810) in 1847-48 and averaged £1960 (Rs. 19,600). The details are:

Pandharpur-Náteputa Tillage and Revenue, 1847-1857.

Year.	69 Pandharpur Villages.				26 Na'teputa Villages.[1]			
	Tillage.	Remissions.	Reductions.	Collections.	Tillage.	Remissions.	Reductions.	Collections.
	Acres.	Rs.	Rs.	Rs.	Acres.	Rs.	Rs.	Rs.
1847-48	218,893	2073	87,651	71,969	57,037	...	21,061	24,814
1848-49	219,112	9159	88,467	64,808	50,972	2589	20,926	18,539
1849-50	220,423	21,900	89,152	52,037	50,490	6390	22,506	12,927
1850-51	222,954	7243	90,812	67,733	56,736	6228	22,621	14,055
1851-52	221,162	17,637	92,018	56,752	61,915	2937	27,944	18,149
1852-53	221,742	4033	91,698	70,778	62,765	1093	27,104	21,477
1853-54	217,734	8569	89,243	65,000	62,188	1866	25,942	21,228
1854-55	217,091	982	88,929	73,222	62,477	629	24,832	23,877
1855-56	215,803	7421	88,835	67,299	63,320	4686	25,831	19,617
1856-57	216,716	4107	88,803	71,925	64,087	3918	25,778	21,280
Average ...	219,163	8312	89,561	66,152	59,199	3034	24,454	19,596

The sixty-nine Pandharpur villages were arranged in four classes and charged highest dry-crop acre rates varying from 2*s.* 3*d.* to 1*s.* 9*d.* (Rs. 1⅛ - ⅞). Pandharpur and another village close to it were placed in the first class and charged a rate of 2*s.* 3*d.* (Rs. 1⅛). Twenty-nine villages were placed in the second class and charged

[1] Details for one village are not available.

a rate of 2*s.* (Re. 1); of these six villages were near Pandharpur, and the rest were in the north of the sub-division, having a slight advantage as regards climate, being well placed for markets, and having the greatest prospect of advantage from the railway. Twenty-two villages to the south of the second class and less favourably placed formed the third class and were charged a rate of 1*s.* 10½*d.* (15 *as.*). In the fourth class were placed sixteen villages which lay to the south of the third class villages and immediately to the north of the villages assessed at 1*s.* 6*d.* (12 *as.*) in the previous year. These sixteen villages were charged a rate of 1*s.* 9*d.* (14 *as.*) because they were similarly situated with those assessed at the same rate in the previous year. Of garden land there were 5000 acres. Little sugarcane was grown; wheat and vegetables were the chief garden crops. The average garden rate was estimated at 3*s.* 9*d.* (Rs. 1⅞), and the highest rate was proposed at 7*s.* (Rs. 3½). The result of the survey settlement was an increase in the rental on tillage from £7192 to £9258 (Rs. 71,920 to Rs. 92,580) or 28 per cent. The details are:

Pandharpur Survey Settlement, 1857-58.

Class.	Villages.	Former.	Survey.			
		Tillage Rental, 1856-57.	Tillage Rental, 1856-57.	Waste Rental.	Total Rental.	Highest Dry-crop Acre Rate.
		Rs.	Rs.	Rs.	Rs.	Rs. a.
I. ...	2	2589	1978	50	2028	1 2
II. ...	29	37,225	48,009	1479	49,488	1 0
III. ...	22	21,335	25,907	843	26,750	0 15
IV. ...	16	10,776	16,684	1350	18,034	0 14
Total ..	69	71,925	92,578	3722	96,300	...

The twenty-seven Náteputa villages corresponded on a comparison of advantages with the second and third classes of this Pandharpur group of sixty-nine villages.[1] The Náteputa villages were therefore divided into two classes and charged highest dry-crop acre rates of 2*s.* (Re. 1) for nineteen villages, and 1*s.* 10½*d.* (15 *as.*) for eight villages immediately under the hills in a broken country and somewhat less favourably placed for traffic than the first class. These twenty-seven Náteputa villages had upwards of 2000 acres of garden land. It was similar in character to the Pandharpur garden land and was therefore assessed at the same highest acre rate 7*s.* (Rs. 3½), and the average garden rate was estimated at 3*s.*

1 The climate was favourable to the early or *kharif* crops, which, owing to the nature of the soil, were very extensively grown. This group had a marked advantage in nearness to great markets and means of communication with them, with further advantages in prospect at no distant day on the opening of the rail road. The Khatáv sub-division was generally separated from Pandharpur by the Mahádev hills, Khatáv being above the *ghâts* on the table land and Pandharpur below. The twenty-seven villages of the Náteputa group for settlement comprised that part of the Khatáv sub-division which was below the *ghâts* and naturally belonged rather to Pandharpur than to Khatáv, from which they were divided by the highest part of the Mahádev range; they were situated immediately to the west of the northern part of Pandharpur, and had the same boundary to the north, the river Bhima.

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SURVEY.

Náteputa, 1857-58.

9*d.* (Rs. 1⅛) the acre. The effect of the survey settlement was an increase in the rental on tillage from £2128 to £3124 (Rs. 21,280 to Rs. 31,240) or 46·8 per cent. The details are :[1]

Náteputa Survey Settlement, 1857-58,

Class.	Villages.	Former.	Survey.			
		Tillage Rental, 1856-57.	Tillage Rental, 1856-57.	Waste Rental.	Total Rental.	Highest Dry-crop Acre Rate.
		Rs.	Rs.	Rs.	Rs.	Rs. a.
I. ...	18	15,709	24,441	755	25,196	1 0
II. ...	8	5571	6799	135	6,934	0 15
Total ...	26	21,280	31,240	890	32,130	...

The proposed survey rates for the sixty-nine Pandharpur and the twenty-seven Náteputa villages were sanctioned by Government in January 1858.[2]

REVISION SURVEY.

Mádha, 1869-70.

The revision survey of the Mádha sub-division was begun and the revised rates were introduced in 1869-70.[3] Since the survey in 1840 many territorial changes had taken place. The 1871 Mádha included forty Government and two double-owned or *dumála* villages of the old Mádha group, thirty-one Government and five double-owned or *dumála* villages of the old Mohol group, and eleven Government villages of the Karmála group, or a total of eighty-nine villages. This modern Mádha group was of irregular shape. It was bounded on the north-west by the river Bhima, on the east by the river Sina though five villages to the east of this river were included in the sub-division, on the south by Sholápur, and on the west by Pandharpur. Its greatest length from north-west to south-east was about forty miles and it varied in breadth from twenty-five to thirty miles in the north to eighteen or twenty in the south. According to the new survey the area amounted to 390,322 acres of which 339,947 acres were arable, 22,565 unarable, 11,330 meadow or *gáyrán*, and 16,480 alienated.[4] The sub-division was a bare waving almost treeless plain, the tops of the low rolling downs often covered with stunted yellow spear grass, a sure sign of barren soil. The watershed passed north-west to south-east through the greatest length of the sub-division; its streams flowed east into the Sina and south into the Bhima which at no point was many miles distant from the south-western boundary. None of these streams were of any size owing to the low elevation at which they took their rise and the shortness of their courses. Except the Bhend none of them continued to flow throughout the year. The

[1] Of the twenty-seven villages for settlement, the papers of one village were not received by the Survey Superintendent at the time of his report (December 1857). This one village was therefore entirely excluded from the statement.

[2] Gov. Letter 265 of 21st January 1858.

[3] Mr. Grant, Surv. Supt. 40 of 12th Jan. 1871; Bom. Gov. Sel. CL. 5-46, 107-132.

[4] The 10,968 acres of irrigable land, which was almost entirely under wells, was only 3·22 per cent of the total arable area. Bom. Gov. Sel. CL. 118.

Bhend rose near Kem in Karmála and emptied itself into the Sina a little to the north of the village of Undargaon. The belt to the east of the Sina was nowhere of any considerable breadth, while Mádha did not pass far enough west to include any of the Bhima plain. The greatest portion of Mádha consisted of comparatively high land whose soil was generally shallow though it varied much both in depth and quality. The villages along the Sina formed the richest part of the Mádha subdivision and were mostly of black soil, of great depth, and of excellent quality. During the five years ending 1869 the rainfall varied from 12·96 inches in 1865 to 29·95 in 1867.[1] A large share of the Mádha rainfall was late in the season. The late harvest was therefore the chief harvest representing 76 per cent of the whole outturn.

In 1839 when the original survey settlement was introduced the group was supposed to be suffering from over-assessment. The rates were therefore fixed with the view of granting substantial relief. They caused a reduction in the revenue from £14,100 to £11,600 (Rs. 1,41,000 to Rs. 1,16,000) or 17 per cent.[2] Since the 1840 settlement a great advance had been made in communications. There was not a mile of made road in 1839. Since then the railway had been opened passing along the northern boundary of the group with three stations within its limits, Mohol, Mádha, and Bársi Road. The Sholápur Pandharpur and Sátára road passed through the south of the sub-division and the old Sholápur-Poona road through its centre. In addition to these there was a cross road from Bársi to the Bársi Road station which was continued to Tembhurni. All the villages except four or five in the rocky west had every facility for getting rid of their produce. As regards markets Mádha was also particularly well placed. With a few exceptions on the north-west corner no village was more than four or five miles from a market. These local markets were small

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[1] In 1865, 12 96 inches; 1866, 19·58; 1867, 29·95; 1868, 14·64; and 1869, 22·01. Bom. Gov. Sel. CL. 118.

[2] Bom. Gov. Sel. CL. 7, 61. The Survey Superintendent Mr. Grant wrote (Jan. 1871): "A recent article in the Indian Economist attributes the terrible depression which marked the agriculture of the country some thirty or forty years back, not to over-assessment, to which the revenue officers of the day ascribed it, but to the contraction of the currency of the country (under the exactions of foreign rule) and to the continuous fall in the price of produce that resulted from it. Whatever may have been the real cause of the depression which is admitted to have existed then, the only remedy which lay in the hands of the revenue officers was to reduce the assessment which under the existing circumstances was higher than the people could pay. This was accordingly done, and the very low rates fixed have continued in force till now. A few years after the introduction of these rates the real cause of depression, according to the Economist, was removed by the influx of bullion into the country, consequent on the dicovery of the gold fields of California in 1847, followed almost immediately by those of Australia. 'The gold fields,' says the Economist, 'set the industry of the world in motion. It was discovered in the Crimean war that India could grow oil-seeds as well as Russia, and the moment that a stream of silver in payment of these new exports was directed upon the thirsty land, the landholders' emancipation came. We heard no more complaints of over-assessment or outstanding balances.' The correctness of this view is apparently borne out by the returns of cultivation and the prices of produce in this district for the last thirty years." Mr. Grant, Surv. Supt. 40 of 12th January 1871, Bom. Gov. Sel. CL. 7-8.

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REVISION SURVEY.

Mádha, 1869-70.

because of the nearness of Sholápur, Bársi, Karkam, and Tembhurni, where better prices drew the bulk of the produce. There were ten market villages, Mádha, Laul, Ashti, Narkhed, Uplai Budrukh, Angar, Kurdu, Mohol, Pátkul, and Kurul, and two, Karkam and Tembhurni, close beyond the border. Mádha had formerly been the chief local market, but trade was said to have left it to avoid certain municipal dues.[1] In 1871 Mohol was the most largely attended market, and there was a very useful and yearly increasing market at the Bársi Road station. Tempted by the favourable terms at which cotton could be bought, a small band of Vánis had settled at Bársi Road and built a large rest-house for their caste people who came to trade. Goods met with a ready sale, though there was no particular market day. Weaving was the only manufacture of any importance in this survey group. There were weavers in about twenty villages, the chief of which were Narkhed, Bárloni, Pátkul, and Bembla. Both cotton cloth and woollen blankets were made but the quality was inferior and the demand was purely local.

Compared with the *jvári* rupee prices at Mádha[2] during the ten years ending 1839, the average during the ten years ending 1869 showed an increase from about 124 to 50 pounds (62 - 25 *shers*) or about 150 per cent.[3]

According to the former survey the seventy-seven villages brought under the revision settlement contained 269,587 acres of arable land which were assessed at a rental of £10,058 (Rs. 1,00,580). In 1839-40 the first year of the new rates tillage

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[1] Bom. Gov. Sel. CL. 13.

[2] During the nineteen years ending 1839 average *jvári* rupee prices were 120 pounds or 60 *shers* of 80 *tolás* each at Mádha and 55 *shers* at Mohol; during the fifteen years ending 1839 they were 63 *shers* both at Mádha and Mohol; during the ten years ending 1839, 62 *shers* at Mádha and 58 at Mohol; and during the five years ending 1839, 70 *shers* at Mádha and 60 at Mohol. Bom. Gov. Sel. CL. 114.

[3] The details are:

Mohol-Mádha Millet Rupee Prices, 1839-1869.

Year.	Mohol.		Ma'dha.		Year.	Mohol.		Ma'dha.	
	Bájri.	*Jvári.*	*Bájri.*	*Jvári.*		*Bájri.*	*Jvári.*	*Bájri.*	*Jvári.*
	Shers.	*Shers.*	*Shers.*	*Shers.*		*Shers.*	*Shers.*	*Shers.*	*Shers.*
1839-40 ...	72	78	70	91	1856-57 ...	27	31	28	35
1840-41 ...	78	84	63	84	1857-58 ...	17	27	19	26
1841-42 ...	96	108	68	102	1858-59 ...	24	17	24	19
1842-43 ...	60	72	63	70	1859-60 ...	38	46	38	45
1843-44 ...	47	54	49	56	1860-61 ...	36	30	26	30
1844-45 ...	14	15	17	21	1861-62 ...	21	24	23	26
1845-46 ...	36	47	35	49	1862-63 ...	18	22	19	23
1846-47 ...	24	30	26	31	1863-64 ...	12	15	14	16
1847-48 ...	30	36	28	35	1864-65 ...	14	18	16	19
1848-49 ...	36	47	35	49	1865-66 ...	19	24	21	26
1849-50 ...	48	47	42	49	1866-67 ...	19	23	21	24
1850-51 ...	36	54	35	56	1867-68 ...	21	24	21	24
1851-52 ...	36	47	42	56	1868-69 ...	28	31	23	26
1852-53 ...	36	42	35	42					
1853-54 ...	24	36	26	35	1839-1849 ...	49	57	45	59
1854-55 ...	15	16	16	17	1849-1859 ...	27	34	28	36
1855-56 ...	16	23	17	24	1859-1869 ...	21	25	22	25

Bom. Gov. Sel. CL. 20, 115.

is shown at 223,835 acres and collections at £8139 (Rs. 81,390). During the first three or four years of the survey lease both tillage and revenue increased considerably. Then a decline set and in 1845-46 both tillage and revenue had gone back almost to the point at which they stood in 1839-40. After 1845-46 cultivation soon went up to 250,000 acres, and, with slight fluctuations, remained at about that amount till 1858-59 which was the twentieth year of the lease. The area under tillage in 1858-59 was 251,200 acres and the realized revenue £9738 (Rs. 97,380). At the close of 1857-58 about 18,000 acres of arable land assessed at £580 (Rs. 5800) were still waste. In the five years ending 1863 this waste had been taken and during the five years ending 1869 the whole assessed area was held for tillage. In 1871 the waste arable area was 170 acres assessed at £5 (Rs. 50). The following statement shows the average tillage and revenue during the ten years ending 1849, 1859, and 1869 :[1]

Mádha Tillage and Revenue, 1839-1869.

YEAR.	Tillage.	Assessment.	Remissions	Collections.	Rupee Price.	
					Jvári.	*Bájri.*
	Acres.	Rs.	Rs.	Rs.	*Shers.*	*Shers.*
1839-1849 ..	239,618	92,991	2344	90,647	59	48
1849-1859 .	242,548	94,053	525	93,528	36	28
1859-1869 ...	266,932	1,01,197	17	1,01,180	25	22

These figures show that for the ten years ending 1849 the collections averaged £9065 (Rs. 90,650), the remissions being about 2½ per cent. During the ten years ending 1859 the remissions were about one-half per cent on an average yearly revenue of £9405 (Rs. 94,050); and during the ten years ending 1869 the remissions amounted only to £2 (Rs. 20) a year out of a yearly revenue of £10,120 (Rs. 1,01,200). For the ten years ending 1849 the average assessment on arable waste was £846 (Rs. 8460) and the total remissions were £234 (Rs. 2340); during the ten years ending 1859 the area of arable waste remained the same, but the improved state of the country was shown by the decrease in remissions from £234 (Rs. 2340) to £52 (Rs. 520); for the ten years ending 1869 the average assessment on waste land was only £75 (Rs. 750) while the average remissions were £2 (Rs. 20).

[1] Bom. Gov. Sel. CL. 110-111, 115. The revision survey diagram shows that during the survey lease (1839-1869) TILLAGE rose from 223,000 acres in 1839-40 to 247,000 acres in 1842-43, fell to 230,000 acres in the next year, and in the four following years rose to 250,000 acres in 1847-48. In the next three years it fell to 233,000 acres in 1850-51, rose to 245,000 acres the following year, and again fell to 238,000 acres in 1852-53. In the next five years it varied between 244,000 acres in 1853-54 and 242,000 acres in 1857-58. After 1857-58 it continued to rise until the area reached 270,000 acres in 1865-66. In the next three years there was no change, the amount in each year being the same as in 1865-66. COLLECTIONS rose from Rs. 82,000 in 1839-40 to Rs. 95,000 in 1842-43, fell to Rs. 81,000 in 1845-46, and again rose to Rs. 96,000 in 1847-48. In the next six years, except in 1851-52 and 1852-53 when they were Rs. 93,500, they fell to Rs. 90,000 in 1853 54. They rose to Rs. 96,000 in 1854-55 and again fell to Rs. 93,000 in 1857 58 After 1857-58 there was a continued rise until the amount reached Rs. 1,03,000. During these thirty years the collections averaged Rs 96,000. REMISSIONS amounted to Rs. 8000 in 1839-40, Rs. 13,000 in 1845-46, Rs. 2000 in 1846-47, and Rs. 4000 in 1853-54. Bom. Gov. Sel. CL. 8-9.

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In 1839-40 of 1282 wells 190 were out of repair. During the survey lease ninety-eight wells were repaired and put in working order and 861 new wells were sunk, making in 1870 a total of 2051 working wells. As in Indápur these improvements kept pace with the increase of capital. During the first ten years of the survey lease only fifty-seven wells were made, during the next ten years 214 were made, and in the last ten years 590. Assuming as in Indápur that each well cost about £40 (Rs. 400) and each old well was repaired at a cost of £15 to £17 10*s*. (Rs. 150 - 175), during the thirty years' survey lease more than £35,000 (Rs. 3,50,000) had been spent on wells. The people had also contributed over £700 (Rs. 7000) towards building village offices or *chávdis* and rest-houses or *dharmshálás*.[1] The sale price of dry-crop land, which in 1839 was almost nothing, during the settlement, as is shown later on, rose to twelve to fifteen years' purchase, or taking the assessment at about one *lákh* of rupees in 1870 the property in land represented £150,000 or fifteen *lákhs* of rupees.[2] During the thirty years of the survey lease population had advanced from 64,195 to 80,676 or 26 per cent;[3] farm bullocks from 24,793 to 28,490 or 15 per cent[4]; carts from 435 to 1323 or 204 per cent; and ploughs from 1758 to 2423 or 38 per cent; other cattle had decreased from 66,345 to 59,193 or 11 per cent.

In 1871 the dry-crop tillage was lax and careless, though not perhaps more careless than in the neighbouring parts of the Deccan. The land was never ploughed more than once in three or four years and little or no attention was paid to any rotation in the raising of crops. Mr. Fletcher thought this careless tillage was not due to a want of cattle as the returns showed one ox to every 11½ acres while in Nariád one of the most highly tilled parts of the Presidency the proportion was one ox to nine acres.[5] Mr. Grant the Survey Superintendent was of opinion that the slovenly tillage was due to the low assessment which since the rise in prices represented a very small proportion of the outturn. The result of the very low rates was that the people took large areas of land and worked them carelessly.[6] The Survey Commissioner Lieute-

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[1] Forty-five offices or *chávdis* were built at a cost of Rs. 7869 of which Government paid Rs. 3048 and the people Rs. 4821; and twenty-one rest-houses or *dharmshálás* were built at a cost of Rs. 6962 of which Rs. 4275 were paid by Government and Rs. 2687 by the people. Of the total cost of Rs. 14,831 Government paid Rs. 7323 and the people Rs. 7508. Bom. Gov. Sel. CL. 10.

[2] Bom. Gov. Sel. CL. 12, 112, 113.

[3] Compared with 31 per cent in the adjoining sub-division of Indápur this increase of 26 per cent in Mádha was small. But the number of people to the square mile of arable area was (1866) 119 in Indápur and (1869) 146 in Mádha. Bom. Gov. Sel. CL. 11.

[4] Considering the large expansion of tillage this increase of only 15 per cent in farm cattle is less than might have been expected. This scarcity of cattle was doubtless in some measure the reason of the slovenly and lax cultivation noticed in the text. Mr. Grant, Surv. Supt. 1871, Bom. Gov. Sel. CL. 11, and Lieut.-Col. Francis, Surv. Comr. 1871, Bom. Gov. Sel. CL. 113. [5] Bom. Gov. Sel. CL. 8-9.

[6] In support of his view that the extreme lightness of the rates had favoured a slovenly style of tillage, Mr. Grant quoted the following sentences from McCulloch: 'It is difficult to say whether the over or under renting of land be most injurious. If a farm be too high-rented, that is if no exertion of skill or reasonable outlay on the part of the tenant will enable him to pay his rent and obtain a fair return for his

nant Colonel Francis did not agree with Mr. Grant that the careless tillage was due to the low rates. Colonel Francis thought the chief cause of the slovenly tillage was the uncertain and insufficient rainfall. Until rain fell the ground was so hard that it could not be worked and when rain fell the object was not to work a small plot of ground elaborately but to loosen as much of the surface as possible before it again dried. The difficulty was increased by the small number of cattle. That the slovenliness was not due to laziness, he thought, was shown by the care with which the garden lands which had a certain supply of water were tilled.[1] In suitable places, as in the village of Kurul on the Sholápur-Sátára road and in the villages on the Bársi road, the people showed their willingness to work by their zeal in developing the cart traffic.[2]

In 1869-70 in the eighty-eight[3] surveyed villages of Mádha the proportion of the tilled area which was under the different crops was of the *kharif* or early crops, *bájri* 18·8 per cent, rice 1·1 per cent, tobacco 0·5 per cent, sugarcane 0·6 per cent, *matki* 1·6 per cent, and *kulthi* 0·5 per cent, total 23·1 per cent; and of the *rabi* or late crops *jvári* 54·7 per cent, wheat 1·1 per cent, gram 1·6 per cent, cotton 9·4 per cent, linseed 0·5 per cent, miscellaneous 8 per cent, and fallow 1·6 per cent, total 76·9 per cent. The areas under the different crops were rice 3541 acres, sugarcane 1770 acres, *jvári* 185,909 acres, tobacco 1770 acres, wheat 3541 acres, gram 5312 acres, *bájri* 63,740 acres, cotton 31,870 acres, linseed 1771 acres, *matki* 5312 acres, *kulthi* 1770 acres, miscellaneous crops 28,329 acres, and fallow 5312 acres, total 339,947 acres. There were 88,880 people lodged in 18,243 houses; 3319 wells, 2439 for watering, 148 for drinking, and 732 out of repair; 1375 carts; 2669 ploughs; 6144 milch and young buffaloes; 17,492 cows; 31,787 plough oxen; 1826 buffaloes; 39,115 sheep; and 1727 horses.[4]

There were 7625 distinctly recorded *khátás* or holdings; the average area of each holding was 46 acres; the average number of husbandmen to each holding was 1·8; the average area of cultivation to each head of the total population was four acres and for each head of the agricultural population twenty-five acres; the average area to each plough, 133 acres; the average assessment on each holding £2 14*s.* 4½*d.* (Rs. 27$\frac{3}{16}$). The population was 148½ to the square mile of the total area and 161½ to the square mile of the arable area; the realizable assessment was 4*s.* 7⅝*d.* (Rs. 2 *as.* 4$\frac{11}{12}$)

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trouble, he gets dispirited. The farm is in consequence ill managed, scourging crops are resorted to, and ultimately it is thrown on the landlord's hands in an impoverished and deteriorated condition. But the disadvantages attending the under-renting of land are hardly less obvious. To make farmers leave those routine practices to which they are very strongly attached and become really industrious and enterprising, they must not only have the power of rising in the world, but their rent must be such as to impress them with a conviction that if they do not exert themselves their ruin will assuredly follow. Estates that are under-rented are, uniformly almost, farmed in an inferior style compared with those that are let at their fair value, and the tenants are not generally in good circumstances.' Bom. Gov. Sel. CL. 8.

[1] Bom. Gov. Sel. CL. 111-112. [2] Bom. Gov. Sel. CL. 9.

[3] Of the eighty-eight surveyed villages eighty-two were Government and six two-owned or *dumala*. [4] Bom. Gov. Sel. CL. 40, 44, 46.

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to each head of the population, £39 2*s.* 2¼*d.* (Rs. 391 *as.* 1½) to the square mile of the arable area, and £34 7*s.* 6¼*d.* (Rs. 343 *as.* 12⅙) to the square mile of the whole area. The survey *kamál* or total assessment on waste and arable lands, deducting the value of alienations, was £39 2*s.* 4*d.* (Rs. 391 *as.* 2⅔) to the square mile of arable area and £34 7*s.* 8⅝*d.* (Rs. 343 *as.* 13¾) to the square mile of the total area.[1]

In contrast to their state in 1839, in 1871 the bulk of the people were prosperous and independent. The only exception was the holders of land whose payments were less than £1 (Rs. 10), who, from the Hindu rule of dividing property, had been left with a share of land which was not large enough for their support. In bad seasons these small holders suffered considerably.[2] Since the 1839 settlement the value of land had greatly risen. In 1839 dry-crop land had no sale value nor could money be raised on its security. Mortgages were granted on garden and private or *inám* lands; but Lieutenant Wingate was unable to find a single recent case of a price being given for the privilege of occupying Government dry-crop land. As a contrast to the above Mr. Grant notices that when he was in Mádha in 1870, in the village of Mádha eighteen acres of land assessed at £1 16*s.* (Rs. 18) and containing two wells one built and one half-built, sold for £100 (Rs. 1000), and two dry-crop or *jirâyat* numbers containing 3 21/40 acres assessed at 3*s.* 6*d.* (Rs. 1¾) sold for £3 (Rs. 30); in the village of Dárphal four acres assessed at 6*s.* (Rs. 3) sold for £3 (Rs. 30); and in the village of Padsáli 23 acres assessed at £1 (Rs. 10) in which a well had lately been built were bought by the village Váni for £35 (Rs. 350), and he refused to part with the field though he was offered £200 (Rs. 2000). This was an exceptional case. The ordinary sale value for dry crop land varied from twelve to fifteen years' purchase.[3]

As the waste lands had not been measured in Mr. Pringle's survey, a fresh measurement was required. This showed that the area under tillage was 35,600 acres in excess of the area on which assessment was paid, representing a yearly loss to Government of about £2000 (Rs. 20,000). It was also found advisable to reclass the land. In 1839-40 the Mohol group was assessed at ten per cent and the Mádha group at five per cent above the Indápur rates. At the close of the thirty years' lease there was no material difference between the Mohol and the Mádha prices.[4] The tract had been so opened by roads and by the railway that their position as regards markets was precisely the same. Mr. Grant therefore proposed a general highest dry-crop acre rate of 2*s.* 3*d.* (Rs. 1⅛) for the whole group and a special rate of 2*s.* 6*d.* (Rs. 1¼) for fifteen villages within five miles of the railway stations of Mohol Mádha and

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[1] Bom. Gov. Sel. 45.
[2] Bom. Gov. Sel. CL. 11, 112.
[3] Bom. Gov. Sel. CL. 12, 112, 113.
[4] During the ten years ending 1849 *jvári* was 3½ per cent cheaper in Mádha than in Mohol; during the ten years ending 1859 six per cent cheaper; and during the ten years ending 1869 the difference was little more than one half per cent. There was even less difference in *bájri*. During the ten years ending 1849 *bájri* was 2 per cent dearer at Mádha than in Mohol; during the ten years ending 1859 it was 3½ per cent cheaper; and during the ten years ending 1869 it was 2½ per cent cheaper. Bom. Gov. Sel. CL. 14-15.

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Bársi Road. For seventy-seven[1] villages whose thirty years' lease had expired or was soon to expire, the effect of the revised settlement was (January 1871) an increase of 77 per cent.[2] In spite of this large addition the average acre rate was only 1*s.* 2*d.* (9⅓ *as.*). No extra assessment was placed on well garden lands, the highest acre rate for which was the same as for first class dry-crop lands.[3] Government sanctioned the proposed rates. They approved the principle of laying no extra cess on well-watered lands. They ordered that the highest dry-crop rate should be imposed only on such of these lands as were formerly subjected to extra well-assessment and not on lands watered from wells sunk during the survey lease. They observed that it was of the utmost importance to give every encouragement to the sinking of wells in a tract whose rainfall was so light and uncertain. Any applications which might be made for advances for well-sinking would meet with favourable consideration.[4]

Sholápur, 1871-72.

In 1871-72 the revised survey settlement was introduced into Sholápur. At the time of the revision the Sholápur sub-division included 150 villages. Of these 112 Government and two alienated villages belonged to the original Sholápur sub-division; nine were villages of the Nipánikar's which had lapsed to Government since the former survey; fifteen Government villages and one alienated village had been transferred from the old Mohol sub-division; and eleven villages had been received from the Nizám. The revised settlement was introduced into 147 of the Government and one of the alienated villages. The total area of the 135 Government villages included in the survey diagrams was 789 square miles or 504,080 acres, and the number of inhabitants 135,710 or 172 to the square mile. At Sholápur during the eighteen years ending 1870 the rainfall had varied from 13·65 inches in 1855 to 35·78 inches in 1869, and averaged 26·5 inches.[5] At the time of the 1840 survey settlement

[1] Of the 82 Government villages five were settled in 1856-58. Inquiry was being made whether their lease was to be held to have expired with the rest of the sub-division or to be continuable for thirty years from the date when the rates were introduced. Bom. Gov. Sel. CL. 15, 107.

[2] The details were: Rental at old or 1839 rates on cultivated land Rs. 1,00,531, on waste Rs. 48, total Rs. 1,00,579; at new rates on cultivated land Rs. 1,77,933, on waste Rs. 115, total Rs. 1,78,048. Bom. Gov. Sel. CL. 15.

[3] Mr. H. M. Grant, Surv. Supt. 40 of 12th January 1871, Bom. Gov. Sel. CL. 5-16.

[4] Gov. Res. 2757 of 9th June 1871 and 4050 of 22nd August 1871, Bom. Gov. Sel. CL. 125-130.

[5] The details are:

Sholápur-Poona Rainfall, 1853-1870.

Year.	Sholápur.	Year.	Sholápur.	Bársi.	Poona.	Indápur.	Pátas.
	Inches.		Inches.	Inches.	Inches.	Inches.	Inches.
1853	25·75	1863	21·28	24·20	22·55	3·01	9·52
1854	31·58	1864	20·77	22·56	16·55	9·78	7·83
1855	13·65	1865	13·72	19·05	31·28	6·95	11·69
1856	23·77	1866	20·02	22·45	18·90	4·06	6·57
1857	34·14	1867	25·87	25·76	27·29	10·74	10·88
1858	33·50	1868	25·92	18·62	30·91	8·43	10·32
1859	33·33	1869	35·78	38·12	28·16	24·47	22·76
1860	33·07	1870	35·03	43·19	40·60	25·77	26·31
1861	26·47						
1862	23·74	Average ...	24·8	26·74	27·05	11·65	13·28
Average ...	27·0						

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the people were much distressed. One of the chief changes which had taken place during the thirty years of the survey lease was the opening of the Great Indian Peninsula Railway connecting Sholápur with the eastern and western shores of the continent of Hindustán. As Sholápur was the only railway station within the sub-division, it, as in 1840, continued the chief market for local produce. Besides the railway, during the survey lease many roads had been opened. Among these the chief were to Poona, Haidarabad, Pandharpur, Akalkot, and Bijápur. So great an impulse had been given to traffic that during the thirty years the number of carts had risen from 219 to 1167 or 433 per cent and during the seven years ending 1870-71 the tolls had yielded a revenue varying from £1562 (Rs. 15,620) in 1867-68 to £2145 (Rs. 21,450) in 1866-67, and averaging £1814 (Rs. 18,140).[1] There were public ferries on the Sina at Lámboti, Tirha, Vadakbál, and Vángi; and on the Bhima at Ghodeshvar, Tákli, and Bandarkauta. The farm of these ferries during the five years ending 1871 averaged £339 8*s*. (Rs. 3394). In the Sholápur cantonment during the seven years ending 1871 *jvári* rupee prices had ranged from 28 pounds in 1864-65 to 51 in 1868-69 and averaged 38, and *bájri* from 21 to 54 pounds and averaged 33 pounds.[2]

During the survey lease in 135 Government villages the average yearly tillage increased from 345,620 acres during the ten years ending 1851 to 355,620 acres during the ten years ending 1861, and to 379,490 during the ten years ending 1871. Collections increased from an average of £14,646 (Rs. 1,46,460) in the ten years ending 1851 to £15,207 (Rs. 1,52,070) in the ten years ending 1861, and to £16,213 (Rs. 1,62,130) in the ten years ending 1871. The corresponding fall in remissions was from £36 18*s*. (Rs. 369) in the first period to £8 6*s*. (Rs. 83) in the second period and to

[1] The details are : *Sholápur Cart-Traffic Toll-Farm, 1864-1871.*

STATION.	ROAD.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bála	Poona	1825	1050	1550	2000	2850	2745	2500
Sorgaon ...	Bijápur ...	5500	3425	4500	1022	3500	4500	3700
Borámani ...	Haidarabad ...	5500	8500	11,500	9450	9600	9100	7800
Kumbhári ...	Akalkot ...	2000	1750	2400	2075	2350	2725	1700
Tirha	Pandharpur ...	1625	1100	1500	1075	1550	1600	1400
	Total ...	16,450	15,825	21,450	15,622	19,850	20,670	17,100

[2] The details are : *Sholápur Cantonment Prices.*

YEAR.	POUNDS THE RUPEE.			
	Jvári.	*Bájri.*	Gram.	Wheat.
1864-65	28	21	19	20
1865-66	36	30	21	19
1866-67	33	31	16	17
1867-68	41	31	20	22
1868-69	51	54	28	24
1869-70	37	32	19	16
1870-71	43	30	16	14

£8 4*s*. (Rs. 82) in the third period.[1] At the time of the 1840 settlement there were 1119 wells in working order and 463 out of repair. During the thirty years' lease 213 or nearly one-fifth of the wells then at work had fallen into disrepair; seventy-five of the old wells had been repaired and 537 new wells built of which 298 or nearly three-fifths had been made during the ten years ending 1870. The result was an increase in working wells of 395 or 35·3 per cent. In January 1872 the great Ekruk lake had been completed about three miles to the north of Sholápur. Of other public works during the lease sixty-two village offices or *chávdis* and thirteen rest-houses or *dharmshálás* had been built at a cost of £1827 (Rs. 18,270) of which about £974 (Rs. 9740) had been paid by Government and £853 (Rs. 8530) by the people. During the survey lease in 135 Government villages, population had increased from 106,962 to 135,710 or 26·8 per cent; bullocks from 32,807 to 41,303 or 25·8 per cent; carts from 219 to 1167 or 433 per cent; and ploughs from 2137 to 4511 or 111 per cent. On the other hand cattle sheep and goats showed a decrease from 86,080 to 61,829 or 28 per cent.[2] During the lease the material wealth of the villages had greatly increased and the condition of the people much improved.[3]

Though less careless than it had been in 1840 the tillage was slovenly.[4] Except in the outlying villages of Mangrul, Arli, Kálegaon, and Kákramba little pains were taken with the soil; neither weeding nor except in Kálegaon manuring was attended to. Near

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[1] Bom. Gov. Sel. CL. 235. During the first two years of the survey lease (1841-1843) in 120 Sholápur villages the cultivated area was about 3·4,000 acres and the collections £13,100 (Rs. 1,31,000), £227 (Rs. 2270) being remitted in 1841-42 and £28 (Rs. 280) in 1842-43. The average waste of these two years was 28,000 acres or about one-twelfth of the whole area. In the two years ending 1845 cultivation fell to 297,000 acres, and the waste rose to 44,400 acres or to about one-eighth. During the three years ending 1848 cultivation and collections rose, the average being 322,645 acres cultivated and £13,969 (Rs. 1,39,690) collected. During the three years ending 1851 tillage fell to 313,000 acres and collections to £13,650 (Rs. 1,36,500). During the three years ending 1854 the average cultivation was 308,000 acres, the collections £13,400 (Rs. 1,34,000), and the waste 35,800 acres or about one-tenth. During the four years ending 1858 the cultivation rose to 315,000 acres and the collections to £13,890 (Rs 1,38,900). In the three years ending 1861 the average cultivation rose to 335,300 acres and the average collections to £14,510 (Rs. 1,45,100) and the waste fell to 9940 acres or one thirty-fifth. The average collections for the ten years ending 1861 were nearly four per cent in excess of the ten years ending 1851. During the ten years ending 1871 the average cultivation was 344,384 acres, and the average collections £14,889 (Rs. 1,48,890) or seven per cent in excess of those of the second decade and nearly eleven per cent in excess of those of the first decade. The arable waste had shrunk to about the thousandth part of the whole area. In the fifteen villages transferred from Mohol to Sholápur the average waste during the five years ending 1846 was 4932 acres or 13·8 per cent, and the average collections £1181 (Rs. 11,810). During the five years ending 1851 the average yearly collections rose to £1233 (Rs. 12,330) and the waste fell to 1092 acres or three per cent. During the ten years ending 1861 collections averaged £1284 (Rs. 12,840) and waste 1366 acres; and during the ten years ending 1871 collections averaged £1324 (Rs. 13,240) and waste was only ·019 per cent. Bom. Gov. Sel. CL. 168-169.

[2] Looking to the great increase in ploughs and carts compared with the increase in bullocks, and to the decrease in cattle sheep and goats, the Survey Superintendent, Lieutenant-Colonel Waddington (January 1872), doubted the correctness of the return. Bom. Gov. Sel. CL. 162-163. [3] Bom. Gov. Sel. CL. 223.

[4] 'My own observations lead me to dissent from the opinion Messrs. Fletcher and Waddington have expressed. Of late years I have noticed a considerable improvement in the cultivation of this part of the Deccan.' Col. Francis, Surv. Comr. 436 of 30th March 1872, Bom. Gov. Sel. CL. 225.

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Sholápur, 1871-72.

Sholápur a large area of land let for grazing paid eighteen times the Government assessment.[1] Three-fourths of the tillage was *jvári*, *bájri* came next but with only one-tenth of the *jvári*. With the *jvári* occasional rows of safflower which required little moisture were almost always grown. Coarse rice was raised in hollows where water lodged and the rice was occasionally followed by a crop of pulse. Neither Mauritius sugarcane nor the mulberry nor the potato was grown. About 14,000 acres or 3·6 per cent of the whole tillage was given to cotton. *Surangi* or Indian madder was grown in small quantities in dry-crop lands. The garden crops were sugarcane, plantains, guavas, limes, earthnut, wheat, turmeric, and vegetables. Turmeric was chiefly grown in the outlying villages in rotation with sugarcane and wheat.[2] The chief market was the town of Sholápur with 31,000 people among whom were over 7000 traders and craftsmen. At its weekly market £1500 (Rs. 15,000) worth of cotton goods and blankets woven in and near Sholápur, £1000 (Rs. 10,000) worth of grain, and £50 (Rs. 500) or £60 (Rs. 600) of horses and cattle were offered for sale. Weekly markets were also held at Ghodeshvar, Keshar Jovalga, Mandrup, Mangrul, Márdi, Musti, Vadála, and Valsang, where £30 to £250 (Rs. 300-Rs. 2500) worth of goods changed hands. Large quantities of cotton robes or *sádis*, turbans, coarse cloth or *khádi*, and carpets were woven; and the blankets commanded good prices. Sholápur had 6425 cotton looms, 4250 weavers, 310 dyers; and 840 thread spinners; Valsang had 200 weavers and 100 dyers and Ahirvádi, Ghodeshvar, Hotgi, Mandrup, Márdi, and Salgad had many looms. The yearly value of the produce of the cotton hand-looms of the sub-division was estimated at £57,600 (Rs. 5,76,000), of the woollen goods at £3900 (Rs. 39,000), of the brass and copper vessels at £2500 (Rs. 25,000), and of the iron tools at £3000 (Rs. 30,000), that is a total of £67,000 (Rs. 6,70,000). In 1872 the people seemed well off and well clothed, and the villages were much better kept and better cleaned than those of Indápur and Bhimthadi. Land sold readily at ten to seventy years' purchase.[3]

The Sholápur sub-division was remeasured and the lands reclassed. In twenty-four of fifty-three numbers taken at a venture from the survey records the error in the former measurement exceeded six

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[1] The details are: *Sholápur Grazing Land Collections, 1871.*

VILLAGE.	Area.	Rental.	Sub-let for Grazing.	Times Rental.	VILLAGE.	Area.	Rental.	Sub-let for Grazing.	Times Rental.
	Acres.	Rs.	Rs.			Acres.	Rs.	Rs.	
Sholápur ...	230	67	800	12	Degaon ...	150	39 1/16	400	10
Do. ...	132	10 11/16	350	18 1/2	Do. ...	53	8	30	3 3/4
Do. ...	92	10	150	15	Shelgi ...	18	4	40	10
Do. ...	66	15	200	13 1/4	Do. ...	12	1 1/2	15	10
Do. ...	167	23	250	10 3/4	Do. ..	16	2	15	7 1/2

[2] In 1870-71 in the 247 Government villages into which the revised survey rates were introduced the percentages of the whole area devoted to the different crops were among the early crops, *bájri* 7·6, cotton 3·6, rice 1·5, sugarcane 0·3, *matki* 0·2, and *hulga* 0·1, total 13·3; and among the late crops, *jvári* 74·2, gram 2·3, linseed 1·5, wheat 1·1, tobacco 0·1, total 79·2; miscellaneous 5·5, and occupied waste 2. Bom. Gov. Sel. CL. 167, 180.

[3] Bom. Gov. Sel. CL. 166.

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Sholápur, 1871-72.

per cent; and in six cases it exceeded twenty per cent. The former classification proved suspiciously faulty. Out of eighty-one numbers taken at random in thirty the difference of classification exceeded three *annas*, in ten numbers the difference exceeded five *annas*, and in one instance the fault was more than eleven *annas*. In some of the best placed villages the rates had been exceptionally low. In the lands of the flourishing city of Sholápur the average acre rate was 7*d.* (4⅔ *as.*); and the average in the rich villages of Degaon and Bála was 7½*d.* (5 *as.*) and 9⅞*d.* (6$\frac{7}{12}$ *as.*). The new classing brought to light great inequalities in the former settlement. A highest dry-crop acre rate of 2*s.* 9*d.* (Rs. 1⅜) raised Dahitna 186 per cent while with the same highest rate Togarhali rose only 43 per cent; again in Khed and Kegaon, neighbouring villages with a similar highest rate, the increase in Khed was 127 and in Kegaon only 2 per cent. Excluding the eleven villages received from the Nizám, the unrecorded land found under tillage represented about seven per cent of the whole tillage area. Its assessment at the revision average dry-crop acre rate of 1*s.* 5*d.* (11⅓ *as.*) amounted to £1983 (Rs. 19,830). The Survey Superintendent proposed highest dry-crop acre rates of 3*s.* (Rs. 1½) for the lands of the Sholápur city, 2*s.* 9*d.* (Rs. 1⅜) for the surrounding villages, and 2*s.* 6*d.* (Rs. 1¼) for those more distant. For the Mandrup villages which had not profited so much by the opening of the railway and still depended on ferries to cross the Sina during the rains, the proposed rates were 2*s.* 6*d.* (Rs. 1¼) for the nearest and 2*s.* 3*d.* (Rs. 1⅛) for the more distant villages.[1] Compared with £17,410 (Rs. 1,74,100) the assessment on the land held for tillage in 1870-71 the revision survey rental was £30,931 (Rs. 3,09,310) that is an increase of 77 per cent. The 1548 acres of arable waste were assessed at £68 (Rs. 680) and brought the total assessment to £30,999 (Rs. 3,09,990). The details are:

Sholapur Revised Settlement, 1871-72.

Group.	Villages.	Survey Settlement Year.	Tillage.		Waste.		Total.	
			Area.	Rental.	Area.	Rental.	Area.	Rental.
			Acres.	Rs	Acres.	Rs	Acres.	Rs.
Sholápur ..	120	1871	370,137	2,70,696	1520	667	371,657	2,71,363
		1841	344,766	1,49,190	365	66	345,131	1,49,256
Mohol	15	1871	38,414	22,776	28	13	38,442	22,789
		1841	35,785	13,249	33	17	35,818	13,266
Tadval	12	1871	23,302	15,843	...	...	23,302	15,843
		1841	23,301	11,662	.	.	23,301	11,662
Total ..	147	1871	431,853	3,09,315	1548	680	433,401	3,09,995
		1841	403,852	1,74,101	398	83	404,250	1,74,184

The area watered from channels was small. It was almost confined to Arli, Kálegaon, Salgad, and other outlying villages. For these a highest acre rate of 12*s.* (Rs. 6) exclusive of dry-crop assessment, for first class water-supply, descending to 3*s.* (Rs. 1½)

[1] The details are: Class I. highest dry-crop acre rate 3*s.* (Rs. 1½) for the Sholápur city; Class II. 2*s.* 9*d.* (Rs. 1⅜) for 39 villages adjoining the city; Class III. 2*s.* 6*d.* (Rs. 1¼) for 52 villages within a radius of five miles or on high roads; Class IV. 2*s.* 3*d.* (Rs. 1⅛) for 55 villages, beyond that distance and chiefly in Mandrup; total 147 villages.

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Sholápur, 1871-72.

in the lowest class, was proposed. The total assessment on account of water was only £199 (Rs. 1990). It was proposed that lands under wells built during the survey lease should be exempted from any extra assessment, and that lands under wells which existed before the original lease should pay nothing beyond the highest dry-crop rate. For 2503 acres which yielded coarse rice and sometimes a second crop of pulse a highest acre rate of 6*s*. (Rs. 3) was proposed. Want of information regarding the area commanded, and the quantity of the supply, prevented the Superintendent making any proposals for the lands under the Ekruk lake.[1] The proposed rates were sanctioned by Government in April 1872.[2]

Pandharpur, 1872-73.

In 1872-73 the revised survey settlement was introduced into thirty-three villages of the Pandharpur sub-division. As noticed above the Pandharpur sub-division was settled by the survey department in 1857-58 when it formed part of Sátára. It was transferred to Sholápur in 1864. Of the thirty-three villages thirty formerly belonged to the Mohol-Mádha and three to the Sholápur sub-division. They were transferred to Pandharpur in 1866. The term of their settlement expired with that of Mádha in 1869 and revised rates were proposed in 1872-73. These villages lay to the south of the Mádha sub-division and between Mádha and the Bhima river which had formerly been the boundary between Mohol-Mádha and Pandharpur. They comprised a narrow strip of country about forty miles in length skirting the banks of the Bhima. The town of Pandharpur, though on the opposite side of the river, was in the centre of the group. Their area was 104,300 acres of which about 95,000 acres were arable. During the thirty-three years ending 1872, except in 1853-54 when £85 (Rs. 850) were remitted, there were no remissions between 1847 and 1871. In 1871-72 the remissions amounted to £842 (Rs. 8420) or one-fourth of the whole land revenue. Notwithstanding this large deficit the average collections of the ten years before revision were a little in excess of those for the preceding ten years; and, throwing out 1871-72, the collections for the twenty-four years before the revision had been steady at £3400 to £3600 (Rs. 34,000 to Rs. 36,000). During the thirteen years ending 1852 the area of arable waste averaged 6·4 per cent, during the next ten years 4·6, and during the last ten it was inappreciable.[3] The question of fitting rates was almost already settled. The adjoining Mádha villages on the north had new rates introduced in 1871-72 and the Pandharpur villages on the south were settled in 1857-58 by the Dhárwár or Southern Marátha country survey. In the Mádha villages to the north the highest dry-crop acre rate was 2*s*. 3*d*. (Rs. 1⅛) while in the Pandharpur villages to the south it varied from 2*s*. 3*d*. (Rs. 1⅛) in Pandharpur and Gopálpur to 1*s*. 9*d*. (14 *as*.). Considering the rise in produce prices since the southern Pandharpur villages had been settled in 1857, Colonel

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[1] Lieut.-Col. Waddington, Survey Superintendent, 33 of 15th January 1872, Bom. Gov. Sel. CL. 159-174.

[2] Gov. Res. 2033 of 27th April 1872 and 6380 of 24th December 1872, Bom. Gov. Sel. CL. 239, 249.

[3] Bom. Gov. Sel. CL. 270.

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Pandharpur, 1872-73.

Waddington thought the highest dry-crop acre rate of 2*s.* 3*d.* (Rs. 1⅛) imposed in 1871 in the neighbouring Mádha villages a fit rate for the present group of thirty-three Pandharpur villages. The effect of the Mádha rates was as shown below to raise the assessment on occupied land from £3605 (Rs. 36,050) to £6271 (Rs. 62,710) that is an increase of 74 per cent:

Pandharpur Revision Settlement, 1872-73.

SETTLEMENT.	OCCUPIED.		UNOCCUPIED.		TOTAL.	
	Area.	Rental	Area.	Rental	Area.	Rental
	Acres.	Rs	Acres	Rs.	Acres	Rs
1872-73 .. .	90,222	62,711	57	28	90,279	62,740
1839-40 .. .	84,233	36,048	40	14	84,273	36,062
Increase .	5989	26,664	17	14	6006	26,678

In some villages the new rates raised the assessment over 100 per cent, in Ardnári the rise was over 150 per cent. The average increase in the Mádha sub-division had been 77 per cent and the average acre rate 1*s.* 2*d.* (9⅓ *as.*). In the present Pandharpur group of thirty-three villages, though the average acre rate was 1*s.* 4⅝*d.* (11$\frac{1}{12}$ *as.*), the increase was only 74 per cent. Channel-watered land was found in only four villages and the area watered was very small. For this a highest acre rate of 6*s.* (Rs. 3) descending to 1*s.* (Re. ½) was proposed. Well-watered lands were treated in the same way as the well-watered lands of Mádha. Of *gadi* or rice land there were only four acres for which the highest Sholápur acre rate of 6*s.* (Rs. 3) was proposed. Only three villages had grass or *kuran* lands. In 1871 the grass of these villages was sold for £81 4*s.* (Rs. 812). The average receipts during the first thirteen years of the lease had been £25 2*s.* (Rs. 251), during the next ten years £42 (Rs. 420), and during the last ten years £106 14*s.* (Rs. 1067). The survey rates were not applied to these grass lands. They continued to be put to yearly auction. In forwarding the Superintendent's proposals the Survey Commissioner Colonel Francis increased the rates of four villages about four miles round Pandharpur. This change raised the enhancement under the revised rates from 74 to 76 per cent.[1] Government sanctioned the proposed rates as modified by the Survey Commissioner.[2]

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[1] The details are: *Pandharpur Settlement, 1872-73.*

VILLAGES.	Superintendent's Total.	Increase Proposed	Total.	Percentage Increase.	
				Superintendent.	Commissioner.
	Rs.	Rs	Rs.		
Adhiv	1233	137	1370	89	110
Chincholi	506	56	562	84	105
Degaon .	3476	386	3862	54	71·52
Gursála .	2278	253	2531	88	110

[2] Gov. Res. 798 of 11th February 1873 and 1355 of 8th March 1873 and 6643 of 10th December 1873, Bom. Gov. Sel. CL. 281, 283, 291.

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Bársi, 1872-73.

In 1872-73 the revised survey settlement was introduced into Bársi. In 1872-73, except some outlying villages on the north-east, the Bársi sub-division was fairly regular in shape and was surrounded by the territories of the Nizám. From the Bálághát hills on the north, with an average breadth of about twenty-three miles, Bársi stretched south twenty-five to twenty-eight miles. There was a gradual south-westerly slope with a succession of dips and rises from east to west between each of the streams which crossed the sub-division, the slopes to the crests of the different water-sheds growing more and more gentle towards the east. As usual the richest land was towards the bottom of the slopes which commonly became almost level along the banks of the streams and were generally dotted with clumps of magnificent mango trees. Scarcely any of the soil was so poor as to bear nothing but spear-grass. Even the barrennest parts had earth enough to yield good grass during the rains. On the whole Bársi was the best part of Sholápur. There were no large rivers, the chief being the Bhogávati, which, after crossing the sub-division, fell into the Sina. The minor streams were the Sina, Chándni, Nágjhari, Bedki, Zarina, and Ram. The rainfall was heavier in Bársi than in any other part of Sholápur. The appearance of the sub-division, even in so dry a year as 1871, the green grass and splendid river-side trees, the pools in almost every stream bed, the number of working wells, and the nearness of the water to the surface, satisfied (14th August 1872) Colonel Waddington that Bársi had a better climate than any other part of Sholápur to the north of the Bhima. At the town of Bársi during the nine years ending 1871 the fall had varied from 16·67 inches in 1871 to 43·19 inches in 1870 and averaged 25·62 inches.[1] Bársi was about thirteen miles distant from the Bálághát hills. In Colonel Waddington's opinion the country between Bársi and the hills had a heavier fall than Bársi. Little land was watered except from wells. There were no large waterworks. The dam of the old Karkera reservoir in Koregaon in the extreme north-west had been repaired by Government about 1858 but was carried away in the floods of 1870, which also destroyed the dam of the Kaudgaon pond in the east of the sub-division.

In 1840-41 when the survey settlement was introduced, the people

[1] The details are :

Bársi Rainfall, 1863 - 1871.

YEAR.	Bársi.	Sholápur.	Karmála.	Mádha.	Pandharpur.
	Inches.	Inches.	Inches.	Inches.	Inches.
1863 ...	24·20	21·28	12·59	19·72	13·98
1864 ...	22·56	20·77	20·79	24·60	18·59
1865 ...	19·05	18·72	13·00	8·26	18·05
1866 ..	22·45	20·02	11·36	15·74	6·50
1867 ..	25·76	25·87	18·23	29·72	25·83
1868 ...	18·62	25·92	11·71	14 64	16·55
1869 ...	38·12	35·78	37·49	21·04	23·90
1870 ...	43·19	35·03	31·70	35·75	26·37
1871 ...	16·67	13·09	10·20	14·81	11·00
Average...	25·62	23·49	18·56	20·47	17·86

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Bársi, 1872-73.

were much depressed. In the early years of British rule the sub-division was flourishing; nearly the whole of the land being under tillage. Owing to the fall in prices in 1835-36 the revenue and cultivation were little more than one-half what they had been nine years before. Bársi produce prices were not available for the years before 1856. In the Survey Superintendent's opinion the rise must have been quite as great in Bársi as in the neighbouring sub-divisions and could not have been less than 60 to 70 per cent. The average prices of *jvári* and *bájri* between 1866-67 and 1871-72 were about three times as high as the prices between 1856-57 and 1860-61 and the difference in the price of wheat was even greater. During the fifteen years ending 1871 the rupee price of *jvári* had varied from sixty-one to thirteen *shers* and averaged about thirty-three *shers*.[1] In the first year of the survey settlement the Bársi villages made a very sudden advance. A bad season in 1845-46 checked the advance and several years of variable revenue and tillage followed. But about 1853-54 a steady upward turn set in and by about 1860 the full rental began to be realized. Between 1861 and 1872 the full rental continued to be realized without any remission. During the twelve years ending 1852 the average collections were £10,374 (Rs. 1,03,740), the average waste 40,803 acres, and the average remissions £442 (Rs. 4420). At the time of the settlement Captain Wingate estimated that in 1840-41 the first year of the settlement the assessment on the land under cultivation would be £8400 (Rs. 84,000). But the records show that in the first year of the new settlement 25,000 acres of waste were taken for tillage and the revenue rose to £10,688 (Rs. 1,06,880). Still 50,000 acres or little more than one-fifth of the whole arable area was waste, and £892 (Rs. 8920) of remissions were allowed. In 1841-42 7000 acres of waste were taken for tillage and only £17 (Rs. 170) were granted in remissions. In 1842-43 the waste again rose to 46,986 acres and in the following year to 55,246. In 1844-45 the waste was slightly less and in 1845-46 over 11,000 acres were taken for tillage, but the remissions amounted to the large sum of £4087 (Rs. 40,870). In 1846-47 over 18,000 acres were taken for tillage and the waste reduced to 24,254 acres, and only £32 (Rs. 320) were remitted. From 1846-47 tillage again gradually declined until in 1851-52 the waste amounted to 35,490 acres or about one-seventh of the whole area. In 1852-53 tillage again

1 The details are :

Bársi Produce Prices : Shers the Rupee, 1856-1872.

YEAR.	*Jvári.*	*Bájri.*	Wheat.	YEAR.	*Jvári.*	*Bájri.*	Wheat.	YEAR.	*Jvári.*	*Bájri.*	Wheat.
1856-57 ...	60	45	35	1861-62 ...	40	31	21	1866-67 ...	19	12	6
1857-58 ...	52	49	39	1862-63 ...	19	15	14	1867-68 ...	...	21	15
1858-59 ...	61	52	44	1863-64 ...	18	14	13	1869-70 ...	22	20	9
1859-60 ...	60	50	40	1864-65 ...	13	12	7	1870-71 ...	21	22	9
1860-61 ...	54	39	25	1865-66 ...	19	12	7	1871-72 ...	15	14	12
Average ...	57	47	36	Average ...	22	17	12	Average...	19	18	10

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Barsi, 1872-73.

shrank and the waste rose to 41,167 acres; remissions were only £8 (Rs. 80). After 1852-53 the waste rapidly decreased while collections rose and remissions dwindled until in 1861-62 the twenty-second year of the settlement there were 2633 acres of waste, the collections were £12,348 (Rs. 1,23,480), and there were no remissions. During the ten years ending 1872 almost the whole waste was taken for tillage, the collections averaged £12,459 (Rs. 1,24,590), and there were no remissions.

During the thirty-two years ending 1872 population had increased from 66,245 to 100,566 or 51 per cent, houses from 13,788 to 18,495 or 34 per cent, village offices from 48 to 126 or 162 per cent, carts from 705 to 1794 or 154 per cent, ploughs from 1543 to 2476 or 60 per cent, bullocks from 26,466 to 31,469 or 18 per cent, and cattle sheep and horses from 58,831 to 64,905 or 10 per cent. Wells showed an increase from 1776 to 2844 or 60 per cent. In 1840 there had been 1776 working wells. In 1872 there were 3947 wells of which 136 were used for drinking, 967 were out of repair, and 2844 that is an increase of 60 per cent were used for watering. Of these 110 had been made during the twelve years ending 1852, 299 during the ten years ending 1862, and 987 during the ten years ending 1872.[1]

Though Bársi was on the whole the best sub-division in Sholápur few villages were almost entirely of the best soil. On the other hand there was almost no very poor soil. The field tools in use were the same as in other parts of the Deccan, and the heavier dry-crop soils were not ploughed more than once in four or five years. In the intermediate years the surface was merely scratched with a harrow but this seemed to be all that it required. The garden lands were very carefully ploughed and harrowed every year and were heavily manured. Manure was also occasionally used in the dry-crop soils. The chief early or *kharif* crops were *bájri, tur,* cotton, *mug, ambádi,* and *til*; the late or *rabi* crops were *jvári* which covered 62 per cent of the whole, wheat, gram, linseed, and safflower. The garden products were turmeric, earthnuts, barley, rice, wheat, onions, sweet potatoes, yams, chillies, and vegetables, and also *jvári* and maize for fodder. Sugarcane and plantains were occasionally grown and a few villages had gardens of *pán* or betel vine but the staple garden crops were turmeric and earthnuts.[2]

The chief line of traffic was the twenty-two miles from the town of Bársi to the Bársi Road railway station. This was bridged and metalled throughout, and was one of the best highways in this part of the Deccan, as it was originally intended for a tramway. It passed through Bársi to Yedsi above the Bálághát hills; but beyond Bársi it was not metalled. There was a road from Bársi by

[1] Lieutenant-Colonel Waddington, Survey Superintendent, 564A of 14th August 1872, Bom Gov. Sel. CL. 310.

[2] In 111 Government villages the early crops were 23·3 per cent and the late 76·7 per cent. The details are: Of the early harvest *bájri* 5·1, cotton 2, rice 1·7, earthnut 4·6, chillies 0·5, *tur* 4·4, flax 1·4, niger seed 2 3, miscellaneous 1·3, total 23·3; of the late harvest *jvári* 62·2, gram 4·5, wheat 2·5, safflower 0 5, turmeric 0·5, miscellaneous 2·6, occupied waste 3·9, total 76·7. Bom. Gov. Sel. CL. 319.

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Vairág to Sholápur but this was unbridged and unmetalled and in many parts was scarcely even a cleared track. The cotton sent from the Bársi Road railway station chiefly came from the Nizám's territories but much of the oil seed, grain, and other field produce was grown in Bársi. In 1840 Captain Wingate estimated the value of the cotton trade of Bársi at about £12,500 (Rs. 1,25,000). The average for the five years ending 1871 showed 337,424 *mans* or at about £2 (Rs. 20) a *man* about £600,000 to £700,000 (Rs. 60,00,000-Rs. 70,00,000) that is an increase of over fiftyfold.[1] There were two towns Bársi and Vairág and four large villages Kári, Pángaon, Pángri, and Tadval. Next to Sholápur, Bársi was the largest town in the district In 1872 it had a population of 15,759 that is an advance since 1840 of 62 per cent and 4314 houses or a rise of 141½ per cent. It was a well built town with broad clean streets. About 250 carts passed through it every day. The chief market towns were Bársi, Vairág, and Pángri, and, besides live stock and grain, the chief articles for sale were turmeric, sugar, butter, cotton, metals, oil, wood, cotton and woollen twists, cloth, dyes, tobacco, leather, and bangles. In Bársi about £10,000 (Rs. 1,00,000) worth of goods were estimated to change hands weekly, and in Vairág about £1400 (Rs. 14,000) worth. Manufactures were confined to the weaving of coarse cotton and woollen cloths. The chief weaving centres were Bársi, Pángri, Tadval, and Vairág. They had together 376 cotton looms and 117 woollen looms. The people were thriving. Though 1871 had been a bad year, almost every village had a number of stacks of straw or *kadba*. For five years there had been no remissions, and no sales of land because of failure to pay the Government rent.[2] The sale and mortgage value of land varied from five to seventy times the assessment.[3]

Under the revision survey the 111 Government villages were arranged in four classes with highest dry-crop acre rates varying from 3*s.* to 2*s.* 3*d.* (Rs. 1½ - 1⅛). The highest rate of 3*s.* (Rs. 1½) was confined to the town of Bársi. In the second class with a rate of 2*s.* 9*d.* (Rs. 1⅜) were fifty-eight villages within five or six miles of Bársi, or near the hills, or on the road to Vairág, or to Bársi Road station. Forty-seven villages made up the third class with a rate of 2*s.* 6*d.* (Rs. 1¼); these villages were further from Bársi and the hills to the south of the road from Bársi to Vairág, and some villages in the north-east corner. A group of five villages in the south-east corner formed the fourth class with a rate of 2*s.* 3*d.* (Rs. 1⅛).[4] The effect of the settlement was a rise of 80 per cent in the first class, 66 in the second, 62 in the third, and 95 in the fourth

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[1] Bom. Gov. Sel. CL. 307, 346.

[2] Lieutenant Colonel Waddington, Surv. Supt. 564A of 14th August 1872, Bom. Gov. Sel. CL. 312.

[3] Bom. Gov. Sel. CL. 310-311.

[4] In 1872 the total number of villages in Bársi was 124 of which 116 were Government and eight two-owned or *dumála*. Of these only 111 Government and four two owned or *dumála* came under the revised settlement. The remaining five Government villages of which three had lapsed in 1848 and two in 1854 had been brought under settlement in 1856 and 1858 by the Dhárwár Survey Department. Bom. Gov. Sel, CL. 316.

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class. The new rental gave for the four classes average acre rates of 1*s.* 6½*d.* (12$\frac{1}{12}$ *as.*), 1*s.* 6½*d.* (12½ *as.*), 1*s.* 4⅞*d.* (11$\frac{3}{12}$ *as.*), and 1*s.* 1⅝*d.* (9$\frac{1}{12}$ *as.*). The average increase on the 111 Government villages included in the survey diagram was 66 per cent and the average acre rate on dry-crop land was 1*s.* 5⅝*d.* (11¾ *as.*) against the Sholápur rate of 1*s.* 5*d.* (11⅓ *as.*). In these 111 Government villages the largest collections between 1818-19 and 1839-40 exclusive of miscellaneous or *sáyar* revenue were £18,930 (Rs. 1,89,300) in 1826-27. Compared with this the revised survey rental £20,725 (Rs. 2,07,250) showed an increase of £1795 (Rs. 17,950) or 9·48 per cent. Compared with the collections under the original settlement the new rental was £10,351 (Rs. 1,03,510) or 100 per cent more than the average revenue during the twelve years ending 1852, £8900 (Rs. 89,000) or 75 per cent more than the average during the ten years ending 1862, and £8266 (Rs. 82,660) or 66 per cent more than the average during the ten years ending 1872. Cases of a very great increase in individual villages were less common than in the Sholápur sub-division. In only eleven instances was the increase more than 100 per cent. The greatest rise was in the village of Gormála which was raised 150 per cent and the least was in Pimpalvandi and Turk Pimpri which were raised 13 per cent. The following statement shows the effect of the revision in 111. Government villages :

Bársi Revision Settlement, 1872-73.

SETTLEMENT.	OCCUPIED.		WASTE.		TOTAL.	
	Area.	Assessment.	Area.	Assessment.	Area.	Assessment.
	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.
1872	278,509	2,07,174	83	72	278,592	2,07,246
1840	248,465	1,24,658	59	9	248,524	1,24,667
Increase ...	30,044	82,516	24	63	30,068	82,579

Under the existing settlement the assessment on land watered by wells and channels was £831 (Rs. 8310). This had been imposed in a lump without any detail of what proportion was on account of the well-watered and what on account of the channel-watered land. The revision survey showed 14,133 acres under wells so that by abandoning the cess on wells at least £2800 (Rs. 28,000) would be foregone.[1] The channel-watered area was 1058 acres for which a highest water rate of 9*s.* (Rs. 4½) decreasing to 1*s.* (Re. ½) was proposed. The total channel-water assessment in 111 villages was £191 (Rs. 1910) or an average additional acre rate of 3*s.* 7½*d.* (Rs. 1$\frac{13}{16}$).[2] Except that the fourth class rate was lowered from 2*s.* 3*d.* to 2*s.* (Rs. 1⅛-1), the Survey Superintendent's proposals were approved and sanctioned.[3]

[1] Bom. Gov. Sel. CL. 318, 349.
[2] Lieutenant-Colonel Waddington, Survey Superintendent, 564A. of 14th Aug. 1872, Bom. Gov. Sel. CL. 304-319.
[3] Gov. Res. 1031 of 31st February 1873, Bom. Gov. Sel. CL. 381-384.

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Karmála, 1873-74.

In 1873-74 the revised survey settlement was introduced into Karmála. The Karmála sub-division lay in the north-west of the district between the Bhima and the Sina rivers. It was bounded on the north by Karjat in Ahmadnagar, on the east by the Sina river with the Nizám's territory beyond, on the south by Mádha in Sholápur, and on the west by the Bhima river with Indápur of Poona beyond. The greatest length of the sub-division from north to south was thirty-eight miles and its breadth from east to west twenty-eight miles. Its total area was 772 square miles or 494,063 acres. The water-parting of the Bhima and Sina rivers which ran from Kem north-west to a little west of the town of Karmála divided the sub-division in two. The country was a succession of rises and dips with a good deal of high tableland in places covered with loose stones and occasionally with boulders. Near Kem were two small hills and much of the north and north-west was rough and fissured by large streams. Except in the valleys and near villages, trees were rare and stunted compared with the Bársi trees. The soil as a rule was good though shallow. The climate of Karmála was less favourable than that of Mádha. During the nine years ending 1871 the average rainfall at Karmála was 18·56 inches against 20·48 at Mádha.[1] As regards rain the north-east of Karmála had perhaps a slight advantage over the south near Tembhurni. But the seasons were most uncertain; a really good one did not come oftener than once in three or four years. When the season was good, the harvest was so abundant that if the people were more provident, they could easily tide over the poor years and meet the Government demands. But the bulk of the people were in the hands of the moneylenders to whom most, if not the whole, gain of a good harvest went.[2]

At the former settlement in 1842-44 Karmála included two revenue divisions: the mahálkari's charge of thirty-four Government and one alienated villages and the mámlatdár's charge of forty-eight Government and one alienated villages, that is a total of eighty-two Government and two alienated villages. The territorial changes made in 1859-60, 1862-63, and 1866-67 and the lapse of three villages in 1869-70 had increased Karmála to 111 Government and twelve alienated villages, all of which were under a mámlatdár. All of these 123 villages had been surveyed at different times. The revised rates proposed in 1873 were to be introduced into ninety-three Government villages which contained an area of 346,603 acres

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[1] The details are:

Karmála Rainfall, 1863 - 1871.

YEAR.	Karmála	Mádha.	Indápur in Poona.	Karjat in Ahmad-nagar.	YEAR.	Karmála	Mádha	Indápur in Poona.	Karjat in Ahmad-nagar.
	Inches.	Inches	Inches.	Inches		Inches	Inches.	Inches.	Inches.
1863 .	12·59	19·72	3·01	10 76	1869 ...	37·49	21·04	24·47	35·23
1864	20 79	24·60	9·78	14 37	1870 .	31 70	35·75	25·77	32 26
1865	13 00	8·26	6 95	12·25	1871 ...	10 20	14 81	14 60	21·30
1866 .	11·36	15 74	4 06	9 58					
1867 .	18 23	29·72	10·74	26 56	Average ..	18·56	20·48	11·98	19 99
1868 ..	11·71	14·64	8·42	17 60					

[2] Bom. Gov. Sel. CL 414.

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with 68,971 people or 125 to the square mile. The first survey settlement was introduced into them between 1842 and 1844.

During the ten years ending 1841 the average rupee price of Indian millet or *jvári* was 86 pounds (43 *shers*) and of millet or *bájri* 64 pounds (32 *shers*); during the ten years ending 1852 Indian millet was at 128 pounds (64 *shers*) and millet at 100 pounds (50 *shers*), or a decrease in price of about 33 per cent in Indian millet or *jvári* and 36 per cent in millet or *bájri*. During the ten years ending 1862 the average price rose to nearly the same as that of the ten years ending 1841 that is to 80 pounds (40 *shers*) of *jvári* and to 66 pounds (33 *shers*) of *bájri*. During the ten years ending 1872 the average price was *jvári* 42 pounds (21 *shers*) and *bájri* 34 pounds (17 *shers*), or an increase of 90 and 94 per cent over the ten years ending 1862, and of 205 per cent in *jvári* and 194 per cent in *bájri* over the ten years ending 1852. The average of the fifteen years ending 1857 was *jvári* 112 pounds (56 *shers*) and *bájri* 90 pounds (45 *shers*), and, excluding the five years of extremely high prices ending 1867, the average for the fifteen years ending 1872 was *jvári* 62 pounds (31 *shers*) and *bájri* 50 pounds (25 *shers*) or eighty per cent above the corresponding prices in the fifteen years ending 1857.[1]

In 1843 when the settlement was introduced there were no less than 72,800 acres or 37 per cent of arable waste assessed at £2543 (Rs. 25,430). During the four years ending 1847 half the waste was taken for tillage; at the same time in 1845-46 the remissions amounted to £4473 (Rs. 44,730) or more than half the assessment. From 1847 to 1851 the cultivation and collections steadily decreased until in 1850-51 the waste was no less than 79,919 acres and the collections only £7478 (Rs. 74,780). The two years ending 1853 saw the waste reduced to 61,000 acres and the collections increased to £8335 (Rs. 83,350). The average cultivation during the ten years ending 1853 was 211,116 acres, the remissions £546 (Rs. 5460), and the collections £7849 (Rs. 78,490). During the ten years ending 1863 the waste lands were steadily absorbed and the collections simultaneously rose, until in 1862 there were only 758 acres of unoccupied assessed land and the revenue collected was £10,679 (Rs. 1,06,790).

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[1] The details are:

Karmála Grain Prices: Shers the Rupee, 1843-1873.

YEAR.	*Jvári.*	*Bájri.*	YEAR.	*Jvári.*	*Bajri.*	YEAR.	*Jvári.*	*Bájri.*
1843-44 ...	100	60	1853-54 ...	48	35	1863-64 ...	16	14
1844-45 ...	44	39	1854-55 ...	34	33	1864-65 ...	18	14
1845-46 ...	30	27	1855-56 ...	27	26	1865-66 ...	26	21
1846-47 ...	38	36	1856-57 ...	48	36	1866-67 ...	20	17
1847-48 ...	74	65	1857-58 ...	42	36	1867-68 ...	23	21
1848-49 ...	88	77	1858-59 ...	44	42	1868-69 ...	28	22
1849-50 ...	84	72	1859-60 ...	59	41	1869-70 ...	21	17
1850-51 ...	45	33	1860-61 ...	47	38	1870-71 ...	20	18
1851-52 ...	69	42	1861-62 ...	38	28	1871-72 ...	15	11
1852-53 ...	66	52	1862-63 ...	18	15	1872-73 ...	20	19
Average...	64	50	Average...	40	33	Average...	21	17

The average of the fifteen years ending 1857-58 was *jvári* 112 pounds (56 *shers*) and *bájri* 90 pounds (45 *shers*), and, excluding the five years of famine and American war prices (1863-1868), the average of the fifteen years ending 1872-73 was *jvári* 62 pounds (31 *shers*) and *bájri* 50 pounds (25 *shers*). Bom. Gov. Sel. CL. 416-417.

The average remissions during this period were only £7 (Rs. 70), the occupied area was 250,105 acres, and the collections £9919 (Rs. 99,190) or 26 per cent higher than during the ten years ending 1853. In the ten years ending 1873 the average cultivation was 271,415 acres and the average collections £10,652 (Rs. 1,06,520), the waste being only 464 acres. Remissions amounting to £437 (Rs. 4370) were granted only in 1871-72. Compared with £8198 (Rs. 81,980) the average collections of the five years ending 1843, the average collections for the ten years ending 1873 showed an increase of thirty per cent.

During the thirty years ending 1873 in the ninety-three villages under revision, population increased from 55,733 in 1843 to 68,971 in 1873 or 24 per cent, carts from 449 to 1276 or 184 per cent, ploughs from 1762 to 2421 or 37 per cent, bullocks and male buffaloes from 25,907 to 27,433 or 5·8 per cent, and sheep and goats from 32,567 to 34,780 or 6·8 per cent; houses decreased from 10,952 to 9974 or 8·9 per cent; and working wells increased from 1090 to 1730 or 58 per cent. Of the new wells 49 were made in the ten years ending 1853, 150 in the ten years ending 1863, and 391 in the ten years ending 1873.

Mr. Whitcombe estimated that of the whole soil fifty per cent was black, twenty-five per cent red, and twenty-five per cent stony. Except along the banks of the streams and in the valley of the Sina river the black soil was usually somewhat shallow. It was frequently stiff and clayey in texture and required a heavy rainfall to ensure a full crop. In favourable years the outturn was equal or even superior to the best black soils, but in ordinary years it yielded an indifferent crop and in unfavourable years the outturn scarcely paid for the seed. A small quantity of alluvial land lay along the Bhima. The people of Játegaon were hardworking and painstaking and ploughed their lands every year; the usual practice in the Karmála sub-division was to plough the land only once in three, four, or even in five years, the harrow alone being employed in the intermediate years. Much more labour was bestowed on the garden lands. The use of manure was confined almost entirely to gardens except close to the town of Karmála where the population was denser and more manure was available. One cause of slovenly tillage was the small number of plough cattle. In 1873 the stock of cattle was insufficient for the proper tillage of the land. In many cases men held fifty or sixty acres of land without owning a single working bullock. No land could be properly worked whose owner trusted to the chance of hiring bullocks in the sowing season. The uncertain and scanty rainfall was another cause of careless tillage. This was not peculiar to Karmála; it affected almost all the sub-divisions of Sholápur. The usual crops were *jvári, bájri,* safflower, a small quantity of wheat, cotton, and gram chiefly in garden lands, and other crops in small proportions. The occupied waste was less in proportion to the cultivated area than in most of the lately settled sub-divisions. The usual rotation of crops was in early harvest or *kharif* land in the first year *bájri* mixed with *tur,* hemp, and *khurásni*; in the second year a late crop; and in the third the same

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as in the first year. In late harvest or *rabi* lands in the first year *bájri*, in the second year *jvári* with every fifth furrow of safflower and two or three furrows of linseed, and in the third year the same as in the first year. In garden lands the succession was in the first year *bájri*, with a second crop of wheat gram or vegetables; in the second year Indian corn, rice, *udid*, or *mug*; in the third year the same as the first year and sometimes but seldom sugarcane. The proportions in which the different crops were grown were in 1872, 57·5 per cent of *jvári*, 15·4 of *bájri*, and 27·1 of other crops.[1]

Karmála was crossed from west to east by the Peninsula Railway. The railway followed the course of the Bhima about half-way through the sub-division, passed over the water-shed near the Kem station, and from Kem followed the Sina valley until it crossed the Sina near Mohol. Three railway stations Pomalvádi, Jeur, and Kem were within Karmála limits and two Diksál and Bársi Road were close to its border. Karmála was indifferently off for roads. The only made roads were ten miles from Karmála to the Jeur station and a short piece of the Poona-Sholápur road which passed through South Karmála. The chief fair weather road was from Ahmadnagar to Karmála and thence to Sholápur, Pandharpur, and Bársi. A good deal of traffic used to pass by this route but the railway had almost monopolised the carriage, although many thousand pilgrims annually travelled through the sub-division on their way to Pandharpur. Still at times a not inconsiderable cart traffic passed through Karmála from Sholápur and Bársi to Nagar. Karmála was well provided with markets. Besides the chief market town of Karmála, weekly markets were held within the sub-division at Tembhurni, Kem, Vángi, Kondej, Korti, and Sonári and the markets of Indápur, Kurdu, Narsingpur, Akluj, and Paránda were within easy reach. In addition to its local markets the subdivision enjoyed the advantage of the railway, which offered every facility for the transport of surplus produce to Poona, Bombay, and Sholápur. The manufactures were confined to the making of a few coarse cotton and woollen fabrics, such as robes, turbans, *khádis*, and blankets. The number of cotton looms was 229 and of woollen looms ninety-six. Considerable quantities of saltpetre were made in the rudest manner by the lowest castes the Mángs and Mhárs. The process was simple and cheap. The soil was mixed with water in shallow pans built of stone and mortar allowing evaporation to take place by the heat of the sun. The yearly yield of a pan was estimated to average four to five thousand pounds. It was sold to dealers at sixteen pounds the rupee, and retailed rough at ten or twelve pounds and refined by boiling at six or seven pounds. The manufacture was carried on in the fair season and the outturn in 1872-73 was estimated at 250,000 pounds; the license fees for the right to make saltpetre amounted to £80 (Rs. 800).[2]

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[1] The details were: *jvári* 57·5, *bájri* 15·4, *kardai* 4·9, cotton 3·1, wheat 2·4, gram 2·3, *math* 1·8, *tur* 1·4, *hulga* 1·6, *khurásni* 0·9, *ambádi* 0·7, *mug* 0·5, rice 0·3, chillies 0·3, *bhuimug* 0·3, Indian corn 0·3, linseed 0·3, castor oil 0·3, tobacco 0·2, *til* 0·2, miscellaneous 0·2, sugarcane 0·1, *rátáli* 0·1, *sátu* 0·1, and occupied waste 4·8. Bom. Gov. Sel. CL. 413.

[2] During the ten years ending 1871-72 in thirty-one Karmála villages the average

The state of the people was unsatisfactory. Mr. Whitcombe the Assistant Survey Superintendent thought the want of progress was due to the scanty and uncertain rainfall; Colonel Waddington thought it was because people held more land than they could properly cultivate; and Colonel Francis thought the chief cause was the influence of the moneylender. It could hardly be over-assessment as the average dry-crop acre rates were only half an *anna* higher than in Indápur.[1]

In Karmála as in other parts of Sholápur it was common for occupants to sublet their lands. Land was usually sublet for a payment of grain. In dry-crop land the commonest arrangement was that the occupant should pay the Government assessment, and in the case of wheat and gram supply two-fifths of the seed grain, and receive two-fifths of the produce. In garden lands the usage was for the occupant to pay the Government demand and one-third of the expense of leather bag, ropes, manure, and weeding, and in the case of wheat, gram, and sugar, find one-third of the seed, and exact one-third of the produce. In the event of lands being sub-let for grazing, the payments were in cash and the receipts were generally considerably more than the Government rental. The occupancy right of land sold for considerably less than in many other sub-divisions. Dry-crop lands fetched 2*s.* to £1 (Rs. 1 - 10) the acre and garden lands £1 10*s.* to £4 12*s.* (Rs. 15 - 46) ; the higher rate was rare.[2]

The ninety-three Government villages were divided into three classes and charged highest dry-crop acre rates varying from 2*s.* 6*d.* (Rs. 1¼) to 2*s.* (Re. 1). Jeur and Kem at which there were railway stations were placed in the first class and charged a highest rate of 2*s.* 6*d.* (Rs. 1¼). The second class contained twenty-one villages and was charged a highest rate of 2*s.* 3*d.* (Rs. 1⅛); one of these villages was Ropla; the other villages lay within four miles of a railway station and along the line. The third class contained the seventy remaining villages which were further removed from the railway; they were charged a highest rate of 2*s.* (Re. 1). In the village of Singevádi the increase under the new assessment exceeded seventy per cent. This was a specially good village and the old classification was thought to be much too low, especially the classification of the

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revenue derived by Government on account of fees for the privilege of manufacturing saltpetre amounted to £40 (Rs. 400). The details are: In 1862-63, thirty-nine villages, Rs. 267; 1863-64, thirty-four villages, Rs. 312; 1864-65, sixty-one villages, Rs. 608; 1865-66, fifty-two villages, Rs. 623; 1866-67, twenty villages, Rs. 355; 1867-68, eight villages, Rs. 146; 1868-69, fourteen villages, Rs. 121; 1869-70, twenty-three villages, Rs. 477; 1870-71, twenty-four villages, Rs. 496; 1871-72, thirty-one villages, Rs. 553; average thirty-one villages and Rs. 396. Bom. Gov. Sel. CL. 410-411.

[1] Lieut.-Colonel Waddington, Surv. Supt. 921 of 3rd October 1873, Bom. Gov. Sel. CL. 415. 'My own inquiries on this subject lead me to think that dealings with the *sávkár* who seems to have retained more hold on the cultivators than in other sub-divisions have been the retarding influence at work in this case.' Colonel Francis, Surv. Comr. 2297 of 13th December 1873, Bom. Gov. Sel. CL. 481.

[2] In Indápur the average value from sale deeds was about seventeen years' purchase of the assessment and in Mádha it was as high as Rs. 20 for dry-crop and Rs. 80 for garden land. Bom. Gov. Sel. CL. 414, 481.

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alluvial soil of which there were nearly 200 acres. In three other villages the assessment was raised between 60 and 70 per cent but in none of these did the new average acre rate exceed 1*s.* $\frac{7}{8}$*d.* (8$\frac{7}{12}$ *as.*). In Nimbhora in which the assessment was most raised the new average acre rate was only 8$\frac{5}{8}$*d.* (5$\frac{9}{12}$ *as.*).

In 1872-73 the occupied area was 271,194 acres and the collections £10,690 (Rs. 1,06,900). Under the revised survey the occupied area was 293,487 acres and the proposed assessment £14,776 (Rs. 1,47,760), which was £4086 (Rs. 40,860) or 38 per cent higher than the payments of 1872-73. There was besides a small quantity of unoccupied land which was assessed at £64 (Rs. 640) making a total of £14,840 (Rs. 1,48,400).[1] Irrigation was chiefly confined to wells of which 1730 were in working order in 1873 against 1090 in 1843. The 1873 well-assessment ranged from 6*d.* to £2 14*s.* (Rs. $\frac{1}{4}$ - 27) on each well according to capability, and the total well-assessment was £456 8*s.* (Rs. 4564). Under the revision survey there was no separate water charge on well-water. Channel-watered lands were all watered from lately built temporary dams. With few exceptions the water-supply did not last beyond the end of December or the beginning of January. A few villages had water enough for the growth of wheat and onions, and the supply was available until the middle or the end of February. The highest acre rate for channel-watered lands was proposed at 7*s.* 6*d.* (Rs. 3$\frac{3}{4}$), and the total rental amounted to £98 (Rs. 980) giving an average acre rate of 3*s.* 1$\frac{1}{2}$*d.* (Rs. 1$\frac{9}{16}$). Of rice land there were only thirty-four acres on which a highest acre rate of 6*s.* (Rs. 3) was imposed.[2] The proposed settlement was sanctioned by Government in February 1874.[3]

REVISED SETTLEMENT REDUCED, 1874.

In October 1874, in consequence of the marked fall in produce prices during the three previous years,[4] Government decided that it was advisable to limit and in some cases to reduce the amount of revision enhancements. It was right that Government should share in the increase of wealth caused by high prices, and by improved communications. It was also right that mistakes in the former survey should be corrected and that land which was held in excess of the proper area should pay its due rental. At the same time as there seemed reason to believe that the high prices which had ruled during the ten years ending 1871 would not continue,

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[1] The details are :

Karmdla Settlement, 1873-74.

YEAR.	Tillage 1872-73.	Waste.	Total.
	Rs.	Rs.	Rs.
1873-74 ...	1,47,757	639	1,48,396
1842-43 ...	1,06,897	239	1,07,136
Increase ...	40,860	400	41,260

[2] Lieut.-Colonel Waddington, 921 of 3rd Oct. 1873. Bom. Gov. Sel. CL. 406-423.
[3] Gov. Res. 707 of 7th February 1874. Bom. Gov. Sel. CL. 500.
[4] *Jvári* 56 pounds the rupee in 1872-73, 69 in 1873-74, and 63 in 1874-75 ; and *bájri* 52 pounds in 1872-73, 65 in 1873-74, and 68 in 1874-75.

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it was advisable to fix a limit to revision enhancements.[1] It was ordered that in future in no group of villages should the revision enhancement be more than thirty-three per cent; in no single village should it be more than sixty-six per cent without being reported to Government; and in no holding should it be more than 100 per cent without being reported to Government. The enhancement of the rental of a holding was generally due to one of three causes. Land was assessed which in the first survey had been included in a number as unarable; the holder had spread over the borders of his land and encroached on waste; and land was more highly valued than before because of a change in the valuation scale. As regards land originally included in a number as unarable but on revision found to be arable Government inclined to the opinion that the holder should have the benefit of the doubt and the change in the soil be considered an improvement and therefore should remain untaxed. This ruling was cancelled in consequence of objections taken to it by the Government of India. As regards land included in a holding through the encroachment of the holder on Government waste, Government ruled that encroachments should in every case be regularly assessed. As regards changes in the official valuation of land, Government noticed that after the introduction of the survey several years passed before the system for the uniform valuing of soil was perfected. The system laid down in the orders known as the Joint Rules published in 1847-48 was sound and correct. It was probable that in none of the settlements which had been made after the passing of the Joint Rules would a revaluing be required. In the case of settlements which had been made before the Joint Rules were in force, variation from the Joint Rules standard, if very small, should be allowed, care being taken to keep the valuation of poor soils low. Village groups whose revision enhancements were in excess of the enhancement now sanctioned by Government, were to receive the following treatment. In all village groups the revision enhancement was to be reduced to fifty per cent.[2] After the enhancement of a village group had been reduced to fifty per cent, if the enhancement in any one village remained more than 75 per cent and the enhancement in any one holding remained over 100 per cent, the case was to be reported for the orders of Government. In consequence of these orders the revision enhancements

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[1] The details are:

Sholápur Survey Settlements, 1839-1844 and 1869-1874.

Sub-Division.	Original Settlement.			Revised Settlement.			Increase
	Arable.	Rental.	Average Acre Rate.	Arable.	Rental.	Average Acre Rate.	
	Acres.	Rs.	A. p.	Acres.	Rs.	A. p.	Per Cent.
Mádha ..	..	1,00,580	0 0	..	1,78,050	9 4	77
Sholápur ...	381,882	1,74,015	7 4	433,572	3,09,630	11 4	77
Pandharpur ..	84,273	36,048	6 10	90,798	63,979	11 3	77
Bársi ..	248,465	1,24,658	8 0	278,509	2,07,174	11 11	66
Karmála ...	271,104	1,10,824	6 6	299,242	1,46,890	7 6	32

Bom. Gov. Sel. CL. 133 and CLI. 174.

[2] Bom. Gov. Sel. CL. 133.

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REVISED SETTLEMENT REDUCED, 1874.

reduced from 74 to 38 per cent in Mádha, from 77 to 44 per cent in Sholápur, from 76 to 46 per cent in Pandharpur, and from 62 to 42 per cent in Bársi.[1] The details are :

Sholápur Revised Survey Settlements Reduced, 1876.

Sub-Division.	Villages	Settlements, 1839-1844.	Revision, 1869-1874.		Reduced Revision Settlements, 1875-76.		
		Amount.	Amount	Increase over 1839 to 1844.	Amount.	Increase over 1839 to 1844.	Average Dry Crop Acre Rate.
		Rs.	Rs	PerCent	Rs.	PerCent	A. p.
Mádha ..	77	1,00,581	1,74,448	74	1,38,799	38	7 4
Sholápur	147	1,74,101	3,07,972	77	2,51,126	44	9 2
Pandharpur	83	36,048	63,441	76	52,636	46	9 3
Bársi .	111	1,24,658	2,02,452	62	1,77,135	42	10 2
Karmála ..	95	1,10,521	1,46,890	32	1,46,890	32	7 10

SURVEY RESULTS, 1840-1880.

In consequence of the territorial changes in the district since 1839 when the first survey settlement was introduced, to show the results of the survey settlements in the present district special returns had to be prepared. These returns were prepared in 1880-81 by the survey department.[2] They show that the original survey rates were introduced into all the 661 Government and thirty-four of the fifty-five alienated villages which form the present district of Sholápur, and that revised settlements have been introduced into 452 of the 661 Government villages.[3] The returns for 638 Government villages for which complete details are available show that compared with the ten years before the 1840 survey, the figures for 1879-80 show a fall in waste from 510,582 to 269,119 acres or 47 per cent and in remissions from £37,774 to £46 (Rs. 3,77,740 to Rs. 460) or 99 per cent, and an increase in occupied land from 1,264,097 to 2,038,188 acres or 61 per cent and in collections from £63,194 to £90,175 (Rs. 6,31,940 to Rs. 9,01,750) or 42·7 per cent. The returns for the twenty-six surveyed alienated villages for which complete details are available show that compared with the ten years before survey the figures for 1879-80 show a fall in remissions from £1179 (Rs. 11,790) to nothing and an increase in occupied land from 57,095 to 81,320 acres or 42·4 per cent, and in collections from £3334 to £3972 (Rs. 33,340 to Rs. 39,720) or 19 per cent.

The following statement shows for the Government and alienated or *inám* villages of each sub-division the chief changes in tillage, remissions, collections, and outstandings, since the introduction of the revenue survey :

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[1] Bom. Gov. Sel. CL. The highest dry-crop acre rates finally sanctioned are : Mádha Rs. 1⅛ and Re. 1 ; Sholápur Rs. 1⅜, Rs. 1¼, Rs. 1⅛, and Re. 1 ; Pandharpur Rs. 1⅛ and Rs. 1 1/16; Bársi Rs. 1⅜, Rs. 1¼, Rs. 1⅛, Re. 1 ; Karmála Rs. 1¼, Rs. 1⅛, and Re. 1.

[2] Mr. J. W. Scott. Asst Survey Supt. 1st June 1881 ; Mr. Stewart, Surv. Com. 1592 of 28th July 1884.

[3] Of the 661 Government and thirty-four alienated villages into which the first thirty years' survey settlement was introduced complete details were not available for twenty-three Government and eight alienated villages ; and of the 452 Government villages into which the revised settlement was introduced after 1870, complete details were not available for nineteen Government villages.

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SURVEY RESULTS, 1840-1880.

Sholápur Survey Results, 1840-1880.

SUB-DIVISION.	YEAR.	ASSESSED. Occupied.	ASSESSED. Waste.	REMISSIONS.	COLLECTIONS. Assessed.	COLLECTIONS. Unarable.	COLLECTIONS. Total.	OUTSTANDINGS.
Government Villages.	(a)	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.
Mádha ...	Before Survey.	161,126	111,099	42,485	89,852	3296	93,148	8333
	Survey ...	296,206	17,103	6123	1,12,347	942	1,13,289	5629
	1879-80 .	278,593	61,100	464	1,25,671	2600	1,28,271	20,417
Karmála ...	Before Survey.	175,260	92,123	74,824	99,888	718	1,00,606	9011
	Survey ...	334,377	28,399	2513	1,25,415	956	1,26,371	9831
	1879-80 ...	269,116	109,497	...	1,19,720	345	1,20,065	23,361
Sángola ...	Before Survey.	205,523	16,007	54,554	49,777	25	49,802	1655
	1879-80 ...	324,032	18,099	..	79,450	180	79,630	...
Pandharpur ...	Before Survey.	160,441	32,833	66,765	81,006	933	81,939	3128
	Survey ...	235,691	5216	2057	94,158	813	94,971	5156
	1879-80 ...	237,074	8062	...	1,04,824	168	1,04,992	9725
Sholápur ...	Before Survey.	249,364	135,161	30,236	1,30,961	3779	1,34,740	11,051
	Survey ...	336,515	18,305	5471	1,64,506	2545	1,67,051	9945
	1879-80 ..	358,047	64,209	..	1,93,649	2915	1,96,564	1547
Málsiras ...	Before Survey.	166,967	8670	82,912	56,077	203	56,280	2771
	1879-80 ...	258,031	4320	...	80,820	220	81,040	283
Bársi ..	Before Survey.	145,416	114,599	25,968	1,10,921	4502	1,15,423	14,036
	Survey ..	275,504	17,310	2915	1,42,596	2322	1,44,918	4333
	1879-80 ..	313,295	3832	...	1,89,628	1558	1,91,186	4934
Total ...	Before Survey.	1,264,097	510,582	377,744	6,18,482	13,456	6,31,938	49,985
	Survey ...	1,528,293	86,333	19,079	6,39,022	7578	6,46,600	34,594
	1879-80 ..	2,038,188	269,119	464	8,93,762	7986	9,01,748	60,267
Inám Villages.								
Mádha	Before Survey.	10,991	366	1448	7476	79	7555	27
	1879-80 ...	10,783	3451	...	7724	4	7728	914
Karmála ...	Before Survey.	1994	2	337	1785	143	1928	...
	1879-80 . .	2427	...	...	1869	37	1906	...
Sángola ...	Before Survey.	17,826	73	4233	4549	32	4581	117
	1879-80 ...	25,015	262	..	8921	...	8921	...
Pandharpur ...	Before Survey.	6598	179	3630	5621	79	5700	171
	1879-80 ...	9610	765	...	6348	...	6348	623
Sholápur ..	Before Survey.	996	16	328	648	5	653	...
	1879-80 ...	276	...	..	165	...	165	...
Málsiras ...	Before Survey.	12,909	22	460	6432	116	6548	144
	1879-80 ...	23,381	66	...	6688	332	7020	...
Bársi	Before Survey.	5781	285	1351	6327	44	6371	166
	1879-80 ...	9828	25	...	7625	6	7631	2737
Total ...	Before Survey.	57,095	943	11,787	32,838	498	33,336	625
	1879-80 ...	81,320	4569	...	39,340	379	39,719	4274

(a) The Before Survey figures are averages for ten years.

SEASON REPORTS.

The following are the available season details for the nineteen years ending 1882-83:

1864-65.

In 1864-65 in the four sub-divisions of Sholápur, Bársi, Mádha, and Karmála the rainfall was sufficient and both the early and the late harvests were good. Cholera killed 359 men and cattle disease 157 cattle.[1] The tillage area was 1,731,009 acres and the collections were £77,035 (Rs. 7,70,350); 10*s.* (Rs. 5) were remitted and there were no outstandings. *Jvári* rupee prices were twenty-nine pounds.

1865-66.

In 1865-66 the rainfall, though not seasonable, was generally sufficient. Both the early and the late harvests were good. The district was free from epidemic sickness. The tillage area rose from 1,731,009 to 1,738,544 acres, and the collections fell from £77,035 to £76,916 (Rs. 7,70,350 to Rs. 7,69,160); 10*s.* (Rs. 5) were remitted and £1 18*s.* (Rs. 19) left outstanding. *Jvári* rupee prices fell from twenty-nine to thirty-eight pounds.

[1] The Sub-Collector, 150 of 3rd February 1865.

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SEASON REPORTS.

1866-67.

In 1866-67 the rainfall was sufficient throughout the district except in Pandharpur where both the early and the late harvest almost entirely failed. In other parts of the district the early crops were middling and the late harvest was good. Cholera and cattle disease were both prevalent. The tillage area rose from 1,738,544 to 1,794,031 acres and the collections from £76,916 to £78,575 (Rs. 7,69,160 to Rs. 7,85,750); £13 (Rs. 130) were remitted and there were no outstandings. *Jvári* rupee prices rose from thirty-eight to thirty-seven pounds.

1867-68.

In 1867-68 the rainfall was seasonable. The *kharif* crops on the whole were good, though in Sholápur at the time of ripening they suffered a little from want of rain. The *rabi* crops were generally good, middling in Mádha Pandharpur and Sángola, and bad in Sholápur owing to excessive rain. Cotton crops entirely failed in Sholápur and were worm-eaten in Mádha. Public health was good. Cholera slightly prevailed in the district, and cattle-disease killed about 500 cattle, the greatest number being in Karmála.[1] The tillage area rose from 1,794,031 to 1,795,142 acres and the collections fell from £78,575 to £78,364 (Rs. 7,85,750 to Rs. 783,640); £17 (Rs. 170) were remitted and there were no outstandings. *Jvári* rupee prices fell from 37 to 47 pounds.

1868-69.

In 1868-69 the rainfall was not generally favourable. In Sángola and in parts of Pandharpur and Karmála want of rain caused widespread failure of crops, and also of water in some places. Public health was good, except that cholera prevailed slightly in October and November. The collections rose from £78,364 to £78,689 (Rs. 7,83,640 to Rs. 7,86,890); £33 (Rs. 330) were remitted and £43 (Rs. 430) left outstanding. *Jvári* rupee prices rose from 47 to 43 pounds.

1869-70.

In 1869-70 the rainfall was general and sufficient and the early harvest was good; the late crops suffered from excessive rain. There was a slight epidemic of cholera. The collections rose from £78,689 to £78,788 (Rs. 7,86,890 to Rs. 7,87,880); £23 (Rs. 230) were remitted and £76 (Rs. 760) left outstanding. *Jvári* rupee prices rose from 43 to 36 pounds.

1870-71.

In 1870-71 the early crops were greatly damaged by excessive rain and in January 1871 it was feared that from the same cause the late crops and the cotton would be below the average. At and near Pandharpur an outbreak of cholera proved fatal in 743 cases; otherwise the year was healthy. About 554 head of cattle died of disease. The collections fell from £78,788 to £78,491 (Rs. 7,87,880 to Rs. 7,84,910); £7153 (Rs. 71,530) were remitted and £90 (Rs. 900) were left outstanding. *Jvári* rupee prices rose from 36 to 28 pounds.

1871-72.

In 1871-72 the deficiency of rain was generally felt in the district, and especially in the greater portions of Pandharpur and Sángola. In the other sub-divisions and particularly in Bársi the crops in the better soil yielded a more favourable harvest. The average yield for the whole district was estimated at about six

[1] Sub-Collector, 24th January 1868, Bom. Gov. Rev. Rec. 59 of 1868, 339.

annas in the rupee. Public health was good. There was slight disease among cattle. The collections fell from £78,491 to £66,610 (Rs. 7,84,910 to Rs. 6,66,100), £23,520 (Rs. 2,35,200) were remitted and £7777 (Rs. 77,770) left outstanding. *Jvári* rupee prices fell from 28 to 36 pounds.

1872-73.

In 1872-73 the rainfall was general and plentiful. Nearly a fourth of the whole arable land was sown with early and the remaining three-fourths with late crops. Both harvests were good. The year was not healthy. There was an outbreak of dengue fever, in 1235 cases cholera proved fatal, and 532 head of cattle died from disease. The tillage area rose from 1,881,109 to 1,921,166 acres and the collections from £66,610 to £96,577 (Rs. 6,66,100 to Rs. 9,65,770); £11,336 (Rs. 1,13,360) were remitted and £863 (Rs. 8630) left outstanding. *Jvári* rupee prices fell from 36 to 56 pounds.

1873-74.

In 1873-74 the rainfall was 24 inches. In Bársi and Sholápur it was above and in the other sub-divisions it was below the average. Except in Sángola the first fall was seasonable for sowing. A drought followed and continued long enough to kill most of the early crops. In Pandharpur, Sángola, Mádha, and Karmála want of rain delayed the sowing of the late crops until after the middle of October. Afterwards when the seed was coming up the rain again held off. The result was not more than half a harvest. Public health was good. In the Karmála sub-division 625 head of cattle died from disease. The tillage area rose from 1,921,166 to 1,941,632 acres and the collections from £96,577 to £106,243 (Rs. 9,65,770 to Rs. 10,62,430); £4583 (Rs. 45,830) were remitted and £1877 (Rs. 18,770) left outstanding. *Jvári* rupee prices fell from 56 to 69 pounds.

1874-75.

In 1874-75 the rainfall was 29 inches. In the greater part of the district the rainfall was favourable for the early or *kharif* crops. Excess of rain in Sángola caused slight damage. In October the river Mán, which runs through parts of Sángola and Pandharpur, overflowed and washed away the crops and some of the land. Except in Bársi the late or *rabi* harvest was injured by heavy rain. Public health was good. 1557 head of cattle died from disease. The tillage area fell from 1,941,632 to 1,929,170 acres and the collections from £106,243 to £102,126 (Rs. 10,62,430 to Rs. 10,21,260); £9047 (Rs. 90,470) were remitted and £249 (Rs. 2490) left outstanding. *Jvári* rupee prices rose from 69 to 63 pounds.

1875-76.

In 1875-76 the rainfall was 18 inches. The fall in the first fortnight of September was favourable to the early crops throughout the district and the outturn was about half a harvest. The late crops were also fair. There were two rather severe outbreaks of cholera. About 1650 head of cattle were carried off by disease. In this year the district was increased by the addition of Málsiras from Sátára. The tillage area rose from 1,929,170 to 2,147,432 acres and the collections from £102,126 to £107,191 (Rs. 10,21,260 to Rs. 10,71,910); £274 (Rs. 2740) were remitted and £449 (Rs. 4490) left outstanding. *Jvári* rupee prices rose from 63 to 27 pounds.

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1876-77.

In 1876-77 the rainfall of 9 inches was very slight and partial. Nearly all the early crops perished and the little late crops which were sown came to nothing. Cholera caused 2139 deaths; 400 cattle died of disease. Many works had to be started to relieve the destitute, and the scarcity of fodder killed numbers of cattle and forced many owners to send their animals into the Nizám's country. The tillage area rose from 2,147,432 to 2,151,617 acres and the collections fell from £107,191 to £21,896 (Rs. 10,71,910 to Rs. 2,18,960); £753 (Rs. 7530) were remitted and £84,949 (Rs. 8,49,490) left outstanding. *Jvári* rupee prices rose from 27 to 15 pounds.

1877-78.

In 1877-78 the rainfall of 33 inches was general and plentiful. It began early in June and was at first favourable. It then held off and caused great loss to the pulse. Rain fell again late in August and the other early crops were saved. The late harvest was fair. The year was unhealthy. Numbers died from cholera fever and small-pox. Early in the year many of the cattle were removed to the Sahyádri grazing grounds, and of these a large number did not return. The tillage area fell from 2,151,617 to 2,138,788 acres and the collections rose from £21,896 to £93,461 (Rs. 2,18,960 to Rs. 9,34,610); £104 (Rs. 1040) were remitted and £12,665 (Rs. 1,26,650) left outstanding. *Jvári* rupee prices fell from 15 to 18 pounds.

1878-79.

In 1878-79 the rainfall was 36 inches. The early sowings were almost entirely destroyed by heavy rain in October. Heavy rain also reduced the area of the late crops and those that were raised suffered so greatly from the ravages of rats that Government had to take measures to relieve the distress. The year was unhealthy with severe epidemics of cholera and fever. The tillage area fell from 2,138,788 to 2,136,988 acres and the collections from £93,461 to £72,749 (Rs. 9,34,610 to Rs. 7,27,490); £99 (Rs. 990) were remitted and £33,239 (Rs. 3,32,390) left outstanding. *Jvári* rupee prices fell from 18 to 29 pounds.

1879-80.

In 1879-80 the rainfall of 23 inches was unseasonable. The early crops were inferior and the rice poor. The late harvest was generally good and the watered crops, except where they were slightly damaged by frost, were excellent. The plague of rats continued long enough to damage the early crops. The year was unhealthy. The tillage area fell from 2,136,988 to 1,901,402 acres and the collections rose from £72,749 to £88,757 (Rs. 7,27,490 to Rs. 8,87,570); £100 (Rs. 1000) were remitted and £9113 (Rs. 91,130) left outstanding. *Jvári* rupee prices fell from 29 to 57 pounds.

1880-81.

In 1880-81 the rainfall of 28 inches was somewhat above the average but most of it fell so late as to interfere with the sowing of the early crops. The late harvest, which at one time promised well, was damaged by heavy and unseasonable rain in November. The harvest was middling and the season healthy. The tillage area fell from 1,901,402 to 1,833,263 acres and the collections rose from £88,757 to £95,852 (Rs. 8,87,570 to Rs. 9,58,520); £114 (Rs. 1140) were remitted and £1518 (Rs. 15,180) left outstanding. *Jvári* rupee prices fell from 57 to 71 pounds.

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In 1881-82 the rainfall was 23 inches. Late crops were generally good. The tillage area rose from 1,833,263 to 1,873,096 acres and the collections from £95,852 to £97,889 (Rs. 9,58,520 to Rs. 9,78,890); £105 (Rs. 1050) were remitted and £235 (Rs. 2350) left outstanding. *Jvári* rupee prices rose from 71 to 66 pounds.

1882-83.

In 1882-83 the rainfall was 31 inches. The season was very favourable. Public health was on the whole good. The tillage area rose from 1,873,096 to 1,906,235 acres and the collections fell from £97,889 to £80,395 (Rs. 9,78,890 to Rs. 8,03,950); £24,645 (Rs. 2,46,450) were remitted and £117 (Rs. 1170) left outstanding. *Jvári* rupee prices rose from 66 to 62 pounds.

REVENUE STATISTICS, 1864-1883.

The following statement shows the available yearly statistics of rainfall, prices, tillage, and land revenue during the nineteen years ending 1882-83:

Sholápur Tillage and Revenue, 1864-1883.

YEAR.	RAIN-FALL.	PRICES, POUNDS THE RUPEE.		TILLAGE.	LAND REVENUE.			
					Remitted (a).	For Collection.	Outstanding.	Collected.
	Inches.	*Jvári.*	*Bájri.*	Acres.	Rs.	Rs.	Rs.	Rs.
1864-65 ...	...	29	20	1,731,009	5	7,70,355	...	7,70,355
1865-66 ..	...	38	35	1,738,544	5	7,69,183	19	7,69,164
1866-67 ...	...	37	33	1,794,031	126	7,85,746	...	7,85,746
1867-68 ...	...	47	48	1,795,142	172	7,83,643	...	7,83,643
1868-69 ...	...	43	39	1,795,708	332	7,87,323	429	7,86,894
1869-70 ...	...	36	31	1,800,308	230	7,88,640	758	7,87,882
1870-71 ...	...	28	30	1,848,655	71,532	7,85,810	903	7,84,907
1871-72 ...	...	36	30	1,881,109	2,35,200	7,43,866	77,767	6,66,099
1872-73 ...	...	56	52	1,921,166	1,13,360	9,74,392	8625	9,65,767
1873-74 ...	24	69	65	1,941,632	45,830	10,81,199	18,767	10,62,432
1874-75 ...	29	63	68	1,929,170	90,478	10,23,753	2494	10,21,259
1875-76 (b) ...	18	27	27	2,147,432	2735	10,76,393	4485	10,71,908
1876-77 ...	9	15	18	2,151,617	7528	10,68,453	8,49,489	2,18,964
1877-78 ...	33	18	22	2,133,788	1041	10,61,259	1,26,647	9,34,612
1878-79 ...	36	29	29	2,136,988	993	10,59,878	3,32,393	7,27,485
1879-80 ...	23	57	53	1,901,402	997	9,78,694	91,129	8,87,565
1880-81 ...	28	71	58	1,833,263	1140	9,73,706	15,184	9,58,522
1881-82 ...	23	66	53	1,873,096	1048	9,81,244	2351	9,78,893
1882-83 ...	31	62	52	1,906,235	2,46,453	8,05,121	1167	8,03,954

(a) Of the amounts shown in this column, the remissions granted at the introduction of the survey were Rs. 70,046 in 1870-71, Rs. 1,25,501 in 1871-72, Rs. 1,12,903 in 1872-73, Rs. 43,599 in 1873-74, Rs. 89,637 in 1874-75, Rs. 2665 in 1875-76, and Rs. 7484 in 1876-77. Of the 1882-83 remissions, £24,594 (Rs. 2,45,940) were granted to reduce for three years ending 1882-83 the enhancement under revision settlements within twenty per cent of the former assessment.

(b) In this year the district was increased by the addition of the Málsiras sub-division from Sátára.

ALIENATED VILLAGES, 1884.

Of fifty-three alienated villages, thirty are owned by Bráhmans, twelve by Maráthás, five by Muhammadans, and three by Vanjáris. The revenue of two alienated villages in Málsiras is set apart for the god Mahádev and is under the management of a *devasthán* or temple-committee. The revenue of Shegaon in Pandharpur is set apart for the benefit of the Pandharpur dispensary under Government Resolution 1030 of the 15th of March 1860. Many alienated villages are held by undivided families; not more than twelve villages are divided among the sharers. Except four in Málsiras which have been mortgaged few alienated villages have either been mortgaged or sold. In all but a few cases the proprietors live in and manage their villages. Neither in the condition of the people

[1] The Collector, 280 of 19th January and 2251 of 16th May 1884.

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nor in the character of the tillage is there any notable difference between alienated and neighbouring Government villages. In a few cases the soil of the alienated villages may be a little better than that of surrounding Government villages. No alienated villages seem to have grades of tenants. All holders of land in alienated villages enjoy equal rights with respect to the ownership of the land. Yearly tenants are almost unkown except in the few fields that stand in the proprietor's name and are tilled by yearly tenants. The bulk of the landholders pay a fixed rent. Hardly any proprietor has claimed a right to enhance the rates. Almost all rents are paid in cash. In surveyed alienated villages the rates do not in any way differ from those in neighbouring Government villages. In Karmála the rates in unsurveyed villages are little higher than the rates of the original settlement, but much below those of the revision survey. In unsurveyed alienated villages the rates vary from 4½*d.* to 2*s.* (Re. $\frac{3}{16}$ - 1) on dry-crop or *jirâyat* land and from 1*s.* 9*d.* to 3*s.* (Rs. $\frac{7}{8}$-1½) on garden or *bágáyat* land. These garden rates are higher than those in the neighbouring Government villages. No special arrangements are in use to meet the case of a tenant improving his field, digging a well in it, or turning it from dry-crop to rice land. No higher assessment is levied should such improvements be carried out. The proprietor makes no arrangement with his tenants as to grazing their cattle or for cutting timber. The tenants reserve the waste part of their land for grazing and cut timber from their land. In most cases some *gáirán* or grazing numbers and some wastelands are every year sold by auction for grazing to the highest bidders. In surveyed alienated villages the Collector helps the *inámdár* to recover his rent for the current year to the extent of the survey rates; in unsurveyed villages according to the rates agreed on between the *inámdár* and his tenant. The aid given is in accordance with the provisions of the Land Revenue Code.

CHAPTER IX.

JUSTICE.

Chapter IX. Justice.

CIVIL COURTS, 1818-1884.

BETWEEN 1819 and 1824, for purposes of civil and criminal justice, Sholápur was under Poona. In 1825 a first or senior assistant judge was appointed for Sholápur. In 1842 Sholápur was made a separate district, excluding Pandharpur, Sángola, and Málsiras which were then under Sátára and including besides other sub-divisions Indi, Sindgi, Bágevádi, and Muddebihál which are now under Bijápur. In that year the senior assistant judge gave place to a district judge. About 1848-49 Bijápur was added to Sholápur. About 1864-65 when Indi, Sindgi, Bijápur, Bágevádi, and Muddebihál were taken and included in the present Bijápur district and Pandharpur and Sángola were added to Sholápur, the district judge gave place to a joint judge. From March 1866 to March 1884 Sholápur was in charge of a senior assistant judge and joint sessions judge with the full powers of a District Judge. In 1875-76 Málsiras was added to Sholápur. From April 1884 Sholápur has been made a separate charge of a District Judge.

At present (1884) the district has a District Judge and six sub-judges. The sub-judges are all second class with powers to try original suits of not more than £500 (Rs. 5000). Of the six sub-judges one is for Málsiras and Sángola and the others are for Bársi, Karmála, Mádha, Pandharpur, and Sholápur. From January 1883 the sub-judge for Málsiras and Sángola holds his court alternately for two months at Malote in Málsiras and at Sángola. Till the end of February 1883 there was one sub-judge for Karmála and Mádha, holding his court alternately for one month at each station; since then Karmála has been in charge of a separate sub-judge. The average distance of the Sholápur sub-judge's court from its furthest six villages is thirty-two miles, of the Bársi court twenty-eight miles, of the Karmála court thirty miles, of the Mádha court twenty-six miles, of the Pandharpur court twenty miles, and of the Málsiras and Sángola courts nineteen miles in Málsiras and twenty in Sángola.

CIVIL SUITS, 1875-1882.

During the thirteen years ending 1882 the number of suits decided varied from 7116 in 1872 to 2172 in 1882 and averaged 4869. These thirteen years may be divided into three periods. In the first period of seven years ending 1876 the number of suits varied from 7116 in 1872 to 5553 in 1874 and averaged 6326. In the second period of three years ending 1879 the suits fell about forty per cent, varying from 4238 in 1878 to 3459 in 1877 and averaging 3816. And in the third period of three years ending 1882, owing to the introduction of the conciliators and village munsifs under the Deccan Agriculturists' Relief Act in 1879 the suits further fell by about thirty-four per cent, varying from 3002 in 1880 to 2172 in 1882 and averaging 2525. Of the total number of cases decided, fifty-seven per cent have on an average been given against the defendant in his absence, the percentage varying from 70·5 in 1872 to 6·2 in 1881. For the ten years ending 1879 the percentage varied from

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70·5 in 1872 to 53·9 in 1879; and for the next three years ending 1882, owing to the introduction of conciliators and village munsifs under Act XVII. of 1879 the percentage fell suddenly, varying from 10·6 in 1880 to 6·2 in 1881. The details are:

Sholápur Ex-parte Decrees, 1870-1882.

YEAR.	Suits.	Decreed Ex-parte.	Percentage.	YEAR.	Suits.	Decreed Ex-parte.	Percentage.
1870... ...	6822	4628	67·8	1878	4238	2301	54·2
1871	5836	3958	67·8	1879	3750	2022	53·9
1872	7116	5023	70·5	1880... .	3002	321	10·6
1873... ...	6891	4770	69 2	1881... ..	2401	151	6·2
1874	5553	3652	65·7	1882... ...	2172	160	7·3
1875... .	6335	3882	61·2				
1876 ..	5731	3282	57·2				
1877... .	3459	1969	56·9	Average ..	4869	2778	57·0

Of contested cases, during this period of thirteen years an average of 13·6 per cent have been decided for the defendant, the percentage varying from 21·6 in 1870 to 7·2 in 1878. In 130 or six per cent of the suits decided in 1882 the decree was executed by putting the plaintiff in possession of the immovable property claimed. The number of this class of cases varied from fifty-nine out of 2401 in 1881 to 201 out of 6822 in 1870. In 337 or 15·5 per cent of the 1882 decisions, decrees for money due were executed by the attachment or sale of property, 262 or twelve per cent being for immovable property and seventy-five or 3·5 per cent for movable property. The number of attachments or sales of immovable property varied from 262 in 1882 to 2659 in 1875, and of movable property from seventy-five in 1882 to 543 in 1875. During the thirteen years ending 1882 the number of decrees executed by the arrest of debtors varied from eight in 1881 to 460 in 1870. For the first seven years ending 1876 this number fell steadily from 460 in 1870 to eighty-two in 1876. During the next six years (1877-1882) the number was between eight and twenty-nine with slight alternate rises and falls. The following table shows that during the same thirteen years (1870-1882) the number of civil prisoners varied from 145 in 1874 to twelve in 1881:

Sholápur Civil Prisoners, 1870-1882.

YEAR.	PRISONERS.	DAYS.	RELEASE.				
			Satisfying Decrees.	Creditors' Requests.	No Subsistence.	Disclosure of Property.	Time Expired.
1870	122	26	13	30	70	4	...
1871	131	25	11	44	64	5	...
1872	106	34	6	31	60	4	1
1873	137	25	16	25	80	4	1
1874	145	32	11	34	75	11	4
1875	123	26	18	35	66	4	...
1876	69	41	6	15	47	1	...
1877	16	26	3	4	8	1	...
1878	31	24	3	4	22	2	...
1879	17	48	2	3	12	...	...
1880	29	13	3	5	21	...	...
1881	12	16	...	3	9	...	...
1882	17	18	3	3	9	2	...

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Justice.

CIVIL SUITS, 1875-1882.

The following statement shows in tabular form the working of the district civil courts during the thirteen years ending 1882 :

Sholápur Civil Courts, 1870-1882.

YEAR.	SUITS.	AVERAGE VALUE IN £.	UNCONTESTED.					CONTESTED.				EXECUTION.			
			Decreed Ex-parte.	Dismissed Ex-parte.	Decreed on Confession.	Otherwise.	Total.	For Plaintiff.	For Defendant.	Mixed.	Total.	Arrest of Debtor.	Possession of Immovable Property.	Attachment or Sale of Property. Immovable.	Attachment or Sale of Property. Movable.
1870	6822	9·19	4628	2	448	836	5914	642	186	30	858	469	201	1990	331
1871	5836	10·18	3958	3	395	663	5019	611	156	50	817	445	147	2056	401
1872	7116	9·11	5023	3	578	595	6149	788	143	36	967	359	197	2165	518
1873	6891	11·4	4770	4	455	696	5925	758	120	88	966	307	145	2641	463
1874	5553	8·18	3652	2	283	618	4555	733	148	122	998	281	141	2079	380
1875	6335	9·7	3882	136	332	892	5242	814	148	131	1093	165	128	2659	548
1876	5731	9·8	3252	217	313	660	4472	918	178	168	1259	82	186	2505	466
1877	3459	10·19	1969	81	241	347	2638	614	97	90	821	18	120	410	149
1878	4238	11·2	2301	113	391	469	3274	788	70	106	964	29	124	1691	370
1879	3750	10·1	2022	19	285	606	2932	670	66	82	818	10	104	1318	410
1880	3002	9·3	321	135	673	1073	2202	567	91	139	800	23	94	7 6	224
1881	2401	16 17	151	7	545	858	1561	537	126	177	840	5	49	391	141
1882	2172	14·4	160	19	281	904	1364	493	112	203	808	12	130	262	75

REGISTRATION.

Registration has two branches, one under Act III. of 1877 and the other termed village registration under the Deccan Agriculturists' Relief Act (Act XVII. of 1879). Under Act III. of 1877 the work of registration employs seven special or full-time sub-registrars, one being stationed at each of the sub-divisional head-quarters. According to the registration report for 1882-83 the gross receipts for that year under Act III. of 1877 amounted to £430 (Rs. 4300) and the charges to £405 (Rs. 4050), thus leaving a credit balance of £25 (Rs. 250). Of the total number of 1523 registrations, 1302 related to immovable property, 190 to movable property, and thirty-one were wills. Of 1302 documents relating to immovable property 375 were mortgage deeds, 660 deeds of sale, thirty-three deeds of gift, 139 leases, and ninety-five miscellaneous deeds. Including £44,996 (Rs. 4,49,960) the value of immovable property transferred, the total value of property affected by registration under Act III. of 1877 amounted to £52,597 (Rs. 5,25,970). Under Act XVII. of 1879 village registration employs twenty-seven village registrars, all special or full-time officers. In every case a sub-registrar of assurances under Act III. of 1877 is ex-officio a village registrar, has within the limits of his charge as sub-registrar a jurisdiction similar to that of other village registrars, issues registration books to the village registrars of his circle, and embodies in one general form the monthly accounts of the village registrars. In 1882-83 the gross receipts under Act XVII. of 1879 amounted to £344 (Rs. 3440) and the charges to £647 (Rs. 6470), thus showing a deficit of £303 (Rs. 3030). Of 12,574 the total number of registrations, 7396 related to immovable property and 5178 to movable property. Of 7396 documents relating to immovable property, 1227 were mortgage deeds, 1431 deeds of sale, twenty-two deeds of gift, 4376 leases, and 340 miscellaneous deeds. Including £46,657 (Rs. 4,66,570) the value of immovable property transferred, the total value of property affected by registration under Act XVII. of 1879 amounted

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Justice.

REGISTRATION.

to £74,070 (Rs. 7,40,700). Owing to the introduction of village registration under Act XVII. of 1879, registration under Act III. of 1877 has considerably fallen. Compared with the figures of 1879, the year previous to the working of the Act XVII. of 1879, the 1882 registration figures under Act III. of 1877 show a fall of 2825 in registered documents, of £493 (Rs. 4930) in fees received, and of £51,494 (Rs. 5,14,940) in the value of property affected by registration. Under Act XVII. of 1879 a special officer styled the inspector of village registry offices examines village registry offices. Over both branches of registration, in addition to the supervision by the Collector as District Registrar, a special scrutiny under the control of the Inspector General of Registration and Stamps is carried on by the divisional inspector.

During the calendar year 1883, of the work done by the several officers appointed under the Deccan Agriculturists' Relief Act of 1879, thirty-four village registrars registered 7312 documents; seventy-seven conciliators disposed of 12,610 applications and under sections 44 and 45 of the Act forwarded 4085 agreements to courts; nineteen village munsifs decided 332 cases and under chapter II. of the Act six sub-judges decided 1648 cases.

MAGISTRACY.

At present (1883) nineteen officers share the administration of criminal justice. Of these, five, including the District Magistrate, are magistrates of the first class, and fourteen are magistrates of the second and third classes. Of the magistrates of the first class two are covenanted European civilians, and three, the assistant, the district, and the huzur deputy collectors, are Natives. The District Magistrate has the general supervision of the whole district and of the other first class magistrates, the huzur deputy collector has the charge of about eight square miles within Sholápur city limits and of 59,890 people, and others as assistant or deputy collectors have each an average charge of 1504 square miles and 174,199 people. In 1882 the District Magistrate decided fifty-four original and appeal cases and other first class magistrates 942 original and appeal cases. The average charge of the fourteen second and third class magistrates all of whom are Natives, was 646 square miles with a population of 83,212. In 1882 these magistrates decided 1000 original criminal cases. Besides their magisterial duties three officers exercise revenue powers as mámlatdárs, mahálkaris, or head clerks of mámlatdárs. Besides these officers, from May 1883 a bench of three persons at Pandharpur has been given the powers of third class magistrates. In 1882-83, under section 14 of the Bombay Village Police Act (Act VIII. of 1867) 629 village headmen or police *pátils* were entrusted with power to imprison for twenty-four hours in the village office or *chávdi*. The average yearly emoluments of these village headmen in cash and land amount to about £2 8*s*. (Rs. 24).

CRIMINAL CLASSES.

The district has no special criminal classes. Small wandering parties who have generally their head-quarters in the Nizám's territory, constantly move through the district. They often commit thefts and take refuge with their stolen goods in the Nizám's territory.

In the year 1882 the total strength of the district or regular police force was 527. The force consisted of the District Superintendent, one subordinate officer, ninety inferior subordinate officers, fifteen mounted and 421 foot constables. The cost of maintaining this force was for the Superintendent a total yearly salary of £637 8*s.* (Rs 6374), for the subordinate officers on yearly salaries of not less than £120 (Rs. 1200) and the inferior subordinate officers on yearly salaries of less than £120 (Rs. 1200) a total yearly cost of £2300 8*s.* (Rs. 23,004); and for the foot and mounted constables a cost of £4737 12*s.* (Rs. 47,376). Besides their pay a total sum of £217 16*s.* (Rs. 2178) was yearly allowed for the horse and travelling allowances of the Superintendent; £234 (Rs. 2340) for the pay and travelling allowances of his establishment; £114 (Rs 1140) for the horse and travelling allowances of subordinate officers; and £894 6*s.* (Rs. 8943) a year for contingencies and petty charges. Thus the yearly cost of maintaining the police force amounted to £9135 10*s.* (Rs. 91,355). On an area of 4521 square miles and a population of 582,487 these figures give one constable for every 8·56 square miles and 1103 people, and a cost of £2 5*d.* (Rs. 20$\frac{5}{24}$) to the square mile or 3$\frac{3}{4}$*d.* (2$\frac{1}{2}$ *as.*) to each head of the population. Of the total strength of 527 exclusive of the Superintendent, twenty-six, four officers and twenty-two men, were in 1882 employed as guards at district, central, or subsidiary jails; eighty-five, ten of them officers and seventy-five men, were engaged as guards over treasuries and lock-ups or as escorts to prisoners and treasure; 342, sixty-six of them officers and 276 men, were employed on other duties in the district; and seventy-four were stationed in towns, municipalities, and cantonments. Of the whole number, exclusive of the Superintendent, 244 were provided with fire-arms and forty-two with swords or with swords and batons; and 241 were provided with batons only; 117, of whom thirty were officers and eighty-seven men, could read and write, and eighty-seven men were under instruction.

Except the Superintendent who was a European, the members of the police force were all natives of India. Of these, thirty-four officers and 190 men were Muhammadans, seven officers and twelve men Bráhmans, eleven officers and forty-two men Rajputs, twenty-seven officers and 141 men Marathás, one officer a Prabhu, one man a Lingáyat, ten officers and fifty men Hindus of other castes, one officer a Pársi, and one officer a Christian.

OFFENCES, 1874-1882.

The returns for the nine years ending 1882 show a total of 102 murders and attempts to murder, thirty-five culpable homicides, 113 cases of grievous hurt, 386 gang and other robberies, and 21,716 other offences. During these nine years the total number of offences gave a yearly average of 2483 or one offence for every 234 of the population. The returns show that during the famine year of 1877 the total number of offences was unusually large, being 4083 or about sixty-four per cent more than the average. The number of murders varied from two in 1875 to twenty-eight in 1879 and averaged eleven; culpable homicides varied from none for two years to nine in 1879 and averaged four;

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OFFENCES, 1874-1882.

cases of grievous hurt varied from eight in 1876 and 1881 to seventeen in 1874 and averaged twelve; gang and other robberies varied from fifteen in 1874 to ninety-two in 1877 and averaged forty-three; and other offences varied from 1661 in 1874 to 3955 in 1877 and averaged 2413. Of the whole number of persons arrested the convictions varied from forty-one per cent in 1880 to seventy-two in 1877 and averaged sixty-two per cent. The percentage of stolen property recovered varied from fifty in 1881 to seventy-six in 1882 and averaged fifty-nine per cent. The details are:

Sholápur Crime and Police, 1874-1882.

OFFENCES AND CONVICTIONS.

Year.	Murder and Attempts to Murder.				Culpable Homicides.				Grievous Hurts.				Dacoities and Robberies.			
	Cases.	Arrests.	Convictions	Percentage.	Cases.	Arrests.	Convictions	Percentage.	Cases.	Arrests.	Convictions	Percentage.	Cases.	Arrests.	Convictions	Percentage.
1874 ...	10	11	10	91	...	...	...	...	17	40	22	55	15	50	34	68
1875 ...	2	3	3	100	...	...	...	...	16	28	8	28	17	32	17	53
1876 ...	12	20	14	70	2	3	3	100	8	8	8	100	44	186	82	44
1877 ...	16	43	21	49	5	10	...	...	15	15	13	87	92	254	144	57
1878 ...	9	17	1	6	8	11	3	27	11	16	8	50	48	143	55	38
1879 ...	28	30	7	23	9	20	9	45	16	11	9	82	86	275	167	61
1880 ...	7	8	6	75	5	7	3	43	12	13	8	61	32	63	28	44
1881 ...	8	13	5	38	3	5	1	20	8	12	5	42	25	42	20	48
1882 ...	10	18	7	39	3	4	1	25	10	16	6	37	27	30	8	27
Total...	102	163	74	45	35	60	20	33	113	159	87	55	386	1075	555	52

OFFENCES AND CONVICTIONS—continued.

Year.	Other Offences.				Total.				Property.		
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Stolen.	Recovered.	Percentage.
									£	£	
1874	1661	2721	1130	41	1703	2822	1196	42	1632	902	55
1875	1672	2375	1115	47	1707	2438	1143	47	2671	1843	69
1876	1826	2529	1296	51	1892	2746	1403	51	2292	1300	57
1877	3955	6317	4636	73	4083	6639	4814	72	3260	2107	65
1878	2849	4570	3238	71	2925	4757	3305	69	9540	5003	52
1879	3264	4648	3353	72	3403	4984	3545	71	5236	2721	52
1880	2198	2773	1780	64	2254	2864	1825	41	2469	1382	56
1881	1898	2185	1188	54	1942	2257	1219	54	3583	1804	50
1882	2393	2072	1236	60	2443	2140	1258	60	5586	4263	76
Total ...	21,716	30,190	18,972	63	22,852	31,647	19,708	62	36,269	21,325	59

JAILS.

Besides the lock-up at each mámlatdár's office there is a district jail at Sholápur and a subordinate jail at Málsiras. The number of convicts in the Sholápur jail on the 31st of December 1882 was 113, of whom ninety-five were males and eighteen females. During the year 1883, 204 convicts, of whom 178 were males and twenty-six females, were admitted and 215, of whom 186 were males and twenty-nine females, were discharged. During the year the daily average of prisoners was 107 and at the close of the year the number of convicts was 102, of whom eighty-seven were males

and fifteen females. Of 204 convicts admitted during the year 156 males and twenty-three females were sentenced to imprisonment for not more than one year, ten males and two females were for over one year and not more than two years; nine males were for more than two years and not more than five years; and two males and one female were under sentence of transportation, and one male was sentenced to death. The total yearly cost of diet was £156 6*s.* (Rs. 1563) or an average of £1 9*s.* (Rs. 14½) for each prisoner.

CHAPTER X

FINANCE.

Chapter X. Finance.

THE earliest balance sheet of the district is for 1870-71. Exclusive of £30,037 (Rs. 3,00,370), the adjustment on account of alienated lands, the total transactions entered in the district balance sheet for 1881-82 amounted under receipts to £301,575 (Rs. 30,15,750) against £270,950 (Rs. 27,09,500) in 1870-71 and under charges to £308,199 (Rs. 30,81,990) against £286,060 (Rs. 28,60,600).[1] Leaving aside departmental miscellaneous receipts and payments in return for services rendered, such as post and telegraph receipts, the revenue for the year 1881-82 under the heads Imperial, provincial, local, and municipal, came to £167,854 (Rs. 16,78,540)[2] or on the 1881 population of 582,487 an individual share of 5*s.* 4*d.* (Rs. 2⅔). During the twelve years between 1870 and 1881 the following changes have taken place under the chief heads of receipts and charges.

LAND.

Land Revenue receipts which form 68·03 per cent of the whole revenue of the district, have risen from £90,153 (Rs. 9,01,530) in 1870-71 to £106,059 (Rs. 10,60,590) in 1881-82 and charges from £17,030 (Rs 1,70,300) to £17,168 (Rs. 1,71,680).[3]

STAMP.

Stamp receipts have fallen from £18,859 to £7430 (Rs. 1,88,590-Rs. 74,300), and charges from £642 to £227 (Rs. 6420-Rs. 2270).

EXCISE.

Excise receipts, chiefly owing to better supervision, have increased from £6060 (Rs. 60,600) to £13,500 (Rs. 1,35,000). In 1881-82 the charges amounted to £852 (Rs. 8520). Of seventy shops eight are licensed to sell Europe and other foreign imported liquor, twenty-seven to sell country spirit, twelve to sell toddy, and twenty-three to sell intoxicating drugs. The European and foreign liquor is brought from Bombay. At the Sholápur central distillery built in 1878 at a cost of £2125 (Rs. 21,250), the farmer under Government supervision makes spirit from *mahuda* or flowers of the Bassia latifolia and supplies it to all district shops. In 1882-83, from this distillery 43,743 gallons of spirits were issued, 24,151 gallons being of 25° under proof that is under London proof, and 19,592 gallons of 50° under proof.[4] On each gallon of 25° under proof the farmer pays a still-head duty of 5*s.* (Rs. 2½) and sells at any price up to 9*s.* (Rs. 4½) a gallon. From the 1st of August 1884 this still-head duty will be increased to 6*s.* (Rs. 3), the selling price remaining the same as before; and spirit of 60° instead of 50° under proof will be issued,

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[1] Of the territorial changes made in the district between 1870 and 1882. Málsiras with a land revenue of about £15,320 (Rs. 1,53,200) was transferred to Sholápur in 1875-76.

[2] This total includes the following items: £121,080 land revenue, excise, assessed taxes, and forest; £8627 stamps, justice, and registration; £1313 education and police; and £36,834 local and municipal funds; total £167,854.

[3] Yearly land revenue collections are given above, p. 365.

[4] The alcoholic strength of liquor is denoted by degrees over or under the standard of London proof which is taken as 100 degrees. Thus 25° U. P. that is under proof is equivalent to 75 degrees of strength, 50° U. P. is equivalent to 50 degrees of strength; and 25° O. P., or over proof, is equivalent to 125 degrees of strength.

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paying a still-head duty of 3*s*. 1½*d*. (Rs. 1 9/16) a gallon and being saleable at 5*s*. (Rs. 2½) a gallon. Toddy is chiefly drawn locally from brab and date trees, brab trees being tapped on paying a yearly tax of 6*s*. (Rs. 3) a tree and date trees of 2*s*. (Re. 1). In 1882-83 about 6000 trees were locally tapped against 7800 in 1881-82. Under special permission the farmers also import toddy from the Nizám's territory. Of the intoxicating drugs the chief are *bháng* or drinking hemp, *gánja* or smoking hemp, *májum* that is spices mixed with *bháng* boiled in clarified butter, and *bhoja* that is an intoxicating liquid made by boiling in water *bháng*, old *jvári*, *gulvel* or Menispermum glabrum, and *kachola* or Curcuma zedoaria.

JUSTICE.

Law and Justice receipts, chiefly fines, have fallen from £1114 (Rs 11,140) to £679 (Rs. 6790) and charges owing to an increase in the pay of the officers and staff have risen from £7577 (Rs. 75,770) to £10,003 (Rs. 1,00,030).

FOREST.

Forest receipts have risen from £17 (Rs. 170) to £624 (Rs. 6240) and charges from £4 (Rs. 40) to £2215 (Rs 22,150).

ASSESSED TAXES.

The following table shows, exclusive of the tax on official salaries, the amount realized from assessed taxes levied between 1870-71 and 1881-82. Owing to the variety of the rates and incidence it is difficult to make any satisfactory comparison of the results. No tax was levied between 1873-74 and 1877-78:

Sholápur Assessed Taxes, 1870-1881.

YEAR.	Amount.	YEAR.	Amount.
Income Tax.	£	*License Tax.*	£
1870-71 ..	6012	1878-79	7472
1871-72	1954	1879-80	3687
		1880-81 . .	3947
		1881-82	3577

CUSTOMS.

Opium receipts have risen from £2541 (Rs. 25,410) to £3519 (Rs. 35,190).

MILITARY.

Military receipts have fallen from £1791 (Rs. 17,910) to £757 (Rs. 7570) and charges from £17,188 (Rs. 1,71,880) to £4526 (Rs. 45,260.)

POST.

Post receipts have risen from £2226 (Rs. 22,260) to £7705 (Rs. 77,050) and charges from £1443 (Rs. 14,430) to £8192 (Rs. 81,920). The receipts and charges shown in the 1881-82 balance sheet, besides letters books and parcels, include money received and paid under the money order system.

TELEGRAPH.

In 1881-82 telegraph receipts amounted to £305 (Rs. 3050) and charges to £1873 (Rs. 18,730).

REGISTRATION.

Registration receipts have fallen from £1156 (Rs. 11,560) to £518 (Rs. 5180) and charges have increased from £664 (Rs. 6640) to £849 (Rs. 8490).

EDUCATION.

In 1881-82 education receipts amounted to £719 (Rs. 7190) and charges to £1572 (Rs. 15,720).

POLICE.

Police receipts have risen from £1 (Rs. 10) to £594 (Rs. 5940), and charges from £5254 (Rs. 52,540) to £9972 (Rs. 99,720).

MEDICINE.

Medical receipts have been almost none, and charges have fallen from £1893 (Rs. 18,930) to £908 (Rs. 9080).

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Jail receipts have fallen from £714 (Rs. 7140) to £441 (Rs. 4410) and charges have risen from £1050 (Rs. 10,500) to £4030 (Rs. 40,300).

TRANSFER.

Transfer receipts have risen from £123,588 (Rs. 12,35 880) to £145,714 (Rs. 14,57,140) and transfer charges from £173,418 (Rs. 17,34,180) to £205,871 (Rs. 20,58,710). The increase under receipts is due to receipts on account of local funds and cash remittances from other districts. The increase under charges is due to charges on account of the local funds and to a large surplus balance remitted to other treasuries.

BALANCE SHEET, 1870 AND 1881.

In the following balance sheet the figures shown in black type on both sides under 1881-82 are book adjustments. On the receipt side the item of £30,037 (Rs. 3,00,370) represents the additional revenue the district would yield had none of its lands been alienated. On the debit side the item of £6607 (Rs. 66,070) under land revenue and £1246 (Rs. 12,460) under police are the rentals of lands granted for service to village headmen and watchmen. The item of £22,184 (Rs. 2,21,840) shown under allowances and assignments, represents the rental of lands granted to hereditary officers whose services have been dispensed with and of religious and charitable land-grants. Cash allowances to village and district officers who render service are treated as actual charges and debited to land revenue:

Sholápur Balance Sheet, 1870-71 and 1881-82.

RECEIPTS.			CHARGES.		
Head.	1870-71.	1881-82.	Head.	1870-71.	1881-82.
	£	£		£	£
Land Revenue	90,153	106,059 30,037	Land Revenue	17,030	17,168 6607
Stamps	18,859	7430	Stamps	642	227
Excise	7534	10,820	Excise	...	4 3
Justice	1114	679	Justice { Civil	7577	6416
Forests	17	624	Justice { Criminal ...		3587
Assessed Taxes	6573	3577	Forests		2215
Miscellaneous	264	270	Assessed Taxes	68	10
Interest	30	558	Allowances	16	6365
Opium	2541	3519		130	22,184
Salt	...	...	Pensions	1442	1465
Public Works	14,389	9800	Ecclesiastical	52	22
Military	1791	757	Miscellaneous	839	480
Mint	...	...	Public Works	38,422	32,006
Post	2226	7705	Military	17,188	4526
Telegraph	...	305	Mint	...	...
Registration	1156	518	Post	1443	8192
Education	...	719	Telegraph	1702	1873
Police	1	594	Registration	664	849
Medicine	...	1	Education	1239	1572
Jails	714	441	Police	5254	9972 1246
Tributes from Native States	...	1309	Medicine	1893	908
Stationery and Printing.	...	28	Jails	1050	4030
Superannuation Receipts	...	58	Printing	...	6
			Opium	3	6
Total ...	147,362	155,861	Total ...	112,642	102,328
Transfer Items.			*Transfer Items.*		
Local Funds	9483	12,163	Local Funds	6855	11,181
Deposits	8547	6170	Deposits	7332	5491
Cash Remittances ...	97,050	114,378	Cash Remittances ...	117,502	169,360
Transfer Receipts including Savings Bank.	8508	13,003	Transfer Receipts ..	41,729	19,839
Total ...	123,588	145,714	Total ...	173,418	205,871
GRAND TOTAL ...	270,950	301,575 30,037	GRAND TOTAL ...	286,060	308,199 30,037

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Finance.
LOCAL FUNDS.

REVENUE OTHER THAN IMPERIAL.

District local funds which since 1863 have been collected to promote rural education and supply roads, wells, drains, rest-houses, village offices or *chávdis* and other useful works, amounted in 1881-82 to £12,163 (Rs. 1,21,630) and the expenditure to £11,181 (Rs. 1,11,810). The local fund revenue is derived from three sources, a special cess of one-sixteenth in addition to the land tax, the proceeds of certain subordinate local funds, and certain miscellaneous items. The special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund, in 1881-82 yielded a revenue of £7690 (Rs. 76,900). The subordinate funds, including a toll fund, a ferry fund, a cattle pound fund, and a school fee fund, yielded £2680 (Rs. 26,800). Government and private contributions amounted to £1760 (Rs. 17,600) and miscellaneous receipts, including sand and quarry fees, to £33 (Rs. 330). In 1881-82 this revenue was administered by district and sub-divisional committees partly of official and partly of private members. The district committee consists of the Collector, assistant and deputy collectors, the executive engineer and the educational inspector as official and the proprietor of an alienated village and six landholders as non-official members. The sub-divisional committees consist of an assistant collector, the mámlatdár, a public works officer, and the deputy educational inspector as official and the proprietor of an alienated village and three landholders as non-official members. The sub-divisional committees bring their local requirements to the notice of the district committee which prepares the yearly budget.

For administrative purposes the local funds of the district are divided into two main sections, one set apart for public works and the other for instruction. The receipts and disbursements during the year 1881-82 were:

Sholápur Local Funds, 1881-82.

PUBLIC WORKS.

RECEIPTS.	Amount.	CHARGES.	Amount.
	£		£
Balance	2419	Establishment	2226
Two-thirds of Land Cess ...	5130	New Works	334
Tolls	1538	Repairs	4391
Ferries	347	Balance	3150
Cattle-pounds	338		
Contributions	304		
Miscellaneous	27		
Quarry Fees	3		
Total ...	10,101	Total ...	10,101

INSTRUCTION.

RECEIPTS.	Amount.	CHARGES.	Amount.
	£		£
Balance	2984	Establishment	3209
One-third of Land Cess ...	2560	School Charges	114
School-fee Fund	462	School-houses	379
Contributions	1456	Miscellaneous	528
Miscellaneous	3	Balance	3235
Total ...	7465	Total ...	7465

Chapter X.
Finance.

Since 1869-70 the following local fund works have been carried out. To improve communications about 509 miles of road have been made and 1823 miles repaired. To improve the water supply 165 wells and twenty-eight tanks have either been made or repaired. For the comfort of travellers 308 rest-houses have been built or repaired. Besides these works fifty-three cattle pounds and forty-three village offices or *chávdis* have been either made or repaired.

MUNICIPALITIES.

In 1881-82 each of the five municipalities at Sholápur, Bársi, Karmála, Pandharpur, and Sángola was administered by a body of commissioners with the Collector as president and the assistant or deputy collector in charge of the sub-division as vice-president. In 1881-82 the district municipal revenue amounted to £24,671 (Rs. 2,46,710) of which £14,864 (Rs. 1,48,640) were recovered from octroi dues, £299 (Rs. 2990) from tolls and wheel taxes, £5978 (Rs. 59,780) from assessed taxes, and £3530 (Rs. 35,300) from other sources.

The following statement gives for each municipality the receipts, charges, and incidence of taxation during the year ending 31st March 1882:

Sholápur Municipal Details, 1881-82.

NAME.	DATE.	PEOPLE.	RECEIPTS.					
			Octroi.	Tolls and Wheel Tax.	Assessed Taxes.	Miscellaneous.	Total.	Incidence.
			£	£	£	£	£	s. d.
Sholápur ...	June 1853. ...	59,633	7990	299	1426	2657	12,372	4 2
Bársi	August 1865...	16,139	4568	...	6	252	4826	6 0
Karmála ...	May 1867 ...	4616	371	...	97	22	490	2 1½
Pandharpur ...	October 1855.	16,917	1865	...	4449	555	6869	8 1½
Sángola ...	January 1855.	4722	70	...	...	44	114	0 6
Total ...	.....	102,027	14,864	299	5978	3530	24,671	...

NAME.	CHARGES.							
	Staff.	Safety.	Health.	Schools.	Works.		Miscellaneous.	Total.
					New.	Repairs.		
	£	£	£	£	£	£	£	£
Sholápur	1041	247	4667	301	3261	940	3274	13,731
Bársi	524	110	1465	154	402	397	116	3168
Karmála	124	15	107	34	73	15	9	377
Pandharpur ...	593	1037	4488	585	153	419	133	7408
Sángola	31	13	25	10	4	26	32	141
Total ...	2313	1422	10,752	1084	3893	1797	3564	24,825

CHAPTER XI.

INSTRUCTION.

In 1882-83 there were 176 Government schools or an average of one school for every four inhabited villages with 7914 names on the rolls and an average attendance of 5708 pupils, or 7·5 per cent of 105,305 the male population between six and fourteen years of age.

STAFF.

In 1882-83 under the Director of Public Instruction and the Educational Inspector Central Division, the education of the district was conducted by a local staff 239 strong. Of these one was a deputy educational inspector with general charge over all the schools of the district drawing a yearly pay of £180 (Rs. 1800), and the rest were masters and assistant masters with yearly salaries ranging from £4 16*s.* to £50 8*s.* (Rs. 48 - 504).

INSTRUCTION.

Of 176 the total number of Government schools, in 171 Maráthi only was taught, in one Hindustáni, and in four English and Maráthi. One of the four English schools was a high school teaching English, Maráthi, and Sanskrit up to the matriculation standard. Of the 171 Maráthi schools 167 were for boys and four were for girls.

COST.

Excluding superintendence charges, the total expenditure on account of these schools amounted to £4236 18*s.* (Rs. 42,369), of which £1387 4*s.* (Rs. 13,872) were paid by Government, £1407 10*s.* (Rs. 14,075) from local funds, and £1442 4*s.* (Rs. 14,422) from other funds.

PRIVATE SCHOOLS.

Besides these Government schools there were four primary schools inspected by the educational department. Of these two were opened by missionaries, and in 1882-83 were attended by fifty-seven scholars with an average attendance of thirty-seven. There is one special school for low-caste boys established by missionaries in Sholápur. In other towns and villages where low-caste boys show willingness to attend, a school accommodation is made for them in the verandas of the school houses. Their presence is not generally objected to if arrangements are made to prevent their coming into personal contact with boys of other castes.

PROGRESS, 1855-1883.

In 1855-56 there were only eleven Government schools, ten of them vernacular and one anglo-vernacular with 804 names on the rolls and an average attendance of 617 pupils. In 1865-66 the

Chapter XI.
Instruction.

PROGRESS, 1855-1883.

number of schools was increased to forty-five with 2377 names on the rolls and an average attendance of 1799 pupils. Forty of these schools were vernacular and five anglo-vernacular. In 1875-76 the number of schools rose to ninety-six, the names on the rolls to 3935, and the average attendance to 2850. In 1882-83 there were 176 schools with 7914 names on the rolls and an average attendance of 5708. Compared with 1855-56 the returns for 1882-83 give an increase in the number of schools from eleven to 176 and in the names on the rolls from 804 to 7914.

GIRLS SCHOOLS.

In 1869 the first girls school was opened in Bársi. In the next ten years the number of girls schools rose to three with 111 names on the rolls and an average attendance of sixty-nine. In 1882-83 the number of girls schools increased to four with 176 names and an average attendance to 105.

READERS AND WRITERS.

The 1881 census returns give for the chief races of the district the following proportion of persons able to read and write. Of 537,635 the total Hindu population, 7011 (males 6853, females 158) or 1·30 per cent below fifteen and 1303 (males 1292, females 11) or 0·24 per cent above fifteen were under instruction; 865 (males 849, females 16) or 0·16 per cent below fifteen and 16,978 (males 16,888, females 90) or 3·15 per cent above fifteen were instructed; 191,267 (males 95,260, females 96,007) or 35·57 per cent below fifteen and 320,211 (males 150,903, females 169,308) or 59·55 per cent above fifteen were illiterate. Of 43,967, the total Musalmán population 533 (males 520, females 13) or 1·21 per cent below fifteen and 90 (males 88, females 2) or 0·20 per cent above fifteen were under instruction; 69 (males 68, female 1) or 0·15 per cent below fifteen and 807 (males 795, females 12) or 1·83 per cent above fifteen were instructed; 15,721 (males 7774, females 7947) or 35·75 per cent below fifteen and 26,747 (males 13,031, females 13,716) or 60·83 per cent above fifteen were illiterate. Of 625 Christians, 34 (males 21, females 13) or 5·44 per cent below fifteen and 7 (males 5, females 2) or 1·12 per cent above fifteen were under instruction; 9 (males 3, females 6) or 1·44 per cent below fifteen and 234 (males 172, females 62) or 37·44 per cent above fifteen were instructed; 148 (males 67, females 81) or 23·68 per cent below fifteen and 193 (males 102, females 91) or 30·88 per cent above fifteen were illiterate:

Sholapur Education, 1881.

Age.	Hindus		Musalmans		Christians	
	Males	Females	Males	Females	Males	Females.
Under Instruction						
Below Fifteen	6853	158	520	13	21	13
Above Fifteen	1292	11	88	2	5	2
Instructed						
Below Fifteen	849	16	68	1	3	6
Above Fifteen	16,888	90	795	12	172	62
Illiterate						
Below Fifteen	95,260	96,007	7774	7947	67	81
Above Fifteen	150,903	169,308	13,031	13,716	102	91
Total	272,045	265,590	22,276	21,691	370	255

READERS AND WRITERS.

Before 1855-56 no returns were prepared arranging the pupils according to race and religion. The following statement shows that of the two races the Hindus have the larger proportion of their boys and girls under instruction :

Pupils by Race, 1855-56 and 1882-83.

RACE.	1855-56.		1882-83.			
	Pupils.	Percentage.	Pupils.	Percentage of Pupils.	School-going Population.	Percentage on School-going Population.
Hindus ...	784	98·37	7479	94·18	149,696	4·99
Musalmáns .	13	1·63	462	5·82	12,249	3·77
Total ...	797	100	7941	100	161,945	4·90

Of 7536, the total number of pupils in Government schools at the end of March 1883, 2344 or 31·1 per cent were Bráhmans, 89 or 1·2 per cent were Kshatriyas ; 11 or 0·2 per cent were Káyasths ; 232 or 3·1 per cent were Jains ; 664 or 8·7 per cent were traders ; 1956 or 26·0 per cent were Kunbis ; 1222 or 16·2 per cent were Lingáyats ; 221 or 2·9 per cent were artisans ; 79 or 1·0 per cent were shopkeepers ; 134 or 1·8 per cent were labourers ; 58 or 0·8 per cent were low-castes ; 36 or 0·5 were Others, and 490 or 6·5 Musalmáns and Others. Of 176 the total number of girls enrolled in 1882-83 in the four girls schools, 170 or 96·5 per cent were Hindus and 6 or 3·5 per cent were Musalmáns

SCHOOLS, 1855-1883.

The following tables prepared from special returns furnished by the educational department show in detail the number of schools and pupils with their cost to Government :

Sholápur School Returns, 1855-56, 1865-66, and 1882-83.

CLASS.	SCHOOLS.			PUPILS.					
				Hindus.			Musalmáns.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.									
High School	...	...	1	...	...	148	...	...	2
Anglo-Vernacular Schools	1	5	3	35	558	108	3	17	1
Vernacular Schools for boys and girls	10	40	172	749	1743	7168	10	55	452
Total ...	11	45	176	784	2301	7424	13	72	455

CLASS.	PUPILS—*continued.*						AVERAGE DAILY ATTENDANCE.		
	Pársis and Others.			Total.					
	1855-56.	1865-66.	1882-83.	1855-56	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.									
High School	..	...	10	...	...	160	...	...	113
Anglo-Vernacular Schools . .	7	3	1	45	578	110	40	453	75
Vernacular Schools for boys and girls ..	...	1	24	759	1799	7644	577	1346	5520
Total ...	7	4	35	804	2377	7914	617	1799	5708

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Instruction.
SCHOOLS, 1855-1883.

Sholápur School Returns, 1855-56, 1865-66, and 1882-83--continued.

Class.	Fees.			Cost of each Pupil.			Receipts. Government
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.
Government.				£ s. d.	£ s. d.	£ s. d.	£ s. d.
High School	...	...	2s. to 4s.	...	..	4 18 3¾	...
Anglo-Vernacular Schools	2s.	2s. to 3s.	1s.	2 18 10	2 5 2⅜	4 17 2⅜	60 1 5
Vernacular Schools for boys and girls ..	1½d. to 6d.	1½d. to 3d	¾d. to 9d.	0 9 11	0 15 6	0 12 ¼	239 13 11
Total ...	...	...	...	...	...	...	299 15 4

Class.	Receipts—*continued.*								
	Government—*contd.*		Local Cess.			Municipalities.			
	1865-66.	1882-83.	1855-56.	1865-66	1882-83.	1855-56.	1865-66.	1882-83.
Government.	£ s. d.	£ s. d.		£ s. d.	£ s. d.			£ s.
High School	...	234 16 0	...	...	...	...	...	100 0
Anglo-Vernacular Schools	476 17 10	73 12 0	...	0 4 0	...	...	...	183 8
Vernacular Schools for boys and girls ...	574 16 11	1078 16 0	...	169 1 2	1407 10 0	...	...	332 8
Total ...	1051 14 9	1387 4 0	...	169 5 2	1407 10 0	...	...	615 16

Class.	Receipts—*continued.*					
	Private.			Fees.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.	£ s d.	£ s. d.	£	£ s. d.	£ s. d.	£ s.
High School	...	...	..	.....	.....	220 14
Anglo-Vernacular Schools	2 8 0	210 0 0	36	59 7 2	174 15 0	107 10
Vernacular Schools for boys and girls ..	14 10 0	8 10 0	36	34 5 10	179 2 3½	498 4
Total ...	16 18 0	218 10 0	72	93 13 0	353 17 3½	826 8

Class.	Receipts—*continued.*			Expenditure.		
	Total.			Instruction.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.	£ s. d.	£ s. d.	£ s.	£ s. d.	£ s. d.	£ s. d.
High School	...	...	555 10	...	.....	543 16 0
Anglo-Vernacular Schools	121 16 7	861 16 10	400 10	117 15 5	493 11 2	362 9 9
Vernacular Schools for boys and girls ...	288 9 9	931 10 4½	3352 18	287 12 6	782 8 6	3316 18 0
Total ...	410 6 4	1793 7 2½	4308 18	405 7 11	1275 19 8	4223 3 9

Class.	Expenditure—*continued.*					
	Buildings.			Libraries.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.		£ s. d.	£. s. d.		£	
High School	...	.....	..	...	...	...
Anglo-Vernacular Schools	...	499 18 0	2 0 3	...	27	...
Vernacular Schools for boys and girls ...	...	261 18 9½	...	...	...	...
Total ...	...	761 16 9½	2 0 3	...	27	...

Sholápur School Returns, 1855-56, 1865-66, and 1882-83—continued.

CLASS.	EXPENDITURE—*continued.*					
	Scholarships.			Total.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.			£ s. d.	£ s. d.	£ s. d.	£ s. d.
High School	...	...	11 14 0	.....	.....	555 10 0
Anglo-Vernacular Schools	...	...	...	117 15 5	1020 9 2	364 10 0
Vernacular Schools for boys and girls ...	...	...	.....	287 12 6	1044 7 3½	3316 18 0
Total ..	...	...	11 14 0	405 7 11	2064 16 5½	4236 18 0

CLASS.	COST TO					
	Government.			Local Cess.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.	£ s. d.	£ s. d.	£ s.		£. s. d.	£ s. d.
High School	.....	.....	234 16	...	.....	.....
Anglo-Vernacular Schools	60 1 9½	476 11 7	73 12	...	.....	.....
Vernacular Schools for boys and girls ...	239 13 11	874 8 ½	1078 16	...	169 1 2	1407 10 0
Total ...	299 15 8½	1350 19 7½	1387 4	...	169 1 2	1407 10 0

CLASS.	COST TO—*continued.*					
	Other Funds.			Total.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
High School	.....	.....	320 14 0	.....	.....	555 10 0
Anglo-Vernacular Schools	57 14 0	543 17 6½	290 18 0	117 15 9½	1020 9 1½	364 10 0
Vernacular Schools for boys and girls ...	47 18 2½	0 18 1½	830 12 0	287 12 1½	1044 7 4	3316 18 0
Total ...	105 12 2½	544 15 8	1442 4 0	405 7 11	2064 16 5½	4236 18 0

TOWN SCHOOLS.

A comparison of the present (1882-83) provision for teaching the town and the country population gives the following result: In the town of Sholápur there were in 1882-83 ten Government schools with 932 names and an average attendance of about 693. Of these one was a high school, six were Maráthi schools five for boys and one for girls, one a Hindustáni school, one a police school, and one a jail school. The average yearly cost of each pupil in the high school was £4 18*s.* (Rs. 49); in the other schools the cost varied from 14*s.* to £1 4*s.* (Rs. 7-12). Since 1868, sixteen pupils have passed the university entrance examination from the Sholápur high school.[1] In addition to the Government schools there were, in 1882-83, forty private schools in the town of Sholápur with 1391 names and an average attendance of about 1029 pupils where Maráthi is taught. The municipality of Sholápur has opened a Sanskrit school. In 1882-83 there were twenty-four pupils. The average yearly cost per pupil was 16*s.* (Rs. 8). To one of the

1 The details are: two in 1868; two in 1871; one in 1872; one in 1873; two in 1874; one in 1875; one in 1876; two in 1879; one in 1882; and three in 1883.

Chapter XI. Instruction.

TOWN SCHOOLS.

Maráthi boys schools in the city of Sholápur is attached a Gujaráti class the expenses of which are defrayed by the Sholápur municipality. In 1882-83 there were twelve pupils learning Gujaráti. In the town of Bársi there were, in 1882-83, four Government schools with 323 names and an average attendance of 256. The average yearly cost to each pupil was 16*s.* 3*d.* (Rs. 8⅛). In the town of Pandharpur there were five Government schools with 487 names and an average attendance of 343. The average yearly cost to each pupil was 16*s.* (Rs. 8). In the town of Karkam there was one Government school with eighty-six names and an average attendance of sixty-nine. The average yearly cost to each pupil was 11*s.* 9*d.* (Rs. 5⅞). In the town of Vairág there was one Government school with eighty names and an average attendance of fifty-nine. The average yearly cost to each pupil was 11*s.* 9*d.* (Rs. 5⅞). In the town of Karmála there was one Government school with 174 names and an average attendance of 117. The average yearly cost to each pupil was 11*s.* (Rs. 5½). In the town of Mádha there was one Government school with 112 names and an average attendance of eighty-nine. The average yearly cost to each pupil was 13*s.* (Rs. 6½). In the town of Sángola there were two schools with 146 names and an average attendance of 104. The average yearly cost to each pupil was 12*s.* 9*d.* (Rs. 6⅜).

VILLAGE SCHOOLS.

Exclusive of the eight towns of Sholápur, Bársi, Pandharpur, Karkam, Vairág, Karmála, Mádha, and Sángola, the district of Sholápur was in 1882-83 provided with 154 Government schools or an average of one school for every four inhabited villages. The following statement shows the distribution of these schools by sub-divisions:

Sholápur Village Schools, 1882-83.

SUB-DIVISION.	Villages.	Population.	Schools.	SUB-DIVISION.	Villages.	Population.	Schools.
Sholápur ...	151	94,246	28	Sángola ...	73	62,335	17
Bársi	121	94,212	24	Málsiras ...	67	55,258	14
Karmála ...	122	61,610	26				
Mádha	87	62,794	27				
Pandharpur ..	83	48,103	18	Total ...	704	478,558	154

LIBRARIES.

Besides the Sholápur library established in 1857, there are libraries at Pandharpur and Bársi and reading-rooms at Karmála and Vairág. The Sholápur library was established by the leading inhabitants of the place. It is maintained by subscriptions and an annual grant of £30 (Rs. 300) by the municipality. There are 1450 books English and vernacular, and ten newspapers and two monthly magazines are subscribed. The yearly subscriptions amount to £15 (Rs. 150). The Pandharpur Library was established in 1874 by the sub-judge Ráo Bahádur Lálshankar Umiáshankar. It is maintained by monthly subscriptions and a municipal contribution of £20 (Rs. 200). It is provided with a hall by the municipality. There are 1015 books English and vernacular, and nine newspapers are subscribed. The yearly subscriptions amount to £20 (Rs. 200). The Bársi library was established in 1863 by the sub-judge Ráo Sáheb Venkatráv Jiváji. It is maintained by monthly sub-

scriptions and an annual municipal contribution of £6 (Rs. 60). There are 205 books in the library, and seven newspapers are subscribed. A fine hall has lately been built for the library from municipal funds at the suggestion of Ráo Sáheb Krishnaráv Mule, the acting mámlatdár of Bársi. The yearly subscriptions amount to £6 (Rs. 60). The reading-room at Vairág was opened in 1864, and that at Karmála in 1881. These reading-rooms each subscribe to about seven newspapers. The number of books is small.

NEWSPAPERS.

Of the three weekly newspapers two are published at Sholápur, the *Kalpa-taru* or Wish Tree on Sundays and the *Bhála* or Spear on Thursdays; and one, the *Pandhari-vritta* or the News of Pandharpur, is published on Sundays at Pandharpur. They are all lithographed and in the Maráthi language.

CHAPTER XII.

HEALTH.

Chapter XII
Health.

DISEASES.

OF endemic diseases the chief is guineaworm, which most frequently attacks the inhabitants of the hilly parts of Bársi and Karmála. The disease chiefly originates from the use of bad turbid water. Most of the wells especially in the Bársi sub-division have steps. Though regular bathing is not allowed in these wells, the people stand on the steps below the surface of the water whilst they bathe their limbs and clean their dirty vessels. In the water which thus becomes constantly more and more contaminated are generated hundreds of guineaworms which attach themselves to the naked limbs of those standing on the steps and burrow under the skin. In most parts of the district at the end of rains from about October intermittent fever prevails for two or three months. The fever is caused chiefly by the sudden changes of temperature and the setting in of the easterly winds. It is not severe and is usually without splenic or other complications. Skin diseases, specially scabies and ringworm, prevail more or less throughout the district. Formerly an epidemic of cholera nearly always broke out at Pandharpur during the annual fairs, especially at the chief fair in July; but of late, owing to better sanitary arrangements, though outbreaks of cholera have not been altogether prevented, the disease generally appears in a mild form.[1] Small-pox, as a rule, does not prevail as an epidemic.

HOSPITALS, 1882.

In 1882, besides the Sholápur civil hospital there were four dispensaries one each at Sholápur, Pandharpur, Bársi, and Karmála. The number of patients treated was 50,626, of whom 50,037 were out-patients and 589 in-patients. The cost was £1511 (Rs. 15,110). The following details are taken from the 1882 report:

Sholápur.

The prevailing diseases treated in the Sholápur civil hospital were skin and eye diseases, malarious fevers, injuries, ulcers, rheumatic and respiratory affections, intestinal worms, and bowel complaints. In 1882 cholera appeared after the Pandharpur fair in July and continued throughout the district till the end of August and out of sixty cases treated in the civil hospital twenty-five proved fatal. 1764 primary and 158 revaccinations were performed and 6585 out-patients and 347 in-patients were treated at a cost of £353 (Rs. 3530).

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[1] Of the outbreaks in 1871-72 and 1872 73, in 1871-72 cholera broke twice. The first outbreak lasted from the 27th of July to the 18th of August, during which forty-four persons were attacked and eighteen died; the second outbreak was in March during which three persons were attacked and one died. In 1872-73 cholera prevailed largely and broke four times The first outbreak lasted from the 1st of April to the 25th of June, during which seventy-one persons were attacked and twenty died; the second lasted from the 17th to the end of July, during which forty-nine persons were attacked and twenty-five died; the third lasted from the 8th to the end of August, during which four persons were attacked and all recovered, and the fourth lasted from the 8th to the 16th of November during which two persons were attacked and one died.

Chapter XII. Health.

DISPENSARIES.

The Sholápur dispensary was opened in 1863. The prevailing diseases are malarious fever, skin diseases, respiratory affections, and bowel complaints. In 1882 cholera prevailed from July to September and out of eighty-one cases thirty-six proved fatal. 13,371 out-patients and 111 in-patients were treated at a cost of £327 (Rs. 3270).

Pandharpur.

The Pandharpur dispensary was opened in 1863 in a hired building. The prevailing diseases are malarious fever, intestinal worms, and skin and eye diseases. In 1882 cholera prevailed from the 6th of July to the 11th of August and there were fifty-seven deaths out of 101 cases. 10,112 out-patients and fifty in-patients were treated at a cost of £475 (Rs. 4750).

Bársi.

The Bársi dispensary was opened in 1866. The prevailing diseases are malarious fevers, ophthalmia, skin diseases, respiratory affections, and bowel complaints. In 1882 cholera prevailed from the 16th of July to the 26th of August and out of sixty-five cases twenty proved fatal. 13,406 out-patients and forty in-patients were treated at a cost of £228 (Rs. 2280).

Karmála.

The Karmála dispensary was opened in 1872 in a hired building. The prevailing diseases are malarious fevers, eye and skin diseases, rheumatism, intestinal worms, and bowel complaints. In 1882 cholera prevailed in July and August in a mild form. 143 persons were vaccinated, and 6563 out-patients and forty-one in-patients were treated at a cost of £128 (Rs. 1280).

Akalkot.

Besides the four dispensaries within British limits, the Akalkot native state dispensary was opened in 1870. The commonest diseases were malarious fevers, conjunctivitis, respiratory affections, bowel complaints, and skin diseases. Cholera although prevalent in the neighbourhood did not visit the town. Nearly 300 primary and 200 revaccinations were performed during the year. 7276 out-door and fifty-seven in-door patients were treated at a cost of £186 12s. (Rs. 1866).

INFIRM PEOPLE.

According to the 1881 census 2116 persons (males 1200, females 916) or 0·36 per cent of the population were infirm. Of the total number 1962 (males 1099, females 863) were Hindus, 153 (males 100, females 53) Musalmáns, and one Christian male only. Of 2116, the total number of infirm persons, 79 (males 58, females 21) or 3·73 per cent were of unsound mind, 1282 (males 614, females 668) or 60·58 per cent were blind, 354 (males 210, females 144) or 16·72 per cent were deaf and dumb, and 401 (males 318, females 83) or 18·95 per cent were lepers. The details are:

Sholápur Infirm People, 1881.

Class.	Hindus.		Musalmáns.		Christians.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Insane	48	20	10	1	...	...	58	21
Blind	573	630	40	38	1	...	614	668
Deaf-Mutes ...	190	135	20	9	...	...	210	144
Lepers	288	78	30	5	...	...	318	83
Total ...	1099	863	100	53	1	...	1200	916

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VACCINATION.

In 1883-84 under the supervision of the Deputy Sanitary Commissioner, Deccan Registration District, the work of vaccination was carried on by twelve vaccinators with yearly salaries varying from £16 16*s.* (Rs. 168) to £28 16*s.* (Rs. 288). Of these operators nine were distributed over the rural parts of the district, and of the remaining three, one worked at each of the towns of Sholápur Bársi and Pandharpur and also in some of the villages within a radius of three miles round the town. Besides the vaccinators the medical officer of the Karmála dispensary carried on vaccine operations. The total number of persons vaccinated was 26,000 besides 438 revaccinations, compared with 13,435 primary vaccinations in 1869-70. The following statement shows the sex, religion, and age of the persons primarily vaccinated:

Sholapur Vaccination Details, 1869-70 and 1883-84.

Year	Primary Vaccinations.									
	Sex.		Religion.					Age.		Total.
	Males.	Females	Hindus.	Musalmáns.	Pársis.	Christians.	Others	Under One Year.	Above One Year.	
1869-70	7054	6381	11,632	996	..	11	796	6623	6812	13,435
1883-84	13,059	12,941	20,236	1878	3	33	3850	16,065	9335	26,000

In 1883-84 the total cost of these operations, exclusive of those performed in the Karmála dispensary, was £604 14*s.* (Rs. 6047) or about 5⅝*d.* (3¾ *as.*) for each successful case. The charges included the following items: supervision and inspection £243 12*s.* (Rs. 2436), establishment £351 8*s.* (Rs. 3514), and contingencies £9 14*s.* (Rs. 97). Of these the supervising and inspecting charges were met from Government provincial funds, while £265 18*s.* (Rs. 2659) were borne by the local funds of the different sub-divisions and £95 4*s.* (Rs. 952) by the municipalities of Sholápur Bársi and Pandharpur towns for the services of a vaccinator in each of these towns.

CATTLE DISEASE.

Seven[1] sorts of cattle disease are known in the district: *varyácha rog* or *motha rog* or great disease, *khurkut* or hoof disease, *ghátsarp rog* or putrid sorethroat, *dhavar rog* or swelling of the throat, *ghuri rog* or epilepsy, *mánmodi* or neck-breaking disease, and *parkida* or intestinal worms. Of these *varyácha rog* is most fatal. The symptoms are diarrhœa, running at the mouth, inability to eat, and sinking of the eyes. The body assumes a dark colour. The disease lasts one to three days. In *khurkut* or hoof-disease the mouth tongue and hoofs of the animal are affected. It lasts about fifteen days and if precautions are not taken in time the hoofs fall off. In *ghátsarp rog* and *dhavar rog* or the swelling of the throat which are uncommon, the animal refuses food and dies in one or two days. In *ghuri rog* or epilepsy the animal respires with difficulty, refuses food, and dies after two or three days. In *mánmodi* which lasts for a day only, the animal is unable to remain erect. *Parkida* is a worm which causes colic and purging. The disease generally ends fatally in three hours.

[1] Collector's Letter to the Revenue Commissioner, 2337 of 18th October 1870.

The total number of deaths shown in the Sanitary Commissioner's yearly reports, for the eighteen years ending 1883, is 254,877 or an average mortality of 14,159, or, according to the 1881 census, of twenty-four in every thousand of the population. During the famine year of 1877 the total number of deaths was very high, being 35,054 or 147 per cent above the average. Of the average number of deaths 7777 or 54·92 per cent were returned as due to fevers, 1217 or 8·59 per cent to cholera, 381 or 2·69 per cent to small-pox, 1451 or 10·24 per cent to bowel complaints, 212 or 1·49 per cent to violence and injuries, and 3121 or 22.04 per cent to miscellaneous diseases. An examination of the returns shows that fever, which during the eighteen years ending 1883 caused an average yearly mortality of 7777 or 54·92 per cent, was below the average in the first nine years ending 1874 and above the average in the next nine years ending 1883. Of the nine years below the average two years 1866 and 1867 had between 2000 and 3000 deaths; two years 1868 and 1869 between 3000 and 4000; two years 1870 and 1871 between 4000 and 5000; one year 1873 between 5000 and 6000; and two years 1872 and 1874 between 6000 and 7000. Of the other nine years above the average two years 1880 and 1882 had between 7800 and 8000 deaths; two years 1875 and 1881 between 8000 and 9000; two years 1876 and 1883 between 10,000 and 11,000; one 1879 between 12,000 and 13,000; one 1877 between 16,000 and 17,000; and one 1878 between 17,000 and 18,000. Of the deaths from cholera, which amounted to 21,904 and averaged 1217, nine years caused deaths above the average and nine below the average. Of the nine years above the average two years 1875 and 1878 had between 4000 and 3000 deaths; three years 1869, 1876, and 1883 between 3000 and 2000; and four years 1866, 1872, 1877, and 1881 between 2000 and 1300. Of the nine years below the average one year 1868 had between 800 and 700 deaths; three years 1870, 1871, and 1882 between 500 and 200; three years 1867, 1879, and 1880 had less than fifty deaths; and two years 1873 and 1874 were free from cholera. Of the deaths from small-pox which amounted to 6863 and averaged 381, 2343 or 34·14 per cent happened in 1872, 1214 or 17·69 per cent in 1868, and 1080 or 15·73 per cent in 1877. The only other years which were over the average were 1869 with 470 deaths, 1871 with 459 deaths, and 1867 with 448 deaths. Of the twelve years below the average two years 1870 and 1873 had between 300 and 200 deaths; two years 1866 and 1876 between 200 and 100; one 1883 between sixty and fifty; three years 1874, 1875, and 1878 between forty and ten; two years 1879 and 1882 had less than ten deaths; and two years 1880 and 1881 were free from small-pox. Of the deaths from bowel complaints which amounted to 26,117 and averaged 1451, five years were above the average and thirteen below the average. The number varied from 5016 in 1877 to 710 in 1871. Injuries, with a total of 3823 and an average of 212, varied from 421 in 1866 to 102 in 1868. Other causes, with a total mortality of 56,180 and an average of 3121, varied from 10,375 in 1877 to 932 in 1867.

Birth returns are available only for the thirteen years ending 1883. During these thirteen years the yearly totals varied from

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BIRTHS AND DEATHS.

20,634 in 1883 to 6718 in 1879 and averaged 12,720. The details are:[1]

Sholápur Births and Deaths, 1866-1883.

YEAR.	DEATHS.							BIRTHS.
	Cholera.	Small-pox.	Fevers.	Bowel Com-plaints.	In-juries.	Other Causes.	Total.	
1866 ...	1841	104	2810	1388	421	1404	7968	...
1867 ...	46	448	2271	857	242	932	4756	...
1868	779	1214	3100	909	102	1536	7640	...
1869	2569	470	3761	1290	162	2800	11,054	...
1870	371	264	4166	1096	138	1907	7942	...
1871	280	459	4538	710	195	2286	8468	9256
1872	1463	2343	6620	1704	214	2910	15,252	8114
1873	...	228	5484	941	206	2256	9115	12,338
1874	.	29	6403	1302	203	2806	10,743	15,093
1875	3536	19	8721	1365	164	3261	17,066	14,785
1876	2235	112	10,089	1793	148	4012	18,339	16,545
1877	1354	1080	16,941	5016	288	10,475	35,054	9155
1878	3074	33	17,023	2230	326	3962	26,648	6769
1879	22	1	12,890	1490	294	8492	23,189	6718
1880	3	...	7833	853	212	2041	10,942	8559
1881	1307	...	8531	942	177	1695	12,652	17,256
1882	480	4	7962	906	152	1559	11,063	20,138
1883	2544	55	10,897	1327	189	1946	16,958	20,634
Total ...	21,904	6863	139,990	26,117	3823	56,180	254,877	165,360
Average ...	1217	381	7777	1451	212	3121	14,159	12,720

[1] The death returns are believed to be fairly correct and the birth returns to be incomplete.

CHAPTER XIII.

SUB-DIVISIONS.

BÁRSI.

Ba'rsi lies alone in the north-east between 17° 59′ and 18° 26′ north latitude and between 75° 42′ and 76° 9′ east longitude. It is bounded on all sides by the Nizám's territory. It has an area of 596 square miles, a population in 1881 of 110,046 or 184 to the square mile, and in 1882 a land revenue of £25,682 (Rs. 2,56,820).

Area.

Of the 596 square miles 572 have been surveyed in detail. According to the revenue survey returns, forty-two square miles are occupied by the lands of alienated villages. The rest contains 319,488 acres or 90·11 per cent of arable land, 17,971 acres or 5·07 per cent of unarable land, 192 acres or 0·06 per cent of grass, 7999 acres or 2·26 per cent of forests, and 8887 acres or 2·50 per cent of village sites, roads, rivers, and streams. From the 319,488 acres of arable land, 19,881 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Bársi is separated from other parts of Sholápur by a narrow belt of country belonging to the Nizám. It lies between the Bálághát hills in the east and the Sina in the west. Except some outlying villages in the north-east Bársi is fairly regular in shape. From the Bálághát hills in the north it stretches twenty-five to twenty-eight miles south, and from east to west it is about twenty-three miles. From the Bálághát hills in the north and north-east the country slowly slopes south-west to the Sina. Between each of the streams which cross the sub-division is a succession of dips and rises from east to west, the rising and falling slopes becoming more and more gentle towards the eastern border. Except some parts which are bare, most of the sub-division, especially in the hollows, is well wooded. The villages are small and close, and lie chiefly on river banks. They are well shaded and almost all have walls seldom without gaps. Of the Bálághát hills which run north and north-east, the chief is the Vadshighát, about fourteen miles east of Bársi and noted for a cave temple sacred to Rámeshvar.

Climate.

Probably owing to its nearness to the Bálághát hills, Bársi has a better climate and more plentiful and regular rainfall than other parts of Sholápur. At Bársi in the north-west of the sub-division, during the eight years ending 1870 the rainfall varied from 43·19 inches in 1870 to 18·62 inches in 1868 and averaged 26·74 inches; and during the ten years ending 1882 it varied from forty-one inches in 1882 to twelve in 1876 and averaged twenty-nine inches.

Water.

Water is abundant. The chief river is the Bhogávati a feeder of the Sina, which, with its tributaries the Bedki, Nágzari, and Sira,

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BÁRSI.
Water.

rises in the Bálághát hills and runs south-east through the sub-division for about thirty miles. Besides this, the Chandni, a feeder of the Sina, runs in the north for about twelve miles. Most of these feeders keep water throughout the year. Besides by the Koregaon lake, about thirteen miles north-east of Bársi, land is watered chiefly from wells and sometimes by fair weather channels or *kachcha páts* from streams. In Bársi town drinking water is supplied from a storage reservoir built close to the town.

Soil.

The richest soil is found at the bottom of the slopes, which commonly become almost level along the banks of streams and are generally dotted with clumps of magnificent mango trees. It is generally black and fertile. Poor gravelly or *barad* soils are scarcely found. Even on the most barren parts is earth enough to yield good grass during the monsoon.

Stock.

According to the 1882-83 returns farm stock included 213 riding and 2860 load carts, 748 two-bullock and 2796 four-bullock ploughs, 41,692 bullocks and 23,865 cows, 3619 he-buffaloes and 8526 she-buffaloes, 2166 horses, 36,512 sheep and goats, and 555 asses.

Holdings.

In 1882-83, including alienated lands, the total number of holdings was 5818 with an average area of about 54 acres. Of the whole number, 155 were holdings of not more than five acres; 281 were of six to ten acres; 818 of eleven to twenty acres; 2493 of twenty-one to fifty acres; 1468 of fifty-one to 100 acres; 475 of 101 to 200 acres; 90 of 201 to 300 acres; 25 of 301 to 400 acres; and 13 of above 400 acres. The occupants who have holdings of over 100 acres are Bráhmans, local Vánis, Gujars, Maráthás, and Dhangars. As a rule the Bráhmans, local Vánis, and Gujars sublet their holdings.

Crops, 1881-82.

In 1881-82 of 293,809 acres the whole area held for tillage, 47,619 acres or 16·20 per cent were fallow or under grass. Of the remaining 246,190 acres, 55 were twice cropped. Of the 246,245 acres under tillage, grain crops occupied 161,593 acres or 65·62 per cent, of which 134,000 were under Indian millet *jvári* Sorghum vulgare, 10,667 under spiked millet *bájri* Penicillaria spicata, 8042 under wheat *gahu* Triticum æstivum, 5855 under rice *bhát* Oryza sativa, 16 under maize *makka* Zea mays, 165 under *rála* or *káng* Panicum italicum, 580 under *sáva* and *vari* Panicum miliaceum, 153 under barley *jav* Hordeum hexastichon, and 2115 under other grains of which details are not given. Pulses occupied 32,481 acres or 13·19 per cent of which 21,144 were under *tur* Cajanus indicus, 8188 under gram *harbhara* Cicer arietinum, 95 under *kulthi* or *kulith* Dolichos biflorus, 1837 under *mug* Phaseolus mungo, 609 under *udid* Phaseolus radiatus, 3 under *masur* Ervum lens, 4 under peas *vátána* Pisum sativum, and 601 under other pulses. Oilseeds occupied 32,206 acres or 13·07 per cent of which 2572 were under linseed *alshi* Linum usitatissimum, 163 under gingelly seed *til* Sesamum indicum, and 29,471 under other oilseeds. Fibres occupied 15,689 acres or 6·37 per cent of which 7646 were under cotton *kápus* Gossypium herbaceum, 7978 under Bombay hemp *san* or *tág* Crotalaria juncea, and 65 under brown hemp *ambádi* Hibiscus

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cannabinus. Miscellaneous crops occupied 4276 acres or 1·73 per cent of which 742 were under chillies *mirchi* Capsicum frutescens, 973 under sugarcane *us* Saccharum officinarum, 418 under tobacco *tambákhu* Nicotiana tabacum, 40 under hemp *gánja* Cannabis sativa, and the remaining 2103 under various vegetables and fruits.

People, 1881.

The 1881 population returns show that of 110,046 people 102,512 or 93·15 per cent were Hindus, 7456 or 6·77 per cent Musalmáns, 67 Christians, and 11 Pársis. The details of the Hindu castes are: 5431 Bráhmans; 23 Káyasth Prabhus and 18 Mudliárs, writers; 4025 Vaishya Vánis, 3964 Lingáyat Vánis, 924 Márwár Vánis, 402 Komtis, 229 Gujarát Vánis, 92 Bhátiás, 68 Káshikápdis, and 3 Agarváls, traders and merchants; 46,445 Marátha Kunbis and 2505 Mális, husbandmen; 2160 Telis, oil-pressers; 1842 Chámbhárs, leather workers; 1183 Koshtis, weavers; 1058 Sutárs, carpenters; 997 Sonárs, goldsmiths; 878 Shimpis, tailors; 722 Kumbhárs, potters; 641 Lohárs, blacksmiths; 407 Kásárs, makers and sellers of glass bangles; 329 Sális, weavers; 267 Lonáris, cement makers; 259 Pátharvats, masons; 239 Ráuls, tape makers; 154 Káranjkars, saddlers; 117 Gavandis, masons; 104 Ghisádis, tinkers; 82 Rangáris, dyers; 78 Sangars, wool weavers; 53 Támbats, coppersmiths; 51 Buruds, bamboo workers; 37 Otáris, casters; 22 Beldárs, quarrymen; 14 Nirális, indigo dyers; 9 Lákheris, lac workers; 1394 Nhávis, barbers; 677 Parits, washermen; 504 Guravs, priests; 64 Holárs, leather-dressers; 16 Ghadshis, musicians; 4856 Dhangars, cowkeepers; 155 Gavlis, milkmen; 744 Kolis and 45 Bhois, fishers; 396 Pardeshis, messengers; 217 Raddis, scent sellers and cultivators; 209 Khátiks, butchers; 5 Kámáthis, labourers; 2638 Vanjáris, 683 Vadárs, 205 Bedars or Berads, 150 Kaikádis, 145 Phánsepárdhis, and 36 Bhámtás, unsettled tribes; 7736 Mhárs, village servants; 4089 Mángs, labourers; 358 Dhors, tanners; and 709 Jangams, 328 Gosávis, 98 Bháts or Thákurs, 86 Gondhlis, 64 Vásudevs, 59 Dauris, and 14 Kolhátis, beggars.

KARMÁLA.
Boundaries.

Karmala lies in the north-west between 17° 57′ and 18° 32′ north latitude and between 74° 52′ and 75° 31′ east longitude. It is bounded on the north by Karjat in Ahmadnagar, on the east by the Sina and beyond the Sina by the Nizám's territory, on the south by Mádha, and on the west by the Bhima and beyond the Bhima by Indápur in Poona. It has an area of 766 square miles, a population in 1881 of 61,548 or eighty to the square mile, and in 1882 a land revenue of £11,483 (Rs. 1,14,830).

Area.

Of the 766 square miles 721 have been surveyed in detail. According to the revenue survey returns, 101 square miles are occupied by the lands of alienated villages. The rest contains 382,134 acres or 85·57 per cent of arable land, 32,425 acres or 7·26 per cent of unarable land, 105 acres or 0·02 per cent of grass, 3046 acres or 0·69 per cent of forests, and 28,867 acres or 6·46 per cent of village sites, roads, rivers, and streams. From the 382,134 acres of arable land 23,118 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Karmála, about thirty-eight miles long from north to south and twenty-eight broad from east to west, lies between the Bhima in the

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west and the Sina in the east. The water-shed divides the sub-division into two parts and runs north-west from Kem in the south to a little west of Karmála in the north. The country is a succession of rises and valleys, with a good deal of high lying table-land, which in some places is strewn with stones and boulders, but generally is level and has good though somewhat shallow soil. Except the Vághoba and Bodki hills near Kem and the dividing ridge forming the water-shed, the sub-division is flat, though towards the north and north-west the ground is rough and broken and crossed by many large streams. Except near the low-lying villages and valleys trees are rare and not so large as in the more favoured climate of Bársi.

Climate.

The climate is dry, being somewhat similar to though less favourable than that of Mádha. In the north-east the rainfall is slightly heavier than in the south about Tembhurni; but the seasons are most uncertain, a really good one, as a rule, not occurring oftener than once in three or four years. In a really good season the harvest is unusually abundant. At Karmála in the north-east, during the ten years ending 1882, the rainfall varied from thirty-four inches in 1882 to six inches in 1876 and averaged twenty-four inches.

Water.

Owing to short and uncertain rainfall water is scanty. The two chief rivers are the Bhima and the Sina. The Bhima, separating Karmála from Indápur in the west, winds north to south for about seventy miles, and the Sina, separating Karmála from the Nizám's territory in the east, runs north to south for about thirty miles. Land is mostly watered from wells, and sometimes by throwing temporary dams across streams. Except in a few villages where it is enough for the growth of wheat and onions and is available till the middle or end of February, the water-supply of these dams does not last beyond the end of December or the beginning of January. In Karmála town drinking water is supplied from springs in wells lying about three quarters of a mile south of the town.

Soil.

About one-half of the soil is black and one-quarter each red and gravelly or *barad*. Except along stream banks and in the Sina valley the black soil, as a rule, is somewhat shallow. It is often somewhat stiff and clayey and requires an abundant rainfall to ensure a full crop. In a favourable season the yield is equal or even superior to the best black soils; but in ordinary years the soil yields but an indifferent crop, and in unfavourable seasons scarcely returns the seed. Besides this, a small quantity of alluvial land is found chiefly along the banks of the Bhima. The leading crops are *jvári*, *bájri*, safflower, and a small quantity of wheat, cotton, and gram.

Stock.

According to the 1882-83 returns farm stock included 129 riding and 1630 load carts, 620 eight-bullock and 1582 ten-bullock ploughs, 28,855 bullocks and 14,849 cows, 2230 he-buffaloes and 4571 she-buffaloes, 1754 horses, 71,384 sheep and goats, and 742 asses.

Holdings.

In 1882-83 including alienated lands, the total number of holdings was 5537 with an average area of about forty-eight acres. Of the

Holdings.

whole number 171 were holdings of not more than five acres, 240 were of six to ten acres, 890 of eleven to twenty acres, 2595 of twenty-one to fifty acres, 1125 of fifty-one to 100 acres, 436 of 101 to 200 acres, sixty-one of 201 to 300 acres, thirteen of 301 to 400 acres, and six of above 400 acres. The occupants who have holdings of over 100 acres are Bráhmans, local Vánis, Gujars, Maráthás and Dhangars. As a rule the Bráhmans, local Vánis, and Gujars sublet their holdings.

Crops, 1881-82.

In 1881-82 of 229,048 acres the whole area held for tillage, 31,442 acres or 13·72 per cent were fallow or under grass. Of the remaining 197,606 acres, 790 were twice cropped. Of the 198,396 acres under tillage, grain crops occupied 151,081 acres or 76·15 per cent of which 127,053 were under Indian millet *jvári* Sorghum vulgare, 17,359 under spiked millet *bájri* Penicillaria spicata, 5228 under wheat *gahu* Triticum æstivum, 594 under rice *bhát* Oryza sativa, 659 under maize *makka* Zea mays, 58 under *rála* or *káng* Panicum italicum, 14 under *sáva* and *vari* Panicum miliaceum, 57 under barley *jav* Hordeum hexastichon, and 59 under other grains of which details are not given. Pulses occupied 17,555 acres or 8·84 per cent of which 2736 were under *tur* Cajanus indicus, 8256 under gram *harbhara* Cicer arietinum, 4059 under *kulthi* or *kulith* Dolichos biflorus, 548 under *mug* Phaseolus mungo, one under *udid* Phaseolus radiatus, one under peas *vátána* Pisum sativum, and 1954 under other pulses. Oilseeds occupied 22,521 acres or 11·35 per cent of which 3185 were under linseed *alshi* Linum usitatissimum, 384 under gingelly seed *til* Sesamum indicum, and 18,952 under other oilseeds. Fibres occupied 5569 acres or 2·80 per cent of which 4084 were under cotton *kápus* Gossypium herbaceum and 1485 under Bombay hemp *san* or *tág* Crotalaria juncea. Miscellaneous crops occupied 1670 acres or 0·84 per cent, of which 676 were under chillies *mirchi* Capsicum frutescens, 369 under sugarcane *us* Saccharum officinarum, 355 under tobacco *tambákhu* Nicotiana tabacum, and the remaining 270 under various vegetables and fruits.

People, 1881.

The 1881 population returns show that of 61,548 people 58,627 or 95·25 per cent were Hindus, 2914 or 4·73 per cent Musalmáns, 3 Pársis, 3 Jews, and one Christian. The details of the Hindu castes are: 2718 Bráhmans; 16 Káyasth Prabhus and 14 Mudliárs, writers; 1337 Márwár Vánis, 1313 Lingáyat Vánis, 190 Komtis, and 27 Gujarát Vánis, traders and merchants; 23,520 Marátha Kunbis and 4118 Mális, husbandmen; 1240 Chámbhárs, leather workers; 725 Koshtis, weavers; 673 Telis, oil-pressers; 650 Sonárs, goldsmiths; 568 Sutárs, carpenters; 385 Lohárs, blacksmiths; 380 Shimpis, tailors; 360 Kumbhárs, potters; 357 Sális, weavers; 213 Kásárs, makers and sellers of glass bangles; 204 Lonáris cement makers; 87 Sangars, wool weavers; 82 Saltangars, tanners; 39 Khatris, weavers; 28 Ráuls, tape makers; 25 Rangáris, dyers; 19 Buruds, bamboo workers; 19 Nirális, indigo dyers; 16 Káranjkars, saddlers; 15 Beldárs, quarrymen; 14 Ghisádis, tinkers; 8 Pátharvats, masons; 5 Otáris, casters; 696 Nhávis, barbers; 490 Parits, washermen; 375 Guravs, priests; 166 Holárs, leather dressers; 12 Ghad-

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shis, musicians; 5854 Dhangars, cowkeepers; 217 Gavlis, milkmen; 481 Kolis and 69 Bhois, fishers; 167 Pardeshis, messengers; 146 Raddis, scent sellers and cultivators; 8 Khátiks, butchers; 729 Berads, 653 Vanjáris, 389 Vadárs, 291 Kaikádis, 82 Phánsepárdhis, and 4 Bhils, unsettled tribes; 4427 Mhárs, village servants; 2876 Mángs, labourers; 189 Dhors, tanners; 316 Gosávis, 253 Joshis, 134 Bháts, 106 Jangams, 63 Gondhlis, 36 Vághyás and Murlis, 22 Kolhátis, and 11 Dauris, beggars.

MÁDHA.
Boundaries.

Ma'dha lies in the centre of the district between 17° 38′ and 18° 10′ north latitude and 75° 13′ and 75° 46′ east longitude. It is bounded on the north by Karmála, on the east by the Sina and beyond the Sina by the Nizám's territory and part of Sholápur, on the south by Sholápur and Pandharpur, and on the west by Pandharpur. It has an area of 619 square miles, a population in 1881 of 67,961 or 109 to the square mile, and in 1882 a land revenue of £8455 (Rs. 84,550).

Area.

Of the 619 square miles 613 have been surveyed in detail. According to the revenue survey returns, twenty-two square miles are occupied by the lands of alienated villages. The rest contains 347,325 acres or 90·97 per cent of arable land, 11,866 acres or 3·10 per cent of unarable land, 2303 acres or 0·60 per cent of forests, and 20,343 acres or 5·33 per cent of village sites, roads, rivers, and streams. From the 347,326 acres of arable land 16,746 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Mádha is irregular in shape, with a greatest length of about forty miles from north-east to south-west and a breadth varying from twenty-five to thirty miles in the north to eighteen or twenty in the south. It is a bare waving plain; the tops of all the higher parts, though often covered with yellow stunted spear grass, are bare of trees and have a barren soil. As in the east, except in five villages the Sina forms its eastern boundary, and towards the west the sub-division does not stretch far enough to include any of the plain of the Bhima, most of the sub-division consists of comparatively high lying land. About four miles north of Mádha the *mála* or high land of Chinchgaon lies between the villages of Chinchgaon Tadval and Vadshinga. The Mádha villages are generally one to four miles distant on streams or river banks. Most of the villages are walled, but of many the wall is broken.

Climate.

The climate is dry and hot winds prevail in March April and May. At Mádha in the north-east of the sub-division, during the ten years ending 1882 the rainfall varied from thirty-two inches in 1882 to eight inches in 1876 and averaged twenty-five inches.

Water.

The water-shed crosses the sub-division in the direction of its greatest length from north-west to south-east, and its streams flow eastward into the Sina and southward into the Bhima, which at no point is many miles from the south-western boundary. Owing to the low elevation at which they rise and the short distance they have to flow, none of the streams are good sized; and except the Bhend none run all through the year. The Bhend which rises near Kem in the Karmála sub-division, falls into the Sina a little

north of the village of Undergaon. Of the three chief rivers the Bhima runs in the west for about six miles, the Sina in the east for about thirty miles, and the Bhogávati in the east for about three miles. Besides by the Ashti lake, about fifteen miles south-west of Mádha, land is chiefly watered from wells and to a less extent from streams and rivers. During the hot season most of the streams dry.

Soil.

Along the banks of the Sina the soil is rich, a good black of great depth; in the high land the soil is shallow black and poor red or gravelly, nearly in equal parts.

Stock.

According to the 1882-83 returns farm stock included 190 riding and 1579 load carts, 477 eight-bullock and 1727 ten-bullock ploughs, 25,807 bullocks and 12,974 cows, 2827 he-buffaloes and 5205 she-buffaloes, 1188 horses, 57,272 sheep and goats, and 425 asses.

Holdings.

In 1882-83, including alienated lands, the total number of holdings was 6159 with an average area of about forty-six acres. Of the whole number 312 were holdings of not more than five acres, 335 were of six to ten acres, 1017 of eleven to twenty acres, 2723 of twenty-one to fifty acres, 1247 of fifty-one to 100 acres; 435 of 101 to 200 acres; sixty-six of 201 to 300 acres; seventeen of 301 to 400 acres; and seven of above 400 acres. The occupants who have holdings of over 100 acres are Bráhmans, local Vánis, Maráthás, and Dhangars. As a rule the Bráhmans, local Vánis, and Gujars sublet their holdings.

Crops, 1881-82.

In 1881-82 of 251,602 acres the whole area held for tillage, 47,929 acres or 19·04 per cent were fallow or under grass. Of the remaining 203,673 acres, 3126 were twice cropped. Of the 206,799 acres under tillage, grain crops occupied 162,472 acres or 78·56 per cent of which 127,500 were under Indian millet *jvári* Sorghum vulgare, 19,170 under spiked millet *bájri* Penicillaria spicata, 4419 under wheat *gahu* Triticum æstivum, 7946 under rice *bhát* Oryza sativa, 3220 under maize *makka* Zea mays, 48 under *rála* or *káng* Panicum italicum, one under *sáva* and *vari* Panicum miliaceum, and 168 under barley *jav* Hordeum hexastichon. Pulses occupied 13,729 acres or 6·63 per cent of which 4875 were under *tur* Cajanus indicus, 5598 under gram *harbhara* Cicer arietinum, 638 under *kulthi* or *kulith* Dolichos biflorus, 648 under *mug* Phaseolus mungo, six under *udid* Phaseolus radiatus, and 1964 under other pulses. Oilseeds occupied 20,984 acres or 10·14 per cent of which 3128 were under linseed *alshi* Linum usitatissimum, 220 under gingelly seed *til* Sesamum indicum, and 17,636 under other oilseeds. Fibres occupied 5635 acres or 2·72 per cent of which 3886 were under cotton *kápus* Gossypium herbaceum, and 1749 under Bombay hemp *sanı* or *tág* Crotalaria juncea. Miscellaneous crops occupied 3979 acres or 1·92 per cent of which 1182 were under chillies *mirchi* Capsicum frutescens, 501 under sugarcane *us* Saccharum officinarum, 428 under tobacco *tambákhu* Nicotiana tabacum, 5 under hemp *gánja* Cannabis sativa, and the remaining 1863 under various vegetables and fruits.

People, 1881.

The 1881 population returns show that of 67,961 people 64,578 or 95·02 per cent were Hindus, 3338 or 4·91 per cent Musalmáns, 27 Christians, 15 Pársis, one Jew, one Buddhist, and one Sikh. The

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MÁDHA.
People, 1881.

details of the Hindu castes are: 2784 Bháhmans; 1915 Lingáyat Vánis, 1482 Márwár Vánis, 204 Komtis, 72 Vaishya Vánis, and 30 Gujarát Vánis, traders and merchants; 26,369 Marátha Kunbis, 4211 Mális, and 83 Hátkars, husbandmen; 1533 Chámbhárs, leather-workers; 1339 Koshtis, weavers; 684 Sutárs, carpenters; 626 Sonárs, goldsmiths; 601 Telis, oil-pressers; 596 Shimpis, tailors; 532 Kumbhárs, potters; 365 Lohárs, blacksmiths; 273 Lonáris, cement-makers; 218 Sális, weavers; 216 Pánchále, metal-workers; 148 Kásárs, makers and sellers of glass bangles; 77 Sangars, wool-weavers; 69 Káranjkars, saddlers; 66 Gavandis, masons; 60 Ráuls, tape makers; 35 Buruds, bamboo-workers; 34 Otáris, casters; 28 Pátharvats, masons; 26 Rangáris, dyers; 4 Ghisádis, tinkers; 696 Nhávis, barbers; 466 Parits, washermen; 271 Guravs, priests; 165 Holárs, leather-dressers; 19 Ghadshis, musicians; 5969 Dhangars, cowkeepers; 71 Gavlis, milkmen; 735 Kolis and 74 Bhois, fishers; 337 Pardeshis, messengers; 105 Raddis, scent-sellers and cultivators; 18 Lodhis, labourers; 17 Khátiks, butchers; 3 Kámáthis, labourers; 710 Berads or Bedars, 457 Vadárs, 199 Kaikádis, 66 Bhils, 36 Kátavdis, and 14 Vanjáris, unsettled tribes; 4972 Mhárs, village servants; 3398 Mángs, labourers; 224 Dhors, tanners; and 305 Gosávis, 251 Jangams, 116 Bháts or Thákurs, 87 Gondhlis, 46 Dauris, 24 Kudbuda Joshis, 22 Kolhátis, 18 Vághyás and Murlis, and 7 Vásudevs, beggars.

MÁLSIRAS.
Boundaries.

Mal'siras lies in the west between 17° 36′ and 18° 2′ north latitude and between 74° 41′ and 75° 18′ east longitude. It is bounded on the north by the Nira and beyond the Nira by Indápur in Poona, on the east by Pandharpur and for about twenty miles by the Bhima, on the south by Sángola, and on the west by Mán in Sátára and Phaltan. It has an area of 574 square miles, a population in 1881 of 58,332 or 101 to the square mile, and in 1882 a land revenue of £15,322 (Rs. 1,53,220).

Area.

Of the 574 square miles 542 have been surveyed in detail. According to the revenue survey returns, eighty-three square miles are occupied by the lands of alienated villages. The rest contains 262,110 acres or 85·13 per cent of arable land, 34,660 acres or 11·30 per cent of unarable land, 8802 acres or 2·87 per cent of forests, and 1218 acres or 0·40 per cent of village sites, roads, rivers, and streams. From the 262,110 acres of arable land 40,977 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Except in the west where is a chain of hills, Málsiras is mostly flat and bare of trees. The villages are generally small, three or four miles apart. Most of the villages lie on streams and a few on river banks. In almost all the villages the site is bare. Except about ten which are walled, the villages are open.

Climate.

The climate is dry and hot and the rainfall scanty and uncertain. At Málsiras in the centre of the sub-division, during the ten years ending 1882, the fall varied from forty-one inches in 1877 to twelve inches in 1875 and averaged twenty inches.

Water.

Water is not plentiful. The chief rivers are the Nira and Bhima and their small feeders. The Nira runs west to east for about thirty

miles on the northern border and falls into the Bhima in the extreme north-east of the sub-division. The Bhima runs north to south for about twenty miles on the eastern border. The small feeders of the Bhima and Nira mostly run dry during the hot season. The garden land is in some parts watered, chiefly from wells.

Soil.

A good deal of the soil is rocky and barren, but most of it is good black.

Stock.

According to the 1882-83 returns farm stock included twenty-one riding and 1055 load carts, 2010 four-bullock ploughs, 21,538 bullocks and 11,133 cows, 1879 he-buffaloes and 3431 she-buffaloes, 1282 horses, 69,908 sheep and goats, and 406 asses.

Holdings.

In 1882-83, including alienated lands, the total number of holdings was 3766 with an average area of about seventy acres. Of the whole number, seventy-six were holdings of not more than five acres, 110 were of six to ten acres, 344 of eleven to twenty acres, 1566 of twenty-one to fifty acres; 1055 of fifty-one to 100 acres; 469 of 101 to 200 acres; eighty-four of 201 to 300 acres; thirty-four of 301 to 400 acres; and twenty-eight of above 400 acres. The occupants who have holdings of over 100 acres are Bráhmans, local Vánis, Gujars, Maráthás, and Dhangars. As a rule the Bráhmans, local Vánis, and Gujars sublet their holdings.

Crops, 1881-82.

In 1881-82 of 214,794 acres the whole area held for tillage, 36,560 acres or 17·02 per cent were fallow or under grass. Of the remaining 178,234 acres, 4077 were twice cropped. Of the 182,311 acres under tillage, grain crops occupied 153,633 acres or 84·21 per cent of which 111,293 were under Indian millet *jvári* Sorghum vulgare, 33,444 under spiked millet *bájri* Penicillaria spicata, 5014 under wheat *gahu* Triticum æstivium, 407 under rice *bhát* Oryza sativa, 2055 under maize *makka* Zea mays, 196 under *rála* or *kány* Panicum italicum, 119 under *sávu* and *vari* Panicum miliaceum, 51 under barley *jav* Hordeum hexastichon, and 954 under other grains of which details are not given. Pulses occupied 8080 acres or 4·43 per cent of which 523 were under *tur* Cajanus indicus, 2964 under gram *harbhara* Cicer arietinum, 1029 under *kulthi* or *kulith* Dolichos biflorus, 5 under *mug* Phaseolus mungo, and 3559 under other pulses. Oilseeds occupied 18,080 acres or 9·91 per cent of which 41 were under linseed *alshi* Linum usitatissimum, 4 under gingelly seed *til* Sesamum indicum, and 18,035 under other oilseeds. Fibres occupied 813 acres or 0·44 per cent, of which 561 were under cotton *kápus* Gossypium herbaceum, and 252 under Bombay hemp *san* or *tág* Crotalaria juncea. Miscellaneous crops occupied 1805 acres or 0·99 per cent of which 721 were under chillies *mirchi* Capsicum frutescens, 497 under sugarcane *us* Saccharum officinarum, 200 under tobacco *tambákhu* Nicotiana tabacum, and the remaining 387 under various vegetables and fruits.

People, 1881.

The 1881 population returns show that of 58,332 people 56,387 or 96·66 per cent were Hindus and 1945 or 3·33 per cent Musalmáns. The details of the Hindu castes are 1833 Bráhmans; 1204 Lingáyat Vánis, 556 Márwár Vánis, and 173 Komtis, traders and merchants;

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MÁLSIRAS.
People, 1881.

18,379 Kunbis and 3346 Mális, husbandmen; 954 Lonáris, cement-makers; 629 Chámbhárs, leather-workers; 514 Sutárs, carpenters; 495 Kumbhárs, potters; 372 Lohárs, blacksmiths; 360 Sonárs, goldsmiths; 336 Koshtis, weavers; 287 Telis, oil-pressers; 275 Shimpis, tailors; 124 Kásárs, makers and sellers of glass bangles; 41 Sális, weavers; 34 Sangars, wool-weavers; 31 Buruds, bamboo-workers; 15 Káranjkars, saddlers; 12 Otáris, casters; 641 Nhávis, barbers; 485 Parits, washermen; 1215 Holárs, leather-dressers; 288 Guravs, priests; 80 Ghadshis, musicians; 12,965 Dhangars, cowkeepers; 40 Gavlis, milkmen; 432 Kolis and 65 Bhois, fishers; 152 Raddis, scent-sellers and cultivators; 36 Pardeshis, messengers; 13 Khátiks, butchers; 2142 Berads, 299 Vadárs, 82 Vanjáris, and 58 Kaikádis, unsettled tribes; 3950 Mbárs, village servants; 2517 Mángs, labourers; 274 Dhors, tanners; and 346 Gosávis, 141 Joshis, 91 Jangams, 43 Bháts or Thákurs, 24 Dauris, 24 Kolhátis, and 14 Gondhlis, beggars.

PANDHARPUR.
Boundaries.

Pandharpur lies in the centre between 17° 29′ and 17° 56′ north latitude and 75° 11′ and 75° 44′ east longitude. It is bounded on the north by Mádha, on the east by Mádha and Sholápur, on the south by the Patvardhan state, and on the west by Sángola and Málsiras. It has an area of 470 square miles, a population in 1881 of 72,212 or 153 to the square mile, and in 1882 a land revenue of £8449 (Rs. 84,490).

Area.

Of the 470 square miles 457 have been surveyed in detail. According to the revenue survey returns, thirty-two square miles are occupied by the lands of alienated villages. The rest contains 256,023 acres or 92·05 per cent of arable land, 7984 acres or 2·87 per cent of unarable land, 2184 acres or 0·79 per cent of grass, 458 acres or 0·17 per cent of forests, and 11,475 acres or 4·12 per cent of village sites, roads, rivers, and streams. From the 256,023 acres of arable land 20,037 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Pandharpur is an open waving plain almost bare of trees. The villages lie partly on river banks and partly in the plain; some are walled. The village site is generally bare.

Climate.

The climate is dry. Hot winds prevail in March April and May; and the rainfall is scanty and uncertain. At Pandharpur in the centre of the sub-division, during the ten years ending 1882 the fall varied from forty-four inches in 1874 to eight inches in 1876 and averaged twenty-eight inches.

Water.

The two chief rivers are the Bhima and Mán. For a winding length of about twenty miles the Bhima separates Pandharpur from Málsiras in the west, and for about forty miles it winds north-west to south-east through the centre of the sub-division. During the rains the water overflows its banks which are earthy and steep. The Mán runs west to east in the south and falls into the Bhima near Sarkoli about ten miles south-east of Pandharpur. The town of Pandharpur is supplied with drinking water from a pond made in 1874 about a mile south-west of the town. Land is chiefly watered from wells.

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Along the river and stream banks the soil is mostly deep black, and to the east of the Bhima it is specially fine. On the high lying land the soil is shallow black and gray gravelly or *barad*.

Stock.

According to the 1882-83 returns farm stock included seventy-eight riding and 1253 load carts, 557 two-bullock and 1500 four-bullock ploughs, 17,433 bullocks and 9137 cows, 1793 he-buffaloes and 4131 she-buffaloes, 850 horses, 42,437 sheep and goats, and 385 asses.

Holdings.

In 1882-83, including alienated lands, the total number of holdings was 13,581 with an average area of about nineteen acres. Of the whole number, 1663 were holdings of not more than five acres, 1490 were of six to ten acres, 4097 of eleven to twenty acres; 6291 of twenty-one to fifty acres; thirty-six of fifty-one to 100 acres; and four of 101 to 200 acres. The occupants who have holdings of over 100 acres are Bráhmans, local Vánis, Gujars, Maráthás, and Dhangars. As a rule the Bráhmans, local Vánis, and Gujars sublet their holdings.

Crops, 1881-82.

In 1881-82 of 217,684 acres the whole area held for tillage, 26,104 acres or 11·99 per cent were fallow or under grass. Of the remaining 191,580 acres, 2585 were twice cropped. Of the 194,165 acres under tillage, grain crops occupied 159,545 acres or 82·16 per cent of which 137,694 were under Indian millet *jvári* Sorghum vulgare, 14,612 under spiked millet *bájri* Penicillaria spicata, 3674 under wheat *gahu* Triticum æstivum, 977 under rice *bhát* Oryza sativa, 2131 under maize *makka* Zea mays, 109 under *rála* or *káng* Panicum italicum, 28 under barley *jav* Hordeum hexastichon, 320 under other grains of which details are not given. Pulses occupied 10,572 acres or 5·44 per cent of which 1475 were under *tur* Cajanus indicus, 6723 under gram *harbhara* Cicer arietinum, 697 under *kulthi* or *kulith* Dolichos biflorus, 261 under *mug* Phaseolus mungo, 27 under *masur* Ervum lens, two under peas *vátána* Pisum sativum, and 1387 under other pulses. Oilseeds occupied 16,827 acres or 8·66 per cent, of which 1010 were under linseed *alshi* Linum usitatissimum, 126 under gingelly seed *til* Sesamum indicum, and 15,691 under other oilseeds. Fibres occupied 5321 acres or 2·74 per cent of which 3613 were under cotton *kápus* Gossypium herbaceum and 1708 under Bombay hemp *san* or *tág* Crotalaria juncea. Miscellaneous crops occupied 1900 acres or 0·97 per cent of which 778 were under chillies *mirchi* Capsicum frutescens, 325 under sugarcane *us* Saccharum officinarum, 243 under tobacco *tambákhu* Nicotiana tabacum, and the remaining 554 under various vegetables and fruits.

People, 1881.

The 1881 population returns show that of 72,212 people 69,345 or 96·02 per cent were Hindus, 2864 or 3·96 per cent Musalmáns, and 3 Christians. The details of the Hindu castes are: 6330 Bráhmans; 5 Káyasth Prabhus, writers; 1739 Lingáyat Vánis, 1158 Márwár Vánis, 662 Komtis, 166 Gujarát Vánis, 8 Agarváls, and 6 Lohánás, traders and merchants; 25,519 Marátha Kunbis, 3412 Mális, and 247 Hátkars, husbandmen; 1641 Koshtis, weavers; 1585 Chámbhárs, leather-workers; 767 Sonárs, goldsmiths; 667 Telis, oil-pressers; 509 Lonáris, cement-makers; 491 Shimpis, tailors; 431 Kumbhárs, potters; 434 Sutárs, carpenters; 349 Sangars, wool-weavers;

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332 Kásárs, makers and sellers of glass bangles; 298 Lohárs, blacksmiths; 140 Nirális, indigo-dyers; 132 Sális, weavers; 102 Pátharvats, masons; 90 Gavandis, masons; 81 Ráuls, tape-makers; 81 Támbats, coppersmiths; 64 Khatris, weavers; 48 Buruds, bamboo-workers; 41 Lákheris, lac-workers; 34 Káranjkars, saddlers; 29 Ghisádis, tinkers; and 20 Otáris casters; 823 Nhávis, barbers; 524 Parits, washermen; 307 Guravs, priests; 195 Holárs, leather-dressers; 195 Ghadshis, musicians; 6413 Dhangars, cowkeepers; 390 Gavlis, milkmen; 1427 Kolis and 290 Bhois, fishers; 384 Raddis, scent-sellers and cultivators; 319 Pardeshis, messengers; 134 Khátiks, butchers; 838 Berads, 701 Vadárs, 68 Kaikádis, and 29 Vanjáris, unsettled tribes; 4927 Mhárs, village servants; 2350 Mángs, labourers; 188 Dhors, tanners; and 240 Jangams, 189 Gosávis, 161 Dauris, 97 Bháts or Thákurs, 88 Gondhlis; 18 Joháris, 13 Kolhátis, and 9 Vághyás and Murlis, beggars.

SÁNGOLA.
Boundaries.

Sa'ngola lies in the south-west between 17° 8′ and 17° 40′ north latitude and between 74° 59′ and 75° 32′ east longitude. It is bounded on the north by Málsiras and Pandharpur; on the east by Pandharpur, Mangalvedha of the Patvardhan state, and the Jath state; on the south by the Jath and Patvardhan states; and on the west by Khánápur in Sátára and Átpádi of the Pant Pratinidhi. It has an area of 649 square miles, a population in 1881 of 62,849 or ninety-seven to the square mile, and in 1882 a land revenue of £15,814 (Rs. 1,58,140).

Area.

Of the 649 square miles 599 have been surveyed in detail. According to the revenue survey returns, 90 square miles are occupied by the lands of alienated villages. The rest contains 342,099 acres or 90·18 per cent of arable land, 23,651 acres or 6·24 per cent of unarable land, 3740 acres or 0·98 per cent of forests, and 9866 acres or 2·60 per cent of village sites, roads, rivers, and streams. From the 342,099 acres of arable land 36,595 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Sángola is a level open plain with a few treeless hillocks fringing its southern border. It is mostly bare of trees. The villages are small, three or four miles apart. More than half the villages lie on stream banks, and except Sángola and Názre almost all are open. The village site is generally bare.

Climate.

The climate is hot. At Sángola in the centre of the sub-division, during the ten years ending 1882 the rainfall varied from thirty-four inches in 1877 to six inches in 1876 and averaged twenty-two inches.

Water.

The chief river is the Mán with its feeders the Belvan, Kurda, Songanga, and Vánkdi. It drains the sub-division west to north-east for about thirty-five miles. During the rains the streams are all full, but in the hot season most of them run dry. In Sángola land is little watered.

Soil.

Most of the soil is stony and barren, and much of it is fit only for grazing.

Stock.

According to the 1882-83 returns farm stock included twenty-three riding and 1099 load carts, 786 two-bullock and 3053 four-bullock

ploughs, 22,269 bullocks and 12,181 cows, 2649 he-buffaloes and 4113 she-buffaloes, 1403 horses, 91,711 sheep and goats, and 457 asses.

Holdings.

In 1882-83, including alienated lands, the total number of holdings was 5259 with an average area of about 54 acres. Of the whole number 86 were holdings of not more than five acres, 183 were of six to ten acres; 605 of eleven to twenty acres; 2376 of twenty-one to fifty acres; 1351 of fifty-one to 100 acres; 537 of 101 to 200 acres; seventy-six of 201 to 300 acres; twenty-three of 301 to 400 acres; and twenty-two of above 400 acres. The occupants who have holdings of over 100 acres are Bráhmans, local Vánis, Gujars, Maráthás, and Dhangars. As a rule the Bráhmans, local Vánis, and Gujars sublet their holdings.

Crops, 1881-82.

In 1881-82 of 283,695 acres the whole area held for tillage 67,801 acres or 23·89 per cent were fallow or under grass. Of the remaining 215,894 acres, 8019 were twice cropped. Of the 223,913 acres under tillage, grain crops occupied 187,840 acres or 83 88 per cent of which 78,674 were under Indian millet *jvári* Sorghum vulgare, 89,809 under spiked millet *bájri* Penicillaria spicata, 8152 under wheat *gahu* Triticum æstivum, 2581 under rice *bhát* Oryza sativa, 3460 under maize *makka* Zea mays, 460 under *rála* or *káng* Panicum italicum, 136 under barley *jav* Hordeum hexastichon, and 4568 under other grains of which details are not given. Pulses occupied 16,982 acres or 7·58 per cent, of which 1419 were under *tur* Cajanus indicus, 3503 under gram *harbhara* Cicer arietinum, 1084 under *kulthi* or *kulith* Dolichos biflorus, 567 under *mug* Phaseolus mungo, and 10,409 under other pulses. Oilseeds occupied 9801 acres or 4·37 per cent of which 74 were under linseed *alshi* Linum usitatissimum, 759 under gingelly seed *til* Sesamum indicum, and 8968 under other oilseeds. Fibres occupied 5599 acres or 2·50 per cent, of which 4364 were under cotton *kápus* Gossypium herbaceum and 1235 under Bombay hemp *san* or *tág* Crotalaria juncea. Miscellaneous crops occupied 3691 acres or 1·64 per cent of which 1538 were under chillies *mirchi* Capsicum frutescens, 473 under sugarcane *us* Saccharum officinarum, 529 under tobacco *tambákhu* Nicotiana tabacum, and the remaining 1151 under various vegetables and fruits.

People, 1881.

The 1881 population returns show that of 62,849 people 60,648 or 96·49 per cent were Hindus, 2197 or 3·49 per cent Musalmáns, and 4 Christians. The details of the Hindu castes are: 1582 Bráhmans; 17 Káyasth Prabhus, writers; 1344 Gujarát Vánis, 1267 Lingáyat Vánis, and 108 Márwár Vánis, traders and merchants; 18,990 Marátha Kunbis, 2438 Mális, and 791 Hátkars, husbandmen; 2086 Lonáris, cement-makers; 1282 Chámbhárs, leather workers; 1006 Koshtis, weavers; 718 Sangars, wool-weavers; 520 Sonárs, goldsmiths; 520 Sutárs, carpenters; 506 Kumbhárs, potters; 337 Telis, oil-pressers; 334 Lohárs, blacksmiths; 297 Shimpis, tailors; 167 Kásárs, makers and sellers of glass bangles; 46 Ráuls, tape-makers; 46 Sális, weavers; 23 Káranjkars, saddlers; 20 Otáris, casters; 20 Támbats, coppersmiths; 19 Beldárs, quarrymen; 18 Buruds, bamboo-workers; 11 Nirális, indigo-dyers; 3 Gavandis, masons; 604 Nhávis, barbers; 436 Parits, washermen; 1804 Holárs,

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leather-dressers; 422 Guravs, priests; 17 Ghadshis, musicians; 11,127 Dhangars, cowkeepers; 46 Gavlis, milkmen; 462 Kolis and 28 Bhois, fishers; 536 Raddis, scent-sellers and cultivators; 189 Pardeshis, messengers; 26 Khátiks, butchers; 1045 Berads, 210 Kaikádis, 113 Vadárs, and 75 Vanjáris, unsettled tribes; 6571 Mhárs, messengers; 1204 Mángs, labourers; 256 Dhors, tanners; 5 Halálkhors, scavengers; and 504 Dauris, 238 Jangams, 129 Gosávis, 65 Gondhlis, 20 Bálsantoshis, and 10 Bháts or Thákurs, beggars.

SHOLÁPUR.
Boundaries.

Shola'pur lies in the extreme south-east between 17° 22′ and 17° 50′ north latitude and between 75° 40′ and 76° 13′ east longitude. It is bounded on the north by the Nizám's territory, on the south by the Bhima and the Akalkot state, on the east by the Akalkot state, and on the west by the Pandharpur and Mádha sub-divisions. It has an area of 847 square miles, a population in 1881 of 149,539 or 176 to the square mile, and in 1882 a land revenue of £19,764 (Rs. 1,97,640). Of its 115 villages eleven lie detached in the Nizám's territory.

Area.

Of the 847 square miles 543 have been surveyed in detail. According to the revenue survey returns, nine square miles are occupied by the lands of alienated villages. The rest contains 491,065 acres or 91·56 per cent of arable land, 27,153 acres or 5·06 per cent of unarable land, 2968 acres or 0·55 per cent of grass, 3205 acres or 0·60 per cent of forests, and 11,953 acres or 2·23 per cent of village sites, roads, rivers, and streams. From the 491,065 acres of arable land 57,762 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Sholápur is waving and bare of trees, rising in places in small hillocks showing bare rock. On the whole it is less rugged and stony than Mohol on the north-west. The southern part between the Bhima and the Sina is flatter and richer and has groves of trees and gardens. The land between the streams slowly rises to the water-shed. Except in the south and east which have two or three groups of small villages close together, the villages are large and far apart. Almost all are on river or stream banks. The village sites are bare. Formerly the villages were walled, but the walls have fallen and in many cases disappeared.

Climate.

The climate is dry. The cold season is clear and bracing and better than that in other parts of the Deccan, and the hot season hotter with much hot dry wind. The rainfall is scanty. The south-west monsoon reaches Sholápur only in fitful gusts and is never to be trusted; the sub-division owes most of its rainfall to the north-east monsoon. At Sholápur in the centre, during the eighteen years ending 1870, the fall varied from 35·78 inches in 1869 to 13·65 inches in 1855 and averaged 26·63 inches, and during the ten years ending 1882 it varied from sixty-six inches in 1878 to eleven inches in 1876 and averaged thirty-one inches During the cold season the temperature is lower, and during the hot and rainy seasons higher than at most Bombay stations.

Water.

The two chief rivers are the Bhima and the Sina. The Bhima forms the southern boundary of the sub-division for about thirty-five

miles, and the Sina runs south through the sub-division for about forty miles. The rivers run throughout the year, though during the hot season the stream is narrow. Land is little watered by these rivers. Besides from the Ekruk lake the better garden lands are watered from wells. The city of Sholápur is supplied with drinking water from the Ekruk lake, about three miles north of the city.

Soil.

The soil is various and irregular. In the dips is much fine alluvial soil. North of the Sina in the east about ten per cent of the soil is black, fifty red or *támbad*, and forty gravelly or *barad*. The black soil, being about one-tenth of the whole, is found only in small patches and of no great depth, resting on a sandy loam and under it pebbly limestone as in Gujarát. Especially near Sholápur, Bála, Degaon, and the south-east of Ahirvádi the black soil is very rich, yielding all the richer products. Towards the banks of the Sina and between the Sina and Bhima in the west the black soil is more plentiful and much is deep and excellent. The chief products are all the *rabi* or late grains, oil-seeds, and pulses, but *bájri* is not much grown.

Stock.

According to the 1882-83 returns farm stock included 181 riding and 1258 load carts, 1398 two-bullock and 3239 four-bullock ploughs, 34,791 bullocks and 17,419 cows, 6833 he-buffaloes and 3779 she-buffaloes, 1545 horses, 55,543 sheep and goats, and 804 asses.

Holdings.

In 1882-83, including alienated lands, the total number of holdings was 9533 with an average area of about fifty-four acres. Of the whole number 374 were holdings of not more than five acres, 631 were of six to ten acres, 1708 of eleven to twenty acres, 4060 of twenty-one to fifty acres; 1908 of fifty-one to 100 acres; 666 of 101 to 200 acres; 128 of 201 to 300 acres; thirty-seven of 301 to 400 acres; and twenty-one of above 400 acres. The occupants who have holdings of over 100 acres are Bráhmans, local Vánis, Gujars, Maráthas, and Dhangars. As a rule the Bráhmans, local Vánis, and Gujars sublet their holdings.

Crops, 1881-82.

In 1881-82 of 382,466 acres the whole area held for tillage, 46,284 acres or 12·10 per cent were fallow or under grass. Of the remaining 336,182 acres 7532 were twice cropped. Of the 343,714 acres under tillage, grain crops occupied 272,200 acres or 79·19 per cent, of which 234,263 were under Indian millet *jvári* Sorghum vulgare, 23,399 under spiked millet *bájri* Penicillaria spicata, 7307 under wheat *gahu* Triticum æstivum, 6049 under rice *bhát* Oryza sativa, 132 under maize *makka* Zea mays, 242 under *rála* or *káng* Panicum italicum, 82 under *sáva* and *vari* Panicum miliaceum, 100 under barley *jav* Hordeum hexastichon, and 626 under other grains of which details are not given. Pulses occupied 28,467 acres or 828 per cent of which 20,935 were under *tur* Cajanus indicus, 6457 under gram *harbhara* Cicer arietinum, 266 under *kulthi* or *kulith* Dolichos biflorus, 456 under *mug* Phaseolus mungo, 95 under *udid* Phaseolus radiatus, and 258 under other pulses. Oilseeds occupied 30,341 acres or 8·82 per cent of which 15,302 were under linseed *alshi* Linum usitatissimum, 366 under gingelly seed *til* Sesamum indicum, and 14,673 under other oilseeds. Fibres occupied 8540 acres or 2·48 per cent of which 3934 were under cotton *kápus* Gossypium

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herbaceum, and 4606 under Bombay hemp *san* or *tág* Crotalaria juncea. Miscellaneous crops occupied 4166 acres or 1·21 per cent of which 1278 were under chillies *mirchi* Capsicum frutescens, 499 under sugarcane *us* Saccharum officinarum, 804 under tobacco *tambákhu* Nicotiana tabacum, and the remaining 1585 under various vegetables and fruits.

People, 1881.

The 1881 population returns show that of 149,539 people 125,538 or 83·95 per cent were Hindus, 23,253 or 15·54 per cent Musalmáns, 526 or 0·34 per cent Christians, 128 or 0·08 per cent Pársis, 90 Jews, and 7 Sikhs. The details of the Hindu castes are: 6301 Bráhmans; 50 Káyasth Prabhus and 41 Mudliárs, writers; 9906 Lingáyat Vánis, 1669 Márwár Vánis, 710 Gujarát Vánis, 664 Komtis, 230 Vaishya Vánis, 51 Bhátiás, 37 Káshikápdis, and 6 Agarváls, traders and merchants; 29,415 Marátha Kunbis, 3868 Mális, and 315 Hátkars, husbandmen; 7827 Sális and 4428 Koshtis, weavers; 3330 Shimpis, tailors; 3270 Chámbhárs, leather-workers; 2025 Telis, oil-pressers; 1172 Sonárs, goldsmiths; 1072 Khatris, weavers; 1046 Sutárs, carpenters; 806 Kumbhárs, potters, 758 Rangáris, dyers; 639 Nirális, indigo-dyers; 557 Lohárs, blacksmiths; 536 Gavandis, masons; 332 Lonáris, cement-makers; 182 Kásárs, makers and sellers of glass bangles; 160 Támbats, coppersmiths; 141 Buruds, bamboo-workers; 137 Káranjkars, saddlers; 118 Ghisádis, tinkers; 75 Ráuls, tape-makers; 61 Beldárs, quarrymen; 28 Otáris, casters; 14 Pátharvats, masons; 14 Sangars, wool-weavers; 8 Támbolis, betel-sellers; 7 Patvekars, tassel-makers; 4 Bhadbhunjás, grain-parchers; 1315 Nhávis, barbers; 1007 Parits, washermen; 1416 Guravs, priests; 74 Holárs, leather-dressers; 5 Ghadshis, musicians; 10,520 Dhangars, cow-keepers; 762 Gavlis, milkmen; 3423 Kolis and 430 Bhois, fishers; 1851 Pardeshis, messengers; 658 Raddis, scent-sellers and cultivators; 339 Khátiks, butchers; 320 Lodhis, labourers; 206 Kámáthis, labourers; 125 Kaláls, distillers; 1491 Vadárs, 653 Kaikádis, 586 Berads, 176 Phánsepárdhis, and 17 Vanjáris, unsettled tribes; 11,422 Mhárs, village servants; 2796 Mángs, labourers; 569 Dhors, tanners; 33 Halálkhors, scavengers; and 2198 Jangams, 385 Gosávis, 317 Joshis, 228 Gondhlis, 66 Kolhátis, 63 Dauris, 46 Bháts, 19 Joháris, 8 Dásaris, and 4 Vásudevs, beggars.

CHAPTER XIV.

PLACES.[1]

AKLUJ.

Akluj, about six miles north-east of Málsiras, is a large market town on the Nira, with in 1872 a population of 4889 and in 1881 of 4769. The town was formerly very flourishing with a large trade in cotton which has now almost disappeared. About £8500 (Rs. 85,000) worth of goods still change hands in the year. The town has a post office and a ruined fort. The weekly market is held on Monday. In 1689 Aurangzeb (1658-1707), driven north from his camp at Bijápur by an outbreak of the plague, came to Akluj where the epidemic subsided.[2] After his arrival at Akluj plundering parties of Maráthás were frequently near and detachments were sent to Sambháji's territories. One of these under Mukarrab Khán was sent to Kolhápur. Mukarrab Khán succeeded in capturing Sambháji and twenty-six others at Sangameshvar in Ratnágiri and marched with the prisoners to the Moghal camp. When the news of Sambháji's capture reached Aurangzeb's camp at Akluj there were great rejoicings. During the four or five days when Mukarrab Khán was known to be coming with the prisoners, all classes were so overjoyed that they could not sleep and went out four miles to meet the prisoners and give expression to their joy. In every town or village on or near the road, wherever the news reached, there was great delight; and wherever the prisoners passed the doors and roofs were full of men and women who looked on rejoicing.[3] In 1792 Captain Moor, the author of the Hindu Pantheon, described it as Akhloos a large respectable town with a well supplied market and with a fort and several handsome buildings and wells.[4] In 1803 on his march from Seringapatam to Poona to reinstate Bájiráv, General Wellesley halted at Akluj from the 13th to the 15th of April.[5]

ASHTA.

Ashta, fifteen miles south-west of Mádha, with in 1881 a population of 2495, is interesting as the scene of the battle of the 20th of February 1818 between General Smith and Bájiráv Peshwa's troops in which the Peshwa was defeated and his general Gokhale killed. The battle was entirely a cavalry action, Gokhale having eight to ten thousand horse and General Smith two regiments of cavalry, a squadron of the 22nd Dragoons, 1200 auxiliary horse, and 2500 infantry. The enemy lost about 200 killed including Gokhale, while

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[1] Except the articles on Pandharpur and Sholápur this chapter is prepared from materials contributed by Mr. C. E. G. Crawford, C. S.

[2] Grant Duff's Maráthás, 158. [3] Kháfi Khán in Elliot and Dowson, VII. 340.

[4] Moor's Operations of Captain Little's Detachment, 342.

[5] Wellington's Despatches (1799-1818), III. 69-71. Four of General Wellesley's Despatches are written from Akloos. Ditto.

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the British loss was fourteen Europeans and five native cavalry killed and wounded. Twelve elephants fifty-seven camels and many palanquins fell into the hands of the British. The battle had the important result of freeing the Sátára chief from Bájiráv's power and of ending the enterprise of the Peshwa's horse.[1] Ashta has a large lake which, when full, has an area of about four square miles and a capacity of 1,499,470,085 cubic feet of water. The lake has been formed by throwing across the Ashta stream, a feeder of the Bhima, an earthen dam 12,709 feet long with a greatest height of 57·75 feet. Two canals are led from the dam, a left bank canal 11½ miles long, discharging thirty cubic feet a second and commanding 12,258 arable acres, and a right bank canal ten miles long, discharging ten cubic feet a second and commanding 5624 arable acres. The plans of the work were prepared in 1869 and the lake finished on the 31st of July 1881 at a cost of £33,499 (Rs. 3,34,990). Part of the work was done as famine relief till November 1877, the greatest number of famine labourers employed on any one day being 19,949.[2]

BÁRSI.

Ba'rsi, north latitude 18° 13′ and east longitude 75° 44′, forty miles north-west of Sholápur, is a municipal town the head-quarters of the Bársi sub-division, with in 1881 a population of 16,126. Besides the sub-divisional revenue and police offices Bársi has a municipality, a dispensary, a sub-judge's court, four schools and a library, and a station at Bársi Road about twenty-two miles to the south-west. At the beginning of the present century Bársi had a population of about 3000 which increased to 11,798 in 1866, and 18,560 in 1872, but in 1881 had fallen to 16,126.[3] The 1872 census showed a population of 18,560 of whom 17,357 were Hindus 1175 Musalmáns and twenty-eight Christians. The 1881 census showed 14,387 Hindus, 1682 Musalmáns, forty-six Christians, and eleven Pársis. The municipality which was established in 1865 had in 1882-83 an income of £4149 (Rs. 41,490) and an expenditure of £2744 (Rs. 27,440). The income was chiefly derived from octroi which yielded £3912 (Rs. 39,120) and the expenditure was chiefly incurred in works of conservancy and in roads. For the water-supply of the town the municipality has built a storage reservoir close to the town at a cost of £2825 (Rs. 28,250). It is designed to contain nineteen millions of cubic feet and has a drainage area of 1⅓ square miles and a surface area of sixty-five acres. The dispensary was established in 1866. In 1883 it treated forty-six in-patients and 13,698 out-patients at a cost of £202 (Rs. 2020). Of the four government schools one is anglo-vernacular, two vernacular for boys, and the fourth vernacular for girls. The railway returns for 1883 show at Bársi Road 121,426 passengers and 71,522 tons of goods.

Trade.

Bársi is a noted mart of transit trade and owes its importance to its position, not far from the railway, in a most fertile country on the

[1] Details are given above pp. 294 295. [2] Details are given above pp. 223-225.
[3] The details are, 11,798 in 1866-67, 15,313 in 1867-68, 16,559 in 1868 69, 14,685 in 1869 70, 15,759 in 1870-71, 18,560 in 1871-72, 15,731 in 1872-73, 16,323 in 1873-74, 15,245 in 1874-75, 15,254 in 1875-76, 15,506 in 1876-77, 15,042 in 1877-78, 14,673 in 1878-79, 15,140 in 1879-80, and 16,126 in the census of February 1881.

British-Nizám frontier. Its chief importance lies in its export trade with which it is fed by the Nizám's villages from thirty and in the case of cotton from as far as 150 miles off. The chief articles of export are, in order of importance, cotton, linseed, oil, food-grains, groundnuts, gingelly and other oil seeds, sugar and raw sugar, grocery and spices, dye-roots, clarified butter, and hides and horns. Except a little cotton and oil-seed and nearly all of the sugar and raw sugar which come from the surrounding narrow slip of British territory, all articles of export come from the Nizám's country whose boundary line lies at a varying distance of five to twenty miles from Bársi. The whole of the goods are brought in carts and on pack bullocks. Carts are yearly increasing and would have almost entirely displaced pack bullocks but for the want of roads in many of the Nizám's districts.

Exports.

Cotton is the chief export, worth about £360,000 (Rs. 36,00,000) or three-fourths of the entire export trade. Linseed comes next with a yearly value of £60,000 (Rs. 6,00,000). Before the American civil war (1862-1865) the yearly export of cotton varied from 5000 to 10,000 bales, and between 1860 and 1865 the exports varied from 80,000 to 90,000 bales. In 1868-69 cotton exports fell to 60,000 bales, and since then they have varied from 38,510 bales in 1873 to 87,700 bales in 1878.[1] Almost the whole export trade is in the hands of the agencies of two Bombay European firms Messrs. Ralli Brothers and Messrs. Gaddum Bythell & Company and ten or twelve agents of Bombay native merchants. Before 1860 the trade in the interior was entirely in the hands of Márwár and local moneylenders who farmed the Nizám's revenues or were otherwise connected with that government. By degrees and after much opposition wealthy native cotton merchants of Bombay ousted the local capitalists and established agencies in one district after another, chiefly Kandhár, Kirkli, Latur, Málkhed, and Nánder in the Nizám's territory. Purchases in these distant places are made chiefly during the south-west rains (June-October) when, according to crop prospects, advances are made to the landholders and the produce is bought at low rates. The buyers get delivery of the produce in January or February and send it to Bársi for sale.

In 1870 the extension of the north-east branch of the Peninsula railway to Khámgaon in Berár drew from Bársi part of the cotton produce of the Hingoli and Básim districts. In 1878 the opening of the Dhond-Manmád railway drew to its stations the cotton of Bhir and other Nizám's districts to the north-west of Ahmadnagar. The heavy export duties, especially on cotton, food-grains, and clarified butter, which are levied by the Nizám's government on all produce coming to Bársi hamper trade and prevent the spread of tillage.

Imports.

The chief articles of import are, in order of importance, salt, food-grains, hardware, dried fruits, piece-goods, cocoanuts, twist, sacking, and refined sugar. The import trade is in the hands of local dealers, Lingáyat Vánis, Bráhmans, Komtis, and Rajputs. They import these articles from Bombay from native dealers and sell

[1] A cotton bale weighs 3½ cwt.

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them to landholders and dealers from the interior, who, as soon as they have disposed of and received the value of their produce, buy imported articles for home use or to re-sell in the Nizám's territories. A small part of the piece-goods and twist come from the Sholápur Mill and some copper and brass vessels are brought from Poona. The average yearly import of salt averages 7500 tons. Almost the whole of this amount goes to the Nizám's territory. Before the opening of the Peninsula railway (1859-1860) all the salt was brought from Panvel by cotton pack-bullocks on their return journey. Of piece-goods and twist about two-thirds are English produce and one-third are made in Bombay and Sholápur. Till about 1860 areca nuts were largely imported from Sirsi in North Kánara on pack-bullocks. Since then the coasting steamers have drawn the areca trade mostly to Bombay, though a considerable quantity of areca nuts still comes in carts from Sirsi. On all goods crossing the frontier the Nizám's government levies import duties, especially on salt and iron. The chief industry of Bársi is cart-making especially in the fair season. Till 1860 about 200 hand-looms were at work. The weavers have now taken to other occupations. In 1840 Sir George Wingate described Bársi as a flourishing town for the Deccan, though eclipsed by the more prosperous mart of Sholápur. The town contained 9732 people living in 1787 houses. Up to the British conquest in 1818 Bársi carried on a large trade in grain and other articles of raw produce; but they fell off in demand with the overthrow of the Peshwa and the dispersion of his Marátha retainers. This loss of custom would have materially reduced Bársi but for the sudden change about 1830 in the export of cotton from Bombay instead of from the Bay of Bengal. As Bársi lay on the direct route from some of the Nizám's cotton districts it became a convenient centre for the trade. At first almost the whole of the cotton brought to Bársi was bought on arrival for the Bombay market. Shortly before Captain Wingate wrote (1840) the practice had begun of Bombay houses sending agents to the interior to buy on the spot. In 1840 the cotton yearly brought to Bársi was estimated at 5000 bullock-loads worth about £12,500 (Rs. 1,25,000). Another article of trade was turmeric of which about 2000 bullock-loads were brought worth about £2000 (Rs. 20,000). The turmeric came from the Nizám's districts and was sent to Poona, Junnar, Ahmadnagar, and Rájápur in Ratnágiri. There was also a large trade in oil, clarified butter, and raw sugar. The grain trade was reviving and wheat and pulse were being largely exported to Poona and other markets.[1] In 1872 Bársi was described as a well built town with broad and well kept streets. It had a population of 15,759 lodged in 4314 houses. About 250 carts passed daily through the town and goods amounting to £10,000 (Rs. 1,00,000) changed hands every week.[2]

BAVI.

Bavi, a small village about ten miles south-west of Mádha has old half-buried temples said to be Hemádpanti. The temples are not used.

[1] Bombay Government Selections CL. (New Series), 331-332.
[2] Bombay Government Selections CL. 309.

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Begampur, about twenty-five miles south-west of Sholápur, is a large village on the left bank of the Bhima, with in 1872 a population of 2480 and in 1881 of 1704. The place takes its name from one of Aurangzeb's daughters who died while her father was encamped at Brahmapuri on the opposite bank of the river. She was buried at this place and her tomb is a plain solid structure in a courtyard 180 feet square. It overhangs the Bhima from which it is guarded by a strong masonry wall now much out of repair. Round the tomb a market slowly sprang up with the result that the suburb of Begampur outgrew the original village of Ghadeshvar from which it is separated by a water-course. About £4000 (Rs. 40,000) worth of thread, cloth, and grain change hands every year at the weekly market on Thursday. The village has a little manufacture of coarse cloth or *khádi.* BEGAMPUR.

Brahmapuri on the Bhima, about sixteen miles south-east of Pandharpur, has an old temple of Siddheshvar enclosed in a paved court. In 1695 Aurangzeb, annoyed at the continued Marátha raids in the North Deccan, encamped with his large army at Brahmapuri where he established his chief store and built a cantonment where he held a court. From Brahmapuri the operations of his armies and the affairs of his empire were directed for five years.[1] In 1700 the Brahmapuri cantonment was vacated much to the regret of the idle Moghal officers many of whom had built excellent houses in the cantonment. A store was formed under a fort built at the neighbouring village of Machnur which was within the line of the cantonment. Leaving a strong guard for the protection of the store and fort, Aurangzeb marched to Sátára which surrendered in June 1700.[2] BRAHMAPURI.

Ekruk, about five miles north-east of Sholápur, has the largest artificial lake in the Bombay Presidency. It comprises a reservoir formed by an earthen dam 7200 feet long and seventy-two feet high and three canals. The lake, when full, is sixty feet deep and holds 3350 millions of cubic feet. The area of water surface is 4640 acres or 7¼ square miles. Two waste weirs, together 750 feet long, are provided for the escape of flood water after the lake is full. Of the canals one on each bank is at a high level, designed for four months' watering and the third on the left bank is at a low level designed for a twelve months' discharge. Of the two high level canals the right bank canal is eighteen miles long, discharges sixty cubic feet a second and commands 565 arable acres, and the left bank canal is four miles long, discharges twenty-five cubic feet a second, and commands 856 arable acres. The low level left bank canal is twenty-six miles long, discharges seventy cubic feet a second, and commands about 10,601 arable acres. The plans of the lake were prepared in 1863, sanctioned in 1866, and the whole finished by the end of 1881-82 at a cost of about £121,262 (Rs. 12,12,620).[3] EKRUK.

Hotgi nine miles south-east of Sholápur, with in 1881 a population of 1614, is the junction of the Peninsula and the East Deccan or Hotgi-Gadag railways. The Peninsula railway station returns show an increase in passengers from 2786 in 1880 to 32,985 in HOTGI.

[1] Grant Duff's Maráthás, 167. [2] Grant Duff's Maráthás, 173-174.
[3] Details are given above pp. 225-226.

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1883 and in goods from two to 16,898 tons. The unusual increase in traffic is chiefly due to the carriage of railway materials for making the East Deccan railway which was opened in August 1884.

KANDALGAON.

Kandalgaon, fourteen miles south-west of Sholápur, has a Hemádpanti temple of Kedárling Mahádev. The porch has three pillars on each side and the hall or *mandap* has five on each side in continuation of the porch pillars. The temple has side shrines of Mahádev and Mallikárjun.

KARKAMB.

Karkamb, about fourteen miles north of Pandharpur, is a large town, with in 1872 a population of 7671 and in 1881 of 6421. The 1872 census showed 7196 Hindus and 475 Musalmáns, and the 1881 census showed 5957 Hindus and 464 Musalmáns. The town has a large weaving and thread dyeing industry with about 800 looms chiefly producing cheap cloth for women's robes. The betel vine is also largely grown. A weekly market is held on Monday when cattle grain and cloth are sold. The town has a post office and a school.

KARMALA.

Karmala, about twelve miles north of the Jeur station on the Peninsula railway, is a municipal town, the head-quarters of the Karmála sub-division, with in 1881 a population of 5071, of whom 4391 were Hindus, 677 Musalmáns, and three Others. The 1872 census showed 6101 Hindus 648 Musalmáns and ten Christians or a total population of 6759, the fall of 1688 in 1881 being probably due to the famine. The town is connected with Jeur station by a first class local fund road. It was originally the seat of a branch of the Nimbálkar family who held the neighbouring country as *jágir*. Its founder Rambháji Báváji began and his son Jánojiráv finished a fort which still exists and is used for the sub-divisional offices. The fort, one of the largest in the Deccan, extends over a quarter of a square mile and contains about a hundred houses. Under the protection of the fort Karmála grew and became a large trade centre, being a crossing station for the traffic lines from the Bálaghát through Bársi to Poona and between Ahmadnagar and Sholápur. Most of this traffic has now passed to the railway, but Karmála is still a large mart for cattle, grain, oil, and piece-goods. A weekly market is held on Friday and the town has a small weaving industry with sixty looms. Besides the sub-divisional revenue and police offices Karmála has a municipality, dispensary, post office, school, reading-room, and a temple of Bhaváni. The municipality was established in 1867 and in 1882-83 had an income of £483 (Rs. 4830) and an expenditure of £463 (Rs. 4630). The water-supply of the town is from springs in wells lying about three quarters of a mile to the south. The water is carried through an earthenware conduit to dipping wells at proper sites in the town. The works were finished in 1877 at a cost to the municipality of £235 (Rs. 2350). The dispensary, established in 1872 treated in 1883 forty-two inpatients and 7860 outpatients at a cost of £136 (Rs. 1360). The temple of Bhaváni on a hill to the south-east was built by the Nimbálkars at a cost, it is said, of about £175,000 (Rs. 17,50,000). The temple enjoys a yearly Government allowance of £170 (Rs. 1700) and a yearly fair lasting four days from the full-moon of *Kártik* or October-November is held in honour of the goddess.[1]

[1] Mr. A. Keyser, C. S.

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Karmála with the town and fort of Sholápur and other parts of the district which did not form part of the Marátha home-rule or *svaráj* fell to Nizám-ul-Mulk about 1725, when, after freeing the emperor Muhammad Sháh (1720-1748) from the Syeds, he threw off his allegiance and became master of the Moghal dominions south of the Narbada. In 1727 Rambháji Nimbálkar, who was in the Nizám's service, received Karmála in exchange for his estate in Poona.[1] KARMÁLA.

Ka'segaon, eight miles north-east of Sholápur, has a Hemádpanti temple of Káseshvar approached by a flight of steps from the courtyard. To the left of the entrance is some figure-carving. The hall or *mandap* has eight pillars. KÁSEGAON.

Koregaon village, thirteen miles north-east of Bársi, has an old irrigation lake. The lake is formed by two earthen dams across two separate valleys. The larger dam on the west is 995 feet long and seventy-one feet high in the centre and the smaller dam on the south-east is 300 feet long with a greatest height of twelve feet. The drainage area is 4·4 square miles. The lake, which is not in good repair, watered in 1882-83 eighty-four acres. It is proposed to restore the lake at a cost of about £1200 (Rs. 12,000) when it will have a depth of fourteen feet from outlet to full supply, an available capacity of 81,298,114 cubic feet, and a full supply area of 8,793,017 square feet or 202 acres.[2] KOREGAON.

Machnur, on the Bhima about fifteen miles south-east of Pandharpur has a fort built by Aurangzeb (1658-1707). See above Brahmapuri. MACHNUR.

Ma'dha, on the Peninsula railway about forty miles north-west of Sholápur is a municipal town, the head-quarters of the Mádha sub-division, with in 1872 a population of 5254 and in 1881 of 4078. The place owes its growth from a small village to Rambháji Nimbálkar who lived here and built a fort. Since the building of the fort Mádha has always been a place of trade especially while the railway was making and during the American war. Besides the revenue and police offices of the Mádha sub-division, the town has a sub-judge's court, railway station, post office, fort, temple, and a weekly market on Tuesday. The railway returns show at Mádha station an increase in passengers from 16,832 in 1880 to 24,391 in 1883 and in goods from 4084 to 10,078 tons. The fort is now used for accommodating the sub-divisional offices. The temple of Devi is a handsome building raised by the Nimbálkars on the site of an old shrine. A small yearly fair is held at the temple on the full-moon of *Áshvin* or September-October. MÁDHA.

Ma'lsiras, on the Poona-Sholápur road, about twenty-five miles north-west of Pandharpur and about seventy miles north-west of Sholápur, is the head-quarters of the Málsiras sub-division, with in 1872 a population of 2802 and in 1881 of 3087. Besides the revenue and police offices of the sub-division Málsiras has a post office a Tuesday weekly market and temples of Someshvar and Máruti. The temple of Someshvar is an old Hemádpanti building. The shrine of MÁLSIRAS.

[1] Grant Duff's Maráthás, 229. [2] Details are given above pp. 222-223.

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Hanumán is said to be very old and much visited by pilgrims as the town lies on the high road from Poona to Pandharpur.

MANDRUP.

Mandrup, midway between the Bhima and the Sina, about fifteen miles south-west of Sholápur and about two miles west of the Sholápur-Bijápur road, is a market town with a post office and a population in 1872 of 4788 and in 1881 of 2884. The population is chiefly agricultural with some weavers and dyers speaking mixed Maráthi and Kánarese. Mandrup was the head-quarters of a sub-division under the Maráthás, and, till when it merged into the Sholápur sub-division, it was the head-quarters of a petty division or *mahál.* A weekly market is held on Friday.

MARDE.

Marde, eight miles south of Sholápur, with in 1881 a population of 1556, has a mosque built out of a destroyed Hemádpanti temple. Near the mosque are the remains of a Hemádpanti well with much good sculpture.

MOHOL.

Mohol, about twenty miles south-east of Mádha, is a market town on the Poona-Sholápur road with a station on the Peninsula railway and a population in 1872 of 4364 and in 1881 of 2961. The railway returns show an increase in passengers from 30,310 in 1880 to 47,900 in 1883 and in goods from 1305 to 4952 tons. A weekly market is held on Sunday. The town has two temples, a post office, an old fort used under Marátha rule for the offices of the old Mohol sub-division, and two ruined forts outside the town built about 200 years ago by the local *deshmukhs.* The two temples of Bháneshvar and Nilkantheshvar or Chandramauli[1] are both said to have been built by Hemádpant.[2] A yearly fair is held at the Nilkantheshvar temple for three days beginning with the fourth of the bright half of *Vaishákh* or April-May. According to the local story Mohol is a very old town. It is supposed to have suffered severely in the war between Hindus and Musalmáns at the close of the thirteenth century and the present *deshmukh* and *deshpánde* families of the Mádha sub-division claim descent from officers appointed by the victorious Musalmáns. During the great Durga Devi famine (1396-1408) the town is said to have been abandoned and to have taken twenty-five years to recover from the famine. Another local story says that Mohol was the residence of the god Nágnáth who afterwards proceeded to Vadval five miles to the south-east. Nágnáth's temples at Mohol and Vadval were built about 1730 by Ghongre a rich merchant of Vairág.

NÁTEPUTE.

Na'tepute, on the Poona-Sholápur road about five miles west of Málsiras, is a market town with in 1872 a population of 2376 and in 1881 of 2261. The town is said to have been founded or raised from a small village to a market place by Malik Sundar a Bahmani (1342-1490) minister. The weekly market is held on Wednesday at which during the year about £19,500 (Rs. 1,95,000) worth of goods are estimated to change hands. About 100 looms prepare blankets valued at £500 (Rs. 5000) a year. The town has a post office two temples and two ponds. The temples of Girjáshankar or

[1] Local tradition derives the name Mohol from *mauli* the latter part of this name.

[2] Dr. Burgess (Lists, 71) notices a temple of Hanumán in Mohol with a four-headed image of the monkey god and an undeciphered inscription.

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Gaurishankar and Párvateshvar are both old, and a fair largely attended by pilgrims on their way to the Shambhuling festival at Shingnápur in Mán in Sátára is held at the Gaurishankar temple on the eighth of the bright half of *Chaitra* or March-April. Of two built ponds on the east and west of the town, the west called the Kásam pond is very large and is used to supply the town with water by a channel which is now out of repair.

PANDHARPUR.

Pandharpur [1], or the city of Pandhari Vithoba, 17° 40′ north latitude and 75° 23′ east longitude, forty miles west of Sholápur, with in 1881 a population of 16,910, is one of the most frequented places of pilgrimage in the Bombay Presidency with an average yearly attendance of about 170,000 pilgrims. Besides the revenue and police offices of the Pandharpur sub-division, the town has a municipality, dispensary, subordinate judge's court, temples, schools, rest-houses, and an orphanage. The town, which is about a mile long by hardly half a mile broad, lies along the right bank of the Bhima on trap overlaid with poor black soil. The level of the town varies, the temple of Vithoba and its surroundings being higher than the south end of the town. Pandharpur is about twenty miles south-west of Mohol station and thirty-one miles south of Bársi road station. The twenty miles of road from Mohol is not in good order and is used only during the fair weather. The thirty-one miles of road from Bársi Road station which was built from local funds is mostly used by pilgrims from Khándesh, Berár, and the north. A mail pony cart plies daily along this road and other pony carts and hundreds of bullock carts are on hire at the station. The best view of Pandharpur is from the left bank of the Bhima. When the river is full the broad winding Bhima gay with boats with bright lion' horse and unicorn figure heads; the islet temples of Vishnupad and Nárad; and on the further bank the rows of domed and spired tombs; the crowded cloth-brightened flights of steps leading from the water; the shady banks, and, among the tree tops, the spires and pinnacles of Pundlik's and other large temples, is a scene of much life and beauty.

The 1872 census showed a population of 16,275 of whom 15,267 were Bráhmanic Hindus, 200 Jains, 804 Musalmáns, and four Christians. The 1881 census showed a population of 16,910 or an increase of 635, of whom 15,680 were Bráhmanic Hindus, 371 Jains, and 859 Musalmáns. The municipality was established in 1855. In 1882-83 it had an income of £7622 (Rs. 76,220) and an expenditure of £5422 (Rs. 54,220). The chief sources of income are a pilgrim tax yielding £4178 (Rs. 41,780) and octroi yielding £2207 (Rs. 22,070 The expenditure is chiefly on watersupply and conservancy, instruction, road repairs, and medical relief. The watersupply is from a storage reservoir about a mile south-west of the town built by the municipality in 1874 at a cost of £21,614 (Rs. 2,16,140). From this reservoir water is carried to a service reservoir built close to the town by a line of iron piping 3700 feet long and from the service reservoir it is distributed through iron mains six to ten inches in diameter. The dispensary was established in 1863. In 1883 it

[1] Contributed by Mr. Shántárám Vináyak Kantak, L.M. Assist. Surgeon, Pandharpur.

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treated fifty-six in-patients and 10,350 out-patients at a cost of £472 (Rs. 4720). The chief points of interest in Pandharpur are the river, the temples especially the temple of Vithoba, and the pilgrims averaging about 170,000 a year.

Ghâts.

The river has eleven *ghâts* or landings, three of which are unfinished. Beginning from the north the first is Krishnáji's Ghát, close to the north of the municipal office. It is seventy feet long by seventy wide and was built about 1825. The second flight of steps (26′ × 14′), over which is the municipal office, was built about 1785 by one Krishnáji Náik Nargundkar, and is not now in use. A few steps still appear; the rest, if they were ever finished, are hid with earth. The part of the municipal building which stands over the steps the municipality has granted for a library and reading room. The third or Uddhav Ghát (72′ × 31′), about 700 feet to the south of the second, lies a little to the south of the municipal office. It is covered with flagstones overlaid with *murum*. These steps, which were built about 1780 by one Gopál Náik Támbekar, are much used as at them pilgrims enter the bed of the river in the holy round or *pradakshina* of Pandharpur. Close to the north of the Uddhav steps, a stream which drains the northern suburb, falls into the Bhima at a spot known as Govind Hari's fall or *dhabdhaba*. About 180 feet south of the Uddhav steps, and separated from them by a Lingáyat monastery is the fourth or Haridás landing (102′ × 30′). It was built about 1785 by one Hari Jánai Áppa Haridás, and is chiefly used, not by pilgrims, but by the people of the neighbourhood in fetching water. A *pipal* tree near is held in special veneration by barren women who offer vows to it and daily go round it in the hope that the god who lives in the tree will drive out the spirit of barrenness. About 500 feet south of Haridás' landing and nearly opposite the Pandharpur dispensary is the Kumbhár landing (60′ × 36′) built about 1770 by one Rámchandra Krishna Limaye. It is guarded by a large gate not now in use and is chiefly used by the people of the neighbourhood in fetching water. A little to the south of the Kumbhár landing is the sixth landing (25′ × 14′) unfinished and unimportant, with only four or five ruined steps. It is said to have been built about 1790. Close to the south of the sixth and about 300 feet south of the Kumbhár landing is the Mahádvár or Great Gate landing (132′ × 36′) the most important of all. It is nearly opposite the chief gate of the temple of Vithoba and is used by all who go to the river to bathe, to fetch water, or to visit Pundlik's temple. Many pilgrims prefer the Mahádvár to the Uddhav steps as a starting point for their holy round. After visiting Pundlik's temple they come direct to these steps, enter the river, and turn south. To the north and south of the Mahádvár landing, almost abutting on it, are the temples of Rámchandra the work of the famous temple-building princess Ahalyábái Holkar (1735-1795), and of Dvárkádhish or Murlidhar built by Báyjábái Sindia. This landing was built in 1785 by Chinto Nágesh Badva a priest of Vithoba's temple. About 300 feet to the south of the Mahádvár landing is the Kásár landing (111′ × 35′). It was built about 1798 by one Rámráv Javlekar Kulkarni and is chiefly used by the people of the neighbourhood in drawing water. To the south is a large enclosure with the tomb of an old Pandharpur Pandit known as Pádhya.

A hall or *sabhámandap* lately added to the tomb occasionally serves as a meeting place for the townspeople. About 300 feet south of the Kásár landing is the Chandrabhága landing (54′ × 42′) built jointly about 1810 by Bájiráv Peshwa and a holy man from Chopda in Khándesh. It is much used being the landing by which pilgrims enter the town from the bed of the river during their holy round. On the south is the temple of Chandrabhága which pilgrims have to keep on their right when they make the holy round. A strong masonry parapet wall leads about 600 feet to the tenth or Datta's landing (145′ × 36′) so called from a temple of Dátta near it on the north-west. The landing was built about 1820 by Chintámanráv or Áppásáheb Patvardhan of Sángli. It is close to the circuit road, as its landing has to be crossed by pilgrims. A small shrine of Mahádev outside Datta's temple at its south-east corner is included in the circuit. To the south of Datta's landing at the extreme south end of the town is the last landing (37′ × 20′). It is unfinished and was built about 1770 by one Gopál Náik Jámbhekar. It is used chiefly by low caste people.

Besides these eleven landings several stone pavements slope to the river. Though not of use to pilgrims as landings they are very useful for carts and carriages entering or leaving the town. A sloping pavement on the line of the Bársi road made by the municipality is largely used by pony and bullock carts.

Vithoba's Temple.

[1]Vithoba's temple, the chief temple in Pandharpur, is near the centre of the part of the town which is considered holy and is called Pandharikshetra or the Holy Spot of Pandhari. It has a greatest length from east to west of 350 feet, and a greatest breadth from north to south of 170 feet. A paved passage with a greatest breadth of twenty-five feet runs round the temple enclosure. The temple is entered by six gates, two on the north, one on the west, one on the south, and two on the east. The chief entrance is the east or front gate, called the Námdev Gate, after Námdev the great thirteenth century devotee of Vithoba, who was of the Shimpi or tailor caste. On the river side the Námdev gate faces the Mahádvár *ghát* or flight of steps which gets the name Mahádvár because it faces the chief doorway of the temple. In the middle of the road leading from the Mahádvár steps to the temple, at the end of a lane, is a large arched gateway called the Mahádvár Gate. The Námdev gate is reached by twelve steps. The entire first or lowest step and the front face of the step above it are plated with brass, and on the brass-plated face of the second step are carved fourteen small standing figures of Námdev's family. Námdev comes first with a tambourine or *tambura* in his hand as if performing a *kirtan* or service of sermon and song, and the women are clapping their hands in accompaniment. An inscription on the first step records that this brass plating is six years old and is the work of a man from Dhár in Central India. Close to the right of the first step is a brass bust of Námdev in Marátha dress. A ministrant of the Shimpi or tailor caste has charge of the bust but the offerings

[1] The account of Vithoba's temple is contributed by Dr. Bhagvánlál Indraji, Hon M.R.A.S.

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go to the Badvás or hereditary priests of Vithoba. According to the local belief Námdev, who was an inhabitant of Pandharpur, has his tomb or *samádh* on this spot. *Pádukás* or footprints of Vithoba are also worshipped in a tailor's house which is said to be Námdev's house and which contains a tomb which also claims to be Námdev's tomb. Opposite Námdev's bust, to the right of the lane in a deep recess, is a stone about 2′ 6″ high and 1′ 6″ broad. This stone is worshipped as the abode of Chokhámela an enthusiastic Mhár devotee of Vithoba who is said to have flourished about 1278 (*Shak* 1200). The stone is dressed in Marátha fashion and is worshipped by Mhárs, who, as they are not allowed to enter the temple, pay their respects to Vithoba from near this stone. The offerings made at this place are enjoyed by Mhárs. A Shimpi sometimes holds a night-long *kirtan* or sermon and song service before Námdev's stone and a Mhár before Chokhámela's stone. The steps lead to a porch, in the back wall of which the Námdev gate opens on the temple. In the gateway are two pillars and two pilasters guarded by side railings of stone. The workmanship of the railing and of the pillars appears to belong to the time of the Devgiri Yádavs that is to about the twelfth century. The side walls of the gateway are of the same time and are carved like the wall of a temple of the twelfth century. Part of the south wall is well preserved. The faces of several of the figures in the porch and walls have been wilfully disfigured, probably by Musalmáns. The old work of the gate has been restored and an upper storey of brick built over it to form a drum-house or *nagárkhána*. Other brick work further hides the original stone masonry. The Námdev gate posts are modern. Over the door post a Sanskrit inscription in Devnágari characters of eleven lines each of twenty-three letters, bears date *Shak* 1540 (A.D. 1618) and records the making of the gate by Rukhmáji Anant Pingal, who employed Krishna the son of Murári as his agent. The Námdev gate opens on a narrow passage with a roof resting on four arches and with three rooms on each side, the middle room on each side having an inner room. These rooms are occupied by devotees of Vithoba. On the left, between the third and fourth arches, is a recess with an image of Ganpati about four feet from the ground. Four steps lead down from the passage to a large paved quadrangle about 120′ × 60′. The quadrangle is divided into two parts, an east half partly tiled and partly open, and a west half called the *sabhámandap* covered with a tiled roof. The roof over part of the east half is said to have been built for the *kirtans* or song services of Ganduji Báva in the time of Bájiráv the last Peshwa (1796-1817). In this part on the left on an altar is a *nim* tree and on the right is a lamp-pillar about thirty feet high. Near the lamp-pillar is a large stone jar or *ránjan* now filled with water. It is locally called the jar or *ránjan* of Bodhlya Báva, a devotee of Vithoba of Dhámangaon village in Poona whose tomb or *samádh* is in a shrine or closet close to the jar. This *ránjan* is so like the toll-jar or *ránjan* on the Deccan side of the Nána pass[1] and other stone Devgiri Yádav (1170-1318) toll-jars that it seems likely to have been used to gather a pilgrim-

[1] Compare Bombay Gazetteer, XIV. 290.

tax or some other levy. In the open part of the quadrangle are two more lamp-pillars about thirty feet high, one in the middle the other to the left. The left lamp-pillar is said to have been built by one of the Holkars. Behind the middle pillar on a quadrangular altar is a *vrindávan* or basil stand. The open part of the quadrangle leads to the wooden *sabhámandap* or hall which fills about half the length of the entire quadrangle and is about forty-five feet high. From the roof hangs a central wooden chandelier with chain and brackets all carved out of one piece of wood. The hall is said to have been built by the Badvás. It begins with a four-pillared *chhatri* or shade over an altar and within the *chhatri* in the middle a small stone shrine with a figure of Garud. On another altar close to the left was a tree which died and has been removed. Further within the hall, a little to the right of the centre is a small square flat-roofed shrine with an image of Máruti. The hall is now used for song services and devotional dances. The floors of the quadrangle and of the temple are crowded with the names of pilgrims who have them carved under the belief that the touch of devotee's feet will purify their names. Several round holes in the floor and on the steps are marks of vows to present the god with money. The practice, which still continues, is to hammer the Marátha silver coin bearing the elephant goad mark deep enough into the floor to make a hole. This hammering turns the coin into a cup. Some holes remain with cup-shaped coins in them but from most the coins have disappeared. On each side of the quadrangle runs a cloister or veranda with an inner and an outer row of arches. The inner arches have been filled and made into doorways, each leading to a small room where a devotee lives. The cloisters seem to be the work of more than one builder. Many of them have no record, but in front of part of the right cloister, between the third and fourth outer arches and on the fourth outer arch, are two inscriptions giving the names of builders. The inscriptions seem to show that the right cloister and probably also the left cloister were built about 1738. The first three of the right cloister rooms were built by two sons of a man named Shir and the next four were made in the same year by Trimbakráv Pethe, better known as Trimbakráv Máma a distinguished general under the fourth Peshwa Mádhavráv (1761-1772). Both inscriptions show that the temple was then called Pándurang Nilo, that is the *nilaya* (Sk.) or residence of Pándurang, a name of Vithoba which occurs in several old songs or *abhangs*. Six porch-covered steps lead from the quandrangle up to a narrow *mandap* or hall (50′ × 10′). In the quadrangle to the left of the porch a large unused bell hangs from a massive beam of wood. The bell is of Indian make about 2′ 6″ in height and about the same in diameter at the base. The hall or *mandap* rests on two rows each of six pillars and ten pilasters, two in each side wall and six in the back wall. The ceiling is formed of large blocks of dressed stone resting on the pillars and pilasters in the cut-corner style. Over two of the middle pillars is an old block 7′ 6″ long 1′ 2″ broad and 9″ thick. It is part either of a pilaster or of a door post of the old temple and on its three faces has a Sanskrit inscription in Devnágari characters dated *Shak* 1159 (A.D. 1237). The beginning and

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the end of the inscription are hidden by part of the pillar capital. The letters are very shallow and as the slab forms part of the roof and is in the dark the whole of the inscription can hardly be read without taking out the stone. What can be made out shows that the inscription belongs to a king named Someshvar who calls himself of the Yádav dynasty. His attributes are almost the same as those of the Devgiri Yádavs. He does not appear to be a petty Yádav chief as he calls himself the Beloved of the Earth *Prithvi-Vallabha*, the Great king of kings *Mahárájádhirája*, and *Sarvarája-chudámani* that is the crown jewel of all kings, all attributes worthy of a great king. In the accepted list of the Devgiri Yádav kings the date *Shak* 1159 (A.D. 1237) falls in the reign of Singhana II. (1209-1247). The probable explanation of this apparent disagreement may be that Someshvar is another name of Singhana or of his son Jaitugi II. who reigned in his father's lifetime. The inscription goes on to state that Someshvar conquered the ruler of the country round and encamped at Pandarige on the bank of the Bhimarathi or Bhima. At that time (1237) Pandharpur was therefore apparently called Pandarige, a name which appears to be of Kánarese origin as many Kánarese place names end in *ge*. In the inscription Pandarige is called Mahágráma or a great village and the god is twice called Viththal, the form of his name which is still current. Vithoba appears to have then also been worshipped, and the story of the boon to Pundlik which is still current, seems to have then also been in vogue with the only difference that Pundarika is here called a sage or *muni*. This proves that in the thirteenth century Viththal was already a god of long standing. The inscription mentions a gift to the god out of the yearly presents from the people of Hiriyagaranja village probably, as *H* and *P* interchange in Kánarese, the modern Pulunj about fifteen miles east of Pandharpur where a well engraved inscription of the Yádav king Singhana II. has been found.

In the back wall of the hall or *mandap* are three gates, of which the middle gateway and gates have been elaborately and cleverly plated with brass and ornamented. On one post is a figure of Vishnu's attendant Jaya and on the other post of Vijaya each with a small fly-whisk bearer. On the threshold are carved a fame-face or *kirti-mukh* and a *chakra* or discus, and on the outstanding front of the lintel is an image of Ganpati. The door post and two front pilasters are plain but handsome. A brass *chhatra* or shade carved in leaf pattern projects from the lintel over the pilasters. Above the *chhatra* is lotus tracery in panels and above the lotus tracery is some carving in the *kángra* or boss pattern. In the *kángra* carving two inscriptions record that the carving was the work of two Támbats who were employed by some one whose name is not given. Probably each of the Támbats completed one side. In the porch in front of the hall or *mandap* is a still used bell of European make 1′ 4″ in diameter at the base and 1′ 8″ high. It bears the following inscription:

VENTVRAFES 1634

and a little below

LDV A DOSEAOS ANTIS IMD SACRAMENTO

According to a Maráthi inscription in the right wall, this hall or *mandap* was built in the bright half of *Mágh* or February-March in *Shak* 1543 (A.D. 1621) *Durmati Samvatsar* by Mánkoji Náráyan and Áppáji, inhabitants of Ped, sons of Bhánuri Hásoba Náyak son of Kukoba Náyak and Hásoba's wife Gangái. To the left of the middle gateway in the back wall of the *mandap* is a large niche with an image of Ganesh daubed with redlead. To the right of the gateway is a black stone four-armed image of Sarasvati about 2′ 6″ high sitting on a lotus. The upper right hand holds a lotus and the lower holding a garland rests on the right knee, the upper left holds an axe and the lower left a long rectangular block apparently a manuscript The side gateways are plain and have iron grating in the doors. The middle gateway leads to what is called the *solákhámb* or sixteen-pillared hall or *mandap*. This is a large hall (41′ 6″ × 45′ 6″) apparently later than the last hall and said to have been built about 100 years ago by a Daudkar (inhabitant of Daud) Shenvi. The hall has four rows of four pillars and four pilasters in each wall. The workmanship of the pillars is an imitation of the old Devgiri Yádav pillars in the Námdev gate porch. In a square part in the middle of the pillars is a sculpture with scenes from Krishna's life, the Machchha and Kachchha or fish and tortoise the first and second incarnations of Vishnu, three fish with one face in the Musalmán style, and some ducks. Over each group of four pillars is a dome in the cut corner style, eight of which, at the suggestion of the Sanitary Commissioner, have been opened for light and air. In the front wall of the hall are three gates, the middle gate old and the side gates recently opened at the suggestion of the Sanitary Commissioner. The north wall has three more gates and the south wall two. In front of the two south gates a veranda passes from south to west. In the east or back wall of the south part of the veranda are four rooms with images. The part of the veranda which goes towards the west has two rows of pillars five in each row. The whole work, veranda rooms and pillars, is strong and of fine masonry. An inscription on one of the rooms records that the work was done in *Shak* 1771 (A.D. 1849) by Menábái the wife of A'nandráv Pavár of Dhár in Central India. Menábái also built the wooden *mandap* to the south of Lakshmi's temple and supplied a boat in the Bhima.

Facing the north gates of the *Solákhámb mandap* is a detached veranda with seven rooms in its back wall. The veranda roof is supported on two rows each of six plain pillars. Going from left to right, the rooms have a *ling* of Káshivishvanáth, images of Rám and Lakshman, a small Kálbhairav riding a dog plated with brass, a small *ling* called Rámeshvar on a high *sháłunkha*, Dattátraya, and Narsoba. The last room is empty. These rooms are said to be the work of a Badva named Kánábába. Near the east end of the narrow passage between these rooms and the *Solákhámb* hall, in a recess, is a large inscribed slab 4′ 10″ long by 2′ 9″ broad. It is locally called *chauryáshi* or eighty-four and the Badvás tell pilgrims to rub their backs against it to escape the eighty-four millions of births destined for every unrubbed human soul. A modern image of Devi has been fixed on the slab and the recess has been fitted with a

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modern door. The true origin of the name *chauryáshi* is that the slab is dated *Shak* 1194, and as the third figure looks like 8, the Badvás read it eighty-four or *chauryáshi* and connected it with the story of the eighty-four million births. In the first line of the inscription a salutation is offered to Viththal or Vithoba and then, after the date *Shak* 1194 (A.D. 1272), follows a description in parallel columns of numerous gifts offered monthly to the temple by several devotees. The gifts mentioned belong to various times, and give in short the names of the devotee and his gift. As none are written in full they are hard to make out. The first inscription runs *Shripati Danna ki data ga.* || *deya danda o phule 100 van* || which probably means the gift by one Shripati Danna of one *gadiáno* (a month) yielding daily 100 flowers to be offered to the god. The same column contains the following in Maráthi: *Shaku 1198 Dháta samvatsaru Mágh Shudi 2 Buddhe yádavi Kála Hemádi panditi Dhámana datta ga. deya danda* || recording on Wednesday the bright second of *Mágh* (February-March) *Shak* 1198 (A.D. 1276) *Dháta Samvatsar* in the Yádavi period by Pandit Hemádi, the gift of Dhámana gadyána.[1] This Pandit Hemádi no doubt is the minister Hemádri of the great Devgiri Yádav Rámchandra (A.D. 1271-1310) from whose piety and bounty all the early Hindu temples of the North Bombay Deccan and Khándesh are locally known as Hemádpanti. The next gift, which is dated *Shak* 1199 (A.D. 1277) *Ishvar samvatsar*, gives the name of the king as Shri Rámchandradevráy.

Of the sixteen pillars in the *Solákhámb* hall the base and capital of the second in the second row are plated with gold and its shaft which is plated with silver bears a small figure of Vishnu's vulture Garud. Pilgrims embrace the pillar and make money offerings to it. It is said to stand in the place of an old Garud pillar which stood in front of Vishnu's shrine before the *Solákhámb* hall was built. In the back wall of the *mandap* a door leads to a smaller hall called the Four-pillared or *Chaukhámb*. This door has lately been widened to make the passage for pilgrims easier. With this *Chaukhámb* begins the original temple. The *Solákhámb* between this *Chaukhámb* and the *mandap* is modern. The original temple included the usual hall, ante-chamber, and shrine or *garbhágár*. The *Chaukhámb* had two gates one on the south where are two old stone elephants near the steps and one leading to the *Solákhámb*. Though, as it is now joined with the *Solákhámb*, no steps remain on the east, the east gate like the south gate must originally have had steps with elephants. The *Chaukhámb* is 22′ 2″ broad by 19′ 10″ long and has four central pillars which give it its name. In the walls are four pilasters. The roof is in the cut-stone dome style and has lately been pierced in six places for air. The north wall has no gate, and a deep recess faces the south gate. Near the north-east corner of the hall a second recess is used as the god's bedchamber or *shejghar* and is furnished with a silver couch with bed clothes and some of the raiment. In front of the south gate over the steps is a modern roof. From the four-pillared

[1] Gadyána appears to be the name of a coin. In Gujarát and Káthiáwár *gadiáno* is still the name of a gold and silver weight equal to about half a *tola* or rupee weight.

hall a later arch resting on two later pillars carved in the Moghal style leads into the antechamber which is about nine feet square, and, except some empty niches in the side wall, is plain. A hole and two air shafts have lately been made in the roof to give more air. From the antechamber a small door (3′ × 3′) leads down to the shrine or *garbhágár* a small room about eight feet square with nothing of architectural interest except a quarter pilaster at each corner. In the middle is a wooden bar about eight inches thick to prevent overcrowding. Attached to the back wall is a square altar three feet high with a silver shade, and under the shade on a base fixed in the altar a standing unsupported image of Vithoba, variously called Pándurang, Pandhari, Viththal, Viththalnáth, and Vithoba. Vithoba is a short form of Viththalbáva that is Father or Dear Viththal. The Yádav inscriptions make it probable that the oldest of these names is Viththal ; Viththal does not appear to be a Sanskrit name, nor, though several attempts have been made, can the word be correctly traced to any Sanskrit root. The name is probably Kánarese. Pándurang is a Sanskritised form of *Pandaraga* that is belonging to, or of *Pandarge*, the old name of Pandharpur. The form Pandhari appears also to come from the old name of the village. The form Viththalnáth or Lord Viththal is used by the people of Gujarát who generally add *náth* to the names of gods as in Shrináth, Vrishabhanáth, and Dvárkánáth. The *chhatri* or shade was made in 1873, when also the altar was built, somewhat further forward than before to prevent pilgrims embracing the god. Formerly pilgrims both embraced the god and touched his feet. Now the feet are touched and they are polished smooth by the constant rubbing. The saffron-bathing or *kesharsnán* of the god by pilgrims, which before that was usual, has also been stopped since 1873. In 1873, also, a silver back or *pithika* with a five-hooded cobra in the middle, three peacocks and fancy tigers on each side, and a fameface or *kirtimukh* at the top, has been removed. The changes in 1873 were due to injuries received by the god. Two Gosávi mendicants while embracing the image gave it a push and the image fell and broke its legs between the knees and the ankles. The Badvás do not tell what exactly happened. The local belief is that the mendicants broke the image with a stone, because the god did not eat a fruit which they had offered. But this is less likely than the story that the image was thrown over by a shove either wilful or accidental. To avoid inquiry and noise the Badvás silently drove out the mendicants and kept the temple closed for two or three days. According to one story during these days a new image was installed, but examination shows that the present image is the old image patched at the break, it is said, by iron or copper rods from within. Besides being mended the image has also been strengthened by a support from behind up to the knee. The image is about three feet nine inches high and together with its base seems to be cut out of one block of trap. Its rough appearance is probably the effect of time. The base is about one foot square and its height cannot be fixed as much of it has been built into the altar, leaving a slice about 1½ inches thick which is locally

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believed to be a brick to suit the Pundlik story of Vithoba waiting on a brick.[1] The image is standing with its arms akimbo and hands resting on the hips, the left hand holding a conch and the right hand a *chakra* or discus. On the image are carved, but so slightly as to be hardly noticeable except on close examination, a waistcloth, and round the waist a *kambarband* or waistband, the end of which hangs on the right thigh. The ornaments consist of a necklace and in the long ears earrings which touch the shoulders. On the head is a long round-topped cap. The general workmanship of the image is earlier than the mediæval Rajput style of the Anhilvád Chaulukyas (943-1240), the Devgiri Yádavs (1150-1310), or the Ajmer Choháns (685-1193). The dress and ornament of the image belong to a little later than the Guptas, probably not later than the fifth or sixth century after Christ. As far as is known no other existing Vaishnav temple in India has an image of Vishnu like the Pandharpur image, but there are two similar images of the third century after Christ in the Udayagiri Bráhmanical caves near Bhilsa. The images are in two of the four cells to the left of a large image of Vishnu reclining on his serpent couch. Like the Pandharpur image these are both standing figures with arms akimbo and hands resting on the hips and a conch and discus in the hands. This type of image represented Vishnu only in his form of Hari.

On the outside of the shrine are images of Narsinh, Rádhákrishna, and Sheshsháyi whose workmanship shows that the present temple is not earlier than the sixteenth century. These images have been wilfully disfigured especially about the face, which shows that this temple also must have suffered probably from Musalmáns. The temple spire or *shikhar* which is about sixty feet high is in the modern Marátha style and was built about 1830 by a chief of Bhor.

Rakhumái's Temple.

Behind Vithoba's temple, in the north-east corner of the enclosure facing east, is a temple of Vithoba's wife Rakhumái, that is Rakhuma-ái or Mother Rakhuma, the same as Rukmini the wife of Krishna. The image is held next in importance to Vithoba. Rakhumái's temple has now a shrine, an antechamber, a hall, and a wooden outer hall or *sabhámandap*. It originally consisted of a shrine and antechamber, whose work is later than the sixteenth century work in Vithoba's temple. The hall and wooden outer hall or *sabhámandap* are modern additions, the hall being the work of Chandulál a famous minister of the Nizám. The wooden *sabhámandap* is about forty feet square and forty feet high, and has a lamp-pillar to the north of it. Four steps covered by a porch lead up from the outer hall to the main hall which rests on six pillars and eight pilasters. A door (6′ × 3′) in its back wall leads to the antechamber with four pilasters and four quarter pillars in the corners. In its right or north wall is a recess used as the bedchamber of the goddess. In the south wall is a gate which appears to be later than the temple. The gate leads to Rádha's and other small modern shrines on the south. A door in the back wall of the antechamber leads to the shrine. This is about eleven feet square, and in its

[1] Details are given below p. 433.

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back wall, on a four feet high silver-plated altar, has an image of Rakhumái about three feet high with a silver plated back or *pithika* of the same style and ornaments as that which Vithoba had before he was broken in 1873. The image of Rakhumái which is generally dressed like a Marátha woman, is modern in the Karnátak style and much later than Vithoba's image. In front of the altar is a wooden bar to keep pilgrims from crowding. Close to the south of Rakhumái's temple are three small rooms with a front veranda resting on two rows each of eight pillars. The first room has an image of Satyabháma and the second of Ráhi or Rádhika. The images and the rooms are both very modern. In the veranda is a *navagraha* slab with figures of the nine planets. It is an old stone of the Devgiri Yádav period and seems to have been brought from some old temple. Close by are two other rooms in a veranda built about 1850. The second room has two doors and contains images of Surya and Ganesh. Close by, beyond a lane, are two small image rooms built by a Badva named Manba Raghunáth. Further on are two snake-stones or *nágobás*.

Lakshmi's Temple.

A little to the south of the original part of Vithoba's temple is a temple of Lakshmi in four parts, a shrine, an antechamber, a *mandap*, and a porch. The shrine, which is about eight feet broad by six deep, has on an altar along its back wall a white marble image of Lakshmi about two feet high with a brass back or *pithika* in the same style as Rakhumái's back. The antechamber is 8′ 6″ broad by 7′ deep and has in front of it a square hall resting on four pillars, and now partitioned into two rooms. The left room has an image of Annapurna and the right room is empty. The porch in front is small and has five steps leading to it. The temple of Lakshmi was built about 1830 by Kavde merchants of Gursála.

To the south of Lakshmi's temple is a veranda with six arches in the Moghal style and three rooms. The first left arch has been closed with a wooden lattice to make an image-room. Between the veranda and Lakshmi's room is a wooden hall or *mandap* with a tiled roof about forty feet high. This wooden hall and the veranda are said to be the work of Bájiráv the last Peshwa (1796-1817). About fifteen feet south-east of Lakshmi's temple is a small modern shrine of Vishnu called Vyankoba. It has a spire like a Musalmán dome with four minarets. Near the shrine is Vyankoba's gate.

Worship.

The staff of priests and attendants in the great temple of Vithoba includes Badvás, *Pujáris* or ministrants, *Benáris* or hymnists, *Parichárakс* or bathmen, *Haridás* or singers, *Dingres* or barbers, *Dánges* or mace-bearers, and *Divtes* or lightmen. All are Deshasth Bráhmans, but all do not follow the same Veda. *Badvás*, *Pujáris*, *Benáris*, *Dingres*, and *Divtes* follow the *Kánva* section of the *Yajurveda*; *Haridás* and *Dánges* belong to the *Mádhyandin* branch of the *Yajurveda*, and *Parichárakс* are *Rigvedis*. There are eighty families of *Badvás*, eight of *Pujáris*, fifteen of *Benáris*, eighteen of *Parichárakс*, twenty-five of *Haridás*, twenty of *Dingres*, three of *Dánges*, and one of *Divtes*. Except the Badvás the rest are called *sevádháris* or the servants of the god and have hereditary rights of personal service. The Pujáris or ministrants take the chief

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part in the worship of the god. They remove and put on ornaments, flowers, garlands, and sandal paste, and wave lights in front of the god, and are present at all services and light-wavings. The *Benári* or hymnist directs the worship and repeats hymns or *mantras* at different stages; he is present at the morning and night services but seldom appears at the evening light-waving. The *Parichárak* or bathman brings in a large silver dish the water with which the ministrant washes the god. He also brings the lamp for waving at the evening and night services. The evening lamp called *dhupárti* or incense lamp contains thin cotton wicks in bundles soaked in clarified butter, camphor, frankincense sticks, and holy ashes for the sticks to stand in. The night light or *shejárti* holds only butter-soaked wicks and camphor. The bathman is also expected to hand the lighted torch at the early morning service known as the *kákadárti* or wick-waving. The *Haridás*, or slave of Hari, sings a few verses generally five from which he gets his name of *Panchpadi*. The verses are generally in honour of the god and are sung at the morning evening and night services. At the morning and evening services the Haridás stands outside the antechamber with cymbals and sings, and, after waving the evening light round the god, accompanies the bathman and the maceman round the temple, visiting the smaller deities and singing while the others wave the lights. During the night service he stands in the sixteen-pillared chamber on the slab known as the stage slab or *rangshila* and sings to the accompaniment of music. The *Dingre* or barber at the early morning service holds a mirror in front of the god after he has been dressed and before the light has been waved. The Dingre also spreads a strip of cloth or *páulghadi* on the way to the bedchamber at the time of the night worship. The *Divte* or torch-bearer holds a lighted torch or *mashál* when the last night ceremony is over. He stands with a lighted brass or silver torch to the left of the antechamber after the Dingre has spread the cloth on the floor up to the bedstead of the god. He goes with the god's litter when his sandals are carried ni the torchlight procession thrice a year on the full-moon of *Áshádh* or June-July, and *Kártik* or October-November, and on *Dasra* Night in September-October. The *Dánge* or mace-bearer stands with his silver or gold plated mace outside the antechamber at the morning, evening, and night services. He accompanies the palanquin at the three-yearly torchlight processions. After the evening light-waving before Vithoba and the minor gods the mace-bearer goes out and serves holy ashes to pilgrims outside of the temple in the west part of the town, while the *Parichárak* or bathman goes out and serves ashes and the holy-waved light among pilgrims in the east of the town. The Badvás claim to own the temple, and, until within the last few years took no part in the worship of the god. They are the guardians of the temple property and of the god's jewels. Within the last few years the Badvás have begun to wash the god's feet, wave a light, and sing songs after the sleep-light or *shejárti* has been waved.

The goddess Rakhumái has only one set of priests known as *Utpáts* of whom there are about 100 families. These priests have all the rights of personal service and are of minor importance in point of wealth and influence. They are Rigvedi Deshasth Bráh-

mans. They have no connection with the ministrants or *pujáris* of the goddess. The Utpáts as well as the Badvás are divided into four sections Malhárs, Shámrájs, Tánbás, and Timanchis who intermarry but are considered to belong to different family stocks. The object of these divisions in both cases is the same. A death or a birth makes all the members of the family stock impure for ten days and unfit to perform the god's service. Unless the priests were divided into different stocks the whole service of the god would be at a stand. No women singers, dancers or prostitutes, and no ascetic monks are connected with the temple. Musicians and others paid by the temple committee are stationed in the drum-room or *nagárkhána* on the upper floor of the chief doorway of the temple. Except the shoemaker all the servants live in the loft above the main doorway known as Námdev's gate, and, although serving in the temple, are answerable only to the committee. The temple committee was established under the Peshwás. The grant was originally intended for keeping horses in connection with the chariot of the god Vithoba and another object of the grant was the establishment of the musicians and other servants mentioned above. The yearly cash income at the disposal of this committee, exclusive of garden land assessed at £1 16*s.* (Rs. 18), is about £308 (Rs. 3080). In addition to the maintenance of this establishment the committee has other expenses the chief of which is a charity for feeding Bráhmans of whom seven outsiders or strangers are fed daily. The committee also provides oil for lamps in the idol chambers of the god and goddess and other parts of the temple inhabited by ascetics, and for the daily and holiday services of the god and goddess. The committee is appointed by the Collector, the members being life members, with no responsibility attached to their actions and no control over them.

Service.

The ordinary service of the god takes place five times every day and night. The service is of two kinds, *puja* or worship in the early morning and *árti* or light-waving which is performed four times in the twenty-four hours. The temple work is done by the priests in turn. The Badvás as the chief priests are the managers and trustees of the temple. As they are the most numerous body, almost equal to the whole of the other priests and ministrants, they get the chief share of the offerings. Except during the three principal fairs when the month's proceeds are farmed, every night at twelve they put to auction and sell the right to the next day's offerings. Each of the four sections of the Badvás gets a day so that they follow one another in rotation and the sum bid for the right to the offerings goes to the section whose turn it is to officiate. Except in the case of paupers and disreputable persons who have to give security the right to the offerings is generally given to the highest bidder. The offering contractor or day-man called *divaskar* makes his bid subject to the following conditions. He must provide oil for all the lamps in the temple for that day and night, the expense being about 2*s.* (Re. 1). He pays 4½*d.* (3 *as*) to the Bráhman temple servant, who washes the idol chamber, washes the clothes of the god, and prepares water for the god's bath. He has a right to all money gifts placed at the feet of the god which are less than 2*s.*

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(Re. 1). Every offering of money, ornaments, or clothes worth more than a rupee goes to the whole body of Badvás. For every feet-worship or *pádyapuja* he gets 2*s*. (Re. 1) if ordinary ornaments are put on the god and more if costly ornaments are put on. The amount of the bid is influenced by the number of pilgrims in the town, the occurrence of a holiday, and any unusual inflow of respectable pilgrims anxious to spend money and perhaps to perform a great worship or *mahápuja*. The farming day-priest or *divaskar* comes to the temple at about three in the morning, bathed and dressed in a silk waistcloth, carrying the key of the door of the four-pillared chamber. Before he opens the door the *Benári* or hymnist as well as the *Pujári* or ministrant and the *Parichárak* or bath-man are all present bathed and dressed in silk. The day-man and the ministrant stand with folded hands and the day-man humbly begs the deity to awake. The day-man opens the door, and, removing the eatables which were placed over-night in the bed chamber, locks the bed chamber and offers the god butter and sugarcandy. The other priests or *sevádháris*, who according to their number serve by daily or monthly turns, all come in except the *Haridás* or singer who stands in the four-pillared chamber. No unbathed pilgrim is allowed to enter the god-room. Then comes the *kákadárti* or waving the torch a white muslin roll three or four inches long. It is dipped in clarified butter, and is brought by a Badva and paid for by one of the pilgrims. It is handed to the *Parichárak* or bath-man who gives it to the ministrant while all present sing aloud. The ministrant very slowly waves the torch in front of Vithoba from the head to the feet. Numbers come daily to see the god's face by the light of the torch as this is lucky, especially on the Hindu New Year's Day in March-April and on *Dasra* in September-October, when hundreds of people come. When the singing and waving are over, the day-priest hands the ministrant a silver cup with some fresh butter or *loni* and sugarcandy which the ministrant offers to the god and puts in his mouth. The ministrant again waves lighted wicks and camphor round the god but without singing. The ministrant takes off the last night's garlands and washes the feet of the god first with milk and then with water. Lighted frankincense sticks are waved in front of the god, fruit or *naivedya* is offered, and once more lights are waved and songs are sung. The *Benári* or hymnist recites some Vedik hymns and all the priests throw flowers on the god and shout *Jay Jay*, Victory Victory. The service proper or *puja* now begins. The *Parichárak* or bath-man brings water in a silver dish and the ministrant unrobes the god, pours milk, then curds, then clarified butter, then honey, and then sugar, one after the other over the god, the hymnist reciting hymns and verses. While the god is naked a cloth is drawn across the door so that no outsider may see. While the clarified butter is being poured over the god a lump of butter and sugarcandy is put in his mouth. After the god has been rubbed with sugar he is washed all over with water. Before he was broken by the Shaiv enthusiast in 1873 the god was washed in warm water. Since the left leg was cemented cold water mixed with saffron has been used instead of hot. Besides the bath a stream of water is poured over Vithoba's head from a

conch shell while the hymnists and others recite verses from the *Purushasukta* a famous Vedik hymn.[1] After his bath Vithoba is wiped dry and dressed in new clothes provided by the Badvás, the face is wiped and is made to shine with scented oil. A turban is bound round the god's head, sandal paste is rubbed on his brow, and flower garlands are thrown round his neck. The barber or *Dingre* then holds a mirror in front of the god. The god's feet are washed and rubbed with sandal, burning frankincense sticks are waved, and sweets are offered. Then comes the second light-waving. In this waving called *ekárti* either a metal instrument is used at the upper end of which is a bowl with a lip on one side where thin cotton wicks soaked in clarified butter are laid and lighted and behind it a flat part where camphor is kept and lighted; or another metal incense burner called *dhupárti,* in which holy ashes from an *agnihotri* or fire-keeping Bráhman support incense sticks. While the priests and pilgrims sing songs the ministrant holds a flat piece of wood on which the second burner is set, waves it, and then takes the first burner and waves it. The incense burner or *dhupárti* is handed to the *Dánge* or mace-bearer, and the lighted lamp or *ekárti* to the bath-man who holds a bell in his left hand. Then, along with the songster or *Haridás,* the mace-bearer and the bath-man go round waving the incense and the light round all the smaller deities. This ends the three morning services, the two light-wavings and the worship or *puja.* The bath-men singers and barber now leave and the Badva and ministrant stay changing their silk waistcloths for linen ones. After the morning services, about three in the afternoon and a little earlier on holidays, comes the dressing or *poshákh.* The ministrant removes the old sandal mark, washes the face, and rubs fresh sandal-paste on the brow of the idol. He takes away the old clothes and puts on new ones applying scented oil to the face with an offering of food. On holidays costly ornaments are put on and the dress, the turban or crown, the waistcloth and the shouldercloth, are all of thin plates of gold. After the god is dressed pilgrims come to take *darshan* or see him. The visitors keep coming till evening when a fresh *dhupárti* or incense-waving is held. The bath-man brings a ready filled incense burner and waving lamp and the Badva brings a copper dish with flowers, flower garlands, nosegays, sandal powder, rice, and a silver plate with food. The ministrant washes the feet of the idol with water brought by the Badva in a pot, the old sandal paste is removed, and fresh paste with rice and sandal oil is applied. Flower garlands are thrown round the neck and nosegays are stuck in the corners between the hips and hands. Then with songs, generally sung by the ministrants, burning frankincense and camphor lamps are waved, food is offered, hymns are repeated by all the priests present, and flowers are thrown over the god. The incense and light are carried and waved round the minor deities as in the morning. The bath-man takes the wick-lamp or *ekárti* and ashes in a cloth and goes round the east of the town putting ashes on pilgrims' brows and shewing them the lamp. The mace-bearer takes ashes and

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1 Compare Muir's Sanskrit Texts, I. 7-11.

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serves them in the north and west of the town. The pilgrims give presents and this like other sources of revenue is farmed every year. On ordinary days oil-sellers pour a little oil in the lamp, some give a betelnut, some an almond, while on the elevenths or *ekádashis* almost every one to whom the light is shewn gives a copper. The last daily ceremony is the sleep-lightwaving or *shejárti* about ten and on holidays at twelve. Almost all the officiating priests attend this waving. The barber or *Dingre* sprinkles a little water on the floor between the throne and the bedchamber door and sweeps it; the Badva comes, opens the bedchamber door, arranges the bed clothes, lights a lamp, and sets near the bed a cup of boiled sweet milk, some sweets, and a spittoon. He also brings water to wash the god's feet. The barber, after sweeping the path draws figures in white and coloured powders on the floor, and, from the throne to the bedchamber, spreads an eighteen-inch broadcloth covered with a cow's and Krishna's footprints. The mace-bearer, barber, and hymnist stand in the antechamber, the hymnist offers a Sanskrit prayer and the ministrant washes the god's feet. Before the ministrant undresses the god the hymnist from the antechamber waves a wick light or *ekárti* brought by the bath-man. The ministrant undresses the god, rubs sandal paste and rice on his brow, puts on freshly washed clothes and folds a fresh turban, throws garlands round his neck and puts a nosegay in his hands, with songs waves the wick lamp and the incense stick, and offers sweets. Hymns and verses are recited and flowers thrown on the god. Except the two Badvás all the priests leave the room. The Badvás wave five lights one after another round the god singing songs. The day-priest or farmer washes the chamber, locks the door of the four-pillared chamber, and retires. Thus end the day's services and the one-day farm of the day-man. No ornaments are kept in the temple. All are in charge of Badvás who are responsible for them.

The god's special days are Wednesday and Saturday, unless they happen to be no-moon or twelfth days or the ominous conjunctions *vyatipát* or *vaidhriti*. On these days after the early morning disrobing and before the five-nectar bath, the god is washed with scented oil, sweet scented powder or *argaja*, and milk. Another special day is the eleventh or *ekádashi* on which all Vithoba's devotees fast. On lunar elevenths the daily service is as usual except that the night sweets have been cooked without water and that a wake is kept all night by the god who does not go to his bedroom, and till four in the morning the day farmer and the ministrant watch at the door of the four-pillared room. During the two large June-July and October-November fairs except the proper worship or *puja* in the mornings all these daily services are stopped and the bedchamber remains closed. The god is supposed to be fatigued, and on the wash-worship or *prakshál-puja* day, which falls about ten days after those great fair days, most elaborate anointing and sugar-rubbing are required to soothe the weary god. The articles of food used by pilgrims on fast days are sweets, milk, groundnuts, and mashed dates. Some eat nothing at all, while others take bread, rice, and vegetables, which are baked before being mixed with water.

History.

The oldest thing in the temple is the image, which resembles, as has been said, some Udayagiri sculptures near Bhilsa of the fourth

century, while from the dress with the waistband hanging on the thigh the necklace and earrings it seems certainly earlier than the mediæval Rajput images of about the ninth century. The dome-like headdress in particular resembles that of images in the Bádámi caves (6th and 7th centuries), but is of a simpler and apparently earlier character. The earliest inscription in the temple which bears date *Shak* 1159 (A.D. 1237) shows that the image was then held in great reverence, and makes mention of a Yádav king who had subdued the country round Pandharpur paying reverence to the god as to a god of great and universal renown. The inscription alludes to the famous story of Pundlik,[1] which serves to show that the fame of the image was even then of long standing.

The earliest architectural work in the temple is the Námdev gate which appears from its style sculptures and pillars to be contemporary with the above inscription or perhaps a little earlier. It resembles in its style the Homádpanti remains of the Devgiri Yádav period. Under the Devgiri Yádavs a large and splendid temple may have been built here instead of some old small temple or repairs may have been made to an old temple going to decay. This temple seems to have been broken down by the Musalmáns as several of the figures in the old sculptures are wilfully disfigured and from the fragments that remain the work appears too strong to have suffered from the effects of time alone. This period of destruction would appear to be just after the capture of Devgiri by Muhammad Tughlik (1325-1351). The original form of the gate cannot be made out as much new work has been mixed up with the old. It looks much like the gate of the Adhai Dinka Jhumpda mosque at Ajmer which has been made from a Hindu temple.

According to local information the image was removed to various places at different times to save it from Musalmán sacrilege. One story which is recorded in a famous *abhang* of Bhánudás a devotee appears to be historical. It is of the time of the great Vijaynagar king Rám Rája (1542-1565) and says that the king took the image to Vijaynagar and built for it a temple and that from Vijaynagar the god was brought by Bhánudás in a miniature form in a casket to Pandharpur. It is possible that in those troubled times when three such mighty powers as Vijaynagar Bijápur and Ahmadnagar were fighting for supremacy, Rám Rája may have taken the image to Vijaynagar, while it is equally probable that after the great Vijaynagar defeat at Tálikoti in 1565 the devotee Bhánudás may have brought it back to Pandharpur.[2]

The present temple appears to have been built about the beginning of the seventeenth century probably when, under Sháháji, the Maráthás rose to power in the Deccan. But the image does not appear to have remained undisturbed during the next century of Bijápur and Moghal supremacy. One Pralhád Báva whose date of death is locally given as the dark twelfth of *Mágh Shak* 1640 (A.D. 1718) is held in great local veneration as having often

[1] See below p. 433.

[2] At one time to save it from sacrilege the image is said to have been removed to Bhálavni village twelve miles west by a Badva named Bápu Trimbak; once again to Nárayan-Chincholi village four miles to the north-east; and a third time to Chincholi-Badvani a village one mile north of Pandharpur.

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saved the image during his lifetime. The exact dates are not preserved but it is probable that, during the five years (1695-1700) his camp was at Brahmapuri sixteen miles south-east of Pandharpur, Aurangzeb must often have tried to injure and desecrate the temple, when Pralhád Báva may have removed the image. The architectural appearance of the present temple and several inscriptions in it show that it was probably built about 1610 the time of Marátha rise. At this time the temple must have consisted of the Námdev gate, a long courtyard, the *chaukhámb*, antechamber and shrine. In 1621 the *mandap* was added in front and under the Peshwás to avoid the trouble and confusion of ascent and descent the *solákhámb* chamber was made and the courtyard joined with the *mandap*. Since then additions have been made from time to time in the shape of cloisters and rooms.

Pundlik.

About 500 yards east of Vithoba's temple in the bed of the Bhima is Pundlik's temple one of the most favourite places of worship in Pandharpur. The temple (63' × 65') is built entirely of masonry on a wide plinth 2' high and has a brick and mortar spire covered with cement. The temple has two parts, an audience hall or *sabhámandap* and a shrine. The hall is of solid masonry with a one foot high plinth. It is twenty-five feet from north to south, seventeen from east to west, and twelve feet high. The flat heavy roof rests on two stone pillars and four pilasters. The two pillars support an arch and form a doorway leading into the audience hall. There are two other doors one in the north, the other in the south wall of the hall, and two niches in the west wall to the north and south of a door leading from the hall to the shrine. The north niche has a smooth quartz *ling* in a black case or *shálunkha*. The south niche is empty. The door (4' × 2') in the west wall leads into the shrine whose floor is nearly seven inches lower than the hall floor. The shrine, which is eight feet square and nine feet high, is of solid and heavy masonry eight-sided and without windows. It is surrounded by a brick and mortar spire in five tiers and sixty feet high. The spire is simple and weather-worn. The topmost tier, which is surmounted by a brass pinnacle, supports a number of smaller globes each tipped by a small brass pinnacle. In the second tier are empty niches with lattice work. The three lower tiers are adorned with designs of creepers and flowers.

In the inside of the shrine are three niches one with a box for the daily temple receipts and another with the god's clothes and other property; the third is empty. In the shrine is a stone *ling* set in a case or *shálunkha* (4' × 2' 3" × 1') without a pedestal. The *shálunkha* and *ling* are covered with a close-fitting brass cover and on the *ling* is set a hollow bust of the god. The bust of the god wears ear ornaments and a crown, and is surrounded by the coils of a five-headed cobra. On either side of the case or *shálunkha* three feet high brass figures of the door-keepers Jaya and Vijaya stand on brass pedestals. The two figures stand with one leg across the other the cross-foot resting on its toes. In their hands are a mace and a fly-whisk. The daily worship is by a Koli ministrant in the early morning. It includes the usual baths in the five nectars or *panchámrit*, milk, curds, clarified butter, honey, and sugar, the rubbing with oil and other fragrant

substances, and the offering of *bel* leaves, flowers, and food. The hollow bust or mask and the brass covers of the *shálunkha* and *ling* are removed, the stone image is worshipped, and the mask is drawn over the stone, flowers are thrown on the mask, and it is wrapped in a silk-bordered waistcloth and a coat. In the evening the ministrant waves burning camphor and lights round the mask, throws fresh flowers over it, and closes the temple. He opens it next morning at four, when his first act is to wave a lighted torch round the mask. In the middle of the day a Bráhman, who is specially engaged for the purpose, brings a plateful of food cooked in his own house and offers it to the god. The only festival in connection with the temple is one held for five days on the *Mahashivrátra* or Great Night of Shiv from the tenth to the fifteenth of the dark half of *Mágh* or February-March. During these days, in addition to the daily worship, the Koli community feed numbers of beggars, blind, deaf, crippled, and otherwise helpless people but no Bráhmans. The yearly revenue from this temple amounts to upwards of £40 (Rs. 400) which is taken by the Koli ministrants. This is not a temple of a god. It marks the spot where Pundlik, a great devotee of Vithoba, spent the end of his life and died. Of his tomb no trace remains. Pundlik is said to have been a Pandharpur Bráhman, an undutiful son who ill treated aged parents. At the urgent request of his parents, he once undertook a pilgrimage to Benares carrying his old parents with him. On the way he halted at a village where lived Rohidás a dutiful, upright, and religious cobbler. Pundlik went to the cobbler's to have his shoes mended, and waited outside while Rohidás was attending his parents. While he was waiting Pundlik saw two young and very fair women sweeping the cobbler's house. After some time Rohidás came out, mended Pundlik's shoes, and as he was a pilgrim charged him nothing only asking him as a favour to offer a copper in his name to the Ganges. Pundlik promised and as he dropped the copper into the Ganges a beautiful hand rose from the water. He laid the copper in the hand, and, in proof, took a gold bracelet from the hand to show to Rohidás. On his way Pundlik visited Rohidás and said he had offered the copper. Rohidás called on Ganga and the same hand came. It had no bracelet and Pundlik handed the bracelet to Rohidás to be restored. Next morning Pundlik again saw the two lovely women sweeping the cobbler's house. He asked them who they were and they looked at him in scorn. He asked again and they told him they were the river goddesses Ganga and Yamuna serving the dutiful Rohidás. Pundlik remembered his own rudeness with shame. He was a changed man and grew so holy that Vithoba used to come to see him. One day just as the god came Pundlik's old parents called to him. He was in a strait between his duty to the god and his duty to his parents. He decided his parents had the first claim and asked the god to wait and gave him a brick to stand on. This, they say, is why in the great temple Vithoba is shown standing on a brick. In time Pundlik's parents Jánudev and Muktábái died. They were buried in the bed of the river and two monuments which still exist were built over them. The monuments are in the Hemádpanti style of heavy masonry with square slightly domed roofs. In each temple a *ling* in

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a *shálunkha* set in the floor, shows the spot of burial. In like manner when Pundlik died and was buried, a *ling* was set in the tomb, which is said to be the same *ling* that is now worshipped. When the Bhima is flooded, the brass mask of the *ling* and all other movables are taken from the temple and set on the river bank, but the mask is worshipped as usual. Pundlik's temple is one of the chief shrines included in the pilgrims' holy round or *pradakshina*. His great devotion to Vithoba and Vithoba's regard for him have led to the coupling of the two names in the words *Pundlik Var De Hari Viththal*, that is Pundlik grant us a boon, *Hari Viththal*. These words are always shouted by pilgrims before dinner and on other occasions. The temple has no room for Bairágis or other beggars. During the five great days in February-March and occasionally at other times the Kolis sing devotional songs or *bhajans* at night. No discourses or *Purán* readings are ever held. To the east of the temple is a small masonry pond (10′ × 10′ × 4′) called *Lohdand Tirth* with stone steps all round. The pond has a niche on each of its four sides with images of Vithoba and Rakhumái in one, and of Ganpati, Garud, and Máruti in the other three. The pond is said to mark the spot where the sin-struck Pundlik took up his abode to spend his days in devotion and in the service of his parents, and where in answer to Pundlik's prayers Vithoba came and settled. So holy is the water of the pool that even stone boats are said to float in it. Pundlik's temple has been repaired and rebuilt about four times. The original temple is said to have been built by Chángdev a contemporary of the great Dakshani Bráhman poet Dnyáneshvar who lived early in the fourteenth century. It fell and is said to have been rebuilt in the Hemádpanti style. About 1550 it was again built by one Hálekar and was restored in its present form about 1850 by Nandrám a Poona mason. The hall or *sabhámandap* was added in 1878 by Shridhar Krishna Bháte a Pandharpur banker.

Vishnupad.

In the river bed about three quarters of a mile to the south of Pundlik's temple, reached by a low causeway of rough stones, is the temple of Vishnupad, notable for the *shráddh* or funeral ceremonies performed by pilgrims. The temple is on a rock in the river bed and has a seven feet plinth open on all sides and on all sides faced by flights of steps. It is an open hall or *mandap*, thirty-one feet square and twelve feet high, built of solid masonry with a flat roof resting on sixteen stone pillars. The level of the river bed near the temple is so low that when Pundlik's temple is surrounded by water the Vishnupad temple is half under water and for almost three months in the year it is entirely under water. The floor of the temple is paved with stone and the sixteen pillars support twenty-four arches, on which rests the roof. In the middle of the temple a space five feet square is fenced off by a masonry ridge eight inches high. In this central square, which is the shrine of the temple, are three rocks, with the footprints of the god Krishna and of a cow. The god's footprints are in two positions. In one pair he is standing on both feet, each six inches long. The footmarks are hollows as if the rock had yielded like half-dry mud. In the other pair of footprints the god stands on his left foot, with the right foot crossed and resting on the toes. In front of these marks is a cup-shaped hollow in the rock, which is said to be the cup out of which

the god ate. At each corner of the square is a cow's footprint. A small hollow in front of the second pair of footprints was caused by the point of the god's staff. Except two pillars to the west of the square on which images are carved in relief, the pillars are plain. Of the two carved pillars that in the north-west corner has an image of Krishna standing with the right leg crossed and playing on a flute. The south-west pillar has a standing Vishnu with four arms holding the conch, the discus, the mace, and the lotus. The sacred square with the footprints is considered as the shrine, and the footprints as the god Krishna. The footprints are worshipped every forenoon by an agent of the Badvás, the Bráhman ministrants of the chief temple of Vithoba. Pilgrims perform funeral ceremonies or *shráddhs* in honour of their ancestors on this spot. The balls or *pinds*, that stand for the ancestors, are set in the holy square especially on the footprints, and are there worshipped. The pilgrim pays the Badva 6*d*. (4 *as*.) for the use of the footprints. After the ceremony the balls are thrown into the river and the rock is washed and worshipped by the pilgrims. In *Márgshirsh* or November-December large numbers attend this temple many families coming to eat here, those who can afford it cooking their food here, and the rest bringing cooked food. Some of them feed Bráhmans and most bring their relations and friends, feast, and spend the day at the temple. On the first day of *Márgshirsh* Vithoba's sandals are taken to the temple of Vishnupad, and on the last day of the month, with much pomp and music, the Badvás carry Vithoba's car to this temple. In the evening the sandals are brought back from Vishnupad with a grand torch-light procession and are lodged in the bedchamber of the god Vithoba. During this month Vithoba goes to Vishnupad and like Krishna feasts there with other cowherds. The Vishnupad rocks and the surrounding rocks in the river bed which bear footprints are supposed to be the spot where Krishna and his companions held a festive party in honour of the peace-making between Krishna and his queen Rukmini. The three blocks of rock now in the sacred square were formerly to the east of the Vishnupad temple where stands a temple of Máruti. The rocks were originally open to the sky. They were set in masonry in the centre of a square masonry platform or *ota* by one Dhámangaonkar a saint about 1640. About 1785, Chinto Nágesh a Badva removed them and built the whole structure as it now stands. The yearly income of this temple which is about £15 (Rs. 150) goes to the Badvás. Many rocks round this temple have cow footprints. To the east of the temple a niche shrine built on the rock contains a rough red two-feet high stone image of Máruti which is worshipped along with the footprints of Vishnu. The Máruti is said to be as old as the footprints of Vishnu which were originally on the same spot as Máruti.

Trimbakeshvar.

Trimbakeshvar's temple is in a close-peopled part of the town about 200 paces north of the temple of Vithoba at the corner of a lane which leads to Rokdoba's gate. It is surrounded by private buildings, in one of which is a Sanskrit school maintained by the Pandharpur municipality. A few paces north of the temple is a pool of dirty water called the *kundaltirth* or earring pool. The temple is in two parts a hall and a shrine. The hall or *sabhámandap* (17′ × 11′) is of masonry and has a flat stone roof resting on four stone pillars

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and eight pilasters. The temple committee have added a wooden hall or *sabhámandap* to the east of the masonry hall and a door in the north wall of this new wooden hall now leads to the temple.[1] In the west wall of the masonry hall a small door (3′ × 1′ 9″) opens on the shrine a paved room six feet square and nearly eight high with a latticed opening in the north wall for light.

In the middle of the shrine is a rough black stone *ling* five inches high in a *shálunkha* (2′ 4″ × 1′ 7″ × 6″). In the masonry hall opposite the door which opens into the shrine is a sitting figure of the bull Nandi 2′ high and 1′ 6″ long set on a stone pedestal four inches high. The roof of the shrine has no spire.

The god is worshipped twice a day. The ordinary morning worship includes the five nectar baths and is performed by an agent of the temple committee. In the evening the god is simply washed with water, the morning flowers are removed, and the case is covered with red broadcloth. Over the *ling* is set a brass mask with a human face, a crown on the head, and surrounded by one or two coils of a great cobra whose hood is spread shading the god. The priest applies sandal paste to the forehead of the god, ties flower garlands round his neck, and waves a light to the accompaniment of songs. A light is kept burning all night. The temple great day is *Mahá-shivrátra* in February-March which is celebrated in much the same manner as in the Amriteshvar and Mallikárjun Mahádevs' temples.[2] At night the bust of the god is carried through the town with torch-lights.

The temple of Trimbakeshvar is believed to be more than 500 years old. The spot where the temple stands is said to be the scene of a fight between Vishnu and a demon. The demon defeated Vishnu, cutting off his arms, and Vishnu only escaped through the help of Mahádev who smote the demon with his ear ornament or *kundal.* The pond near which this victory was gained came to be called *Kundaltirth* and Mahádev's presence was commemorated by building the temple. Inside the temple is a small chamber (6′ × 6′ × 8′ 6″) in which the sandals of Narsinh the fourth form of Vishnu are kept on a stone pedestal 1′ 6″ high. To the east of the shrine is a masonry hall with in its right hand corner a rough stone image of Khandoba riding a horse, with his wife Mhálsa behind him and a dog by his side. The image is worshipped along with Narsinh's sandals and Trimbakeshvar's *ling* inside.

Panchmukhi Máruti.

About 420 feet south of Datta's landing is Panchmukhi Máruti's temple, a small brick and mortar room (5′ × 4′). The temple is on a plinth two feet high and 7′ 6″ square. The top of the temple is domed, but has no pinnacle. It faces west and is entered by one door (5′ 6″ × 3′) in the west wall. The image (6′ 9″ × 4′) which fills almost the entire breadth of the small room is cut in relief on a large slab and shows the tailed monkey-god with five heads standing with one foot on the prostrate body of the giant Jambu Máli the chief gardener of Rávan. The monkey has two hands, the left hand resting on the waist and the right hand held up. He is thickly covered with redlead. The middle face is larger than the other four and has

[1] The new wooden hall has an upper storey in which one of the Sanskrit school classes is held.

[2] See below p. 440.

copper moulds for eyes. To the right of the image is a wooden dumb-bell the weapon of the god also besmeared with redlead. The proprietors and priests of the god are Bairágis who live in the temple yard and charge each pilgrim ⅜*d.* (¼ *a.*) for opening the temple and showing the god. They perhaps make £1 to £1 4*s.* (Rs. 10-12) a year.

The chief daily worship is in the morning, and in the evening is a light-waving with songs. Both are done by the Bairágis. The only holiday is on the full-moon of *Chaitra* or March-April when the image is rubbed with redlead and oil, and after the usual worship the Bairágis sing songs to the tambourine. A feast is given next day to all the Bairágis of the town.

Ganpati.

In a private enclosure on the river bank close to the Chandrabhága landing is a temple of Ganpati in two parts, a hall and a shrine. Both are of brick plastered with mud and both have a flat mud roof. The hall is twenty-one feet long by nineteen feet wide, its roof resting on twelve wooden posts and twelve pilasters. In a niche in the west wall of the shrine is a white marble Ganpati facing east and one foot high. The god is represented squat with four arms, the lower two resting on his crossed thighs. The image is a family god, and is worshipped by the owners along with their other house gods. There is the usual morning service and a light-waving in the evening. The only great day is the fourth of the bright half of *Bhádrapad* or August-September when a special worship is performed with the five nectar baths. There is no regular reciting or reading, but often during the four rainy months wandering Purán readers are allowed to read the Puráns. This temple was built during the reign of the last Peshwa Bájiráv (1796-1817).

Belicha Mahádev.

Near the south end of the town about 250 paces south of Panchmukhi Máruti is the temple of Belicha Mahádev. The temple is in an enclosure the front of which, now in bad repair, forms a rest house occupied by Bairágis and Gosávis. The temple, which is built entirely of masonry, faces east and includes a hall and a shrine. The hall is about 23′ × 10′ × 12′ and has a flat roof resting on two stone pillars and six pilasters. The floor is paved with bricks and in the middle is a squat stone Nandi 1′ 6″ high. To the east of the Nandi is a round slab or *rangshila*, and between the Nandi and the door of the shrine chamber is a stone tortoise buried almost level with the pavement. A door (4′ × 2) leads to the shrine. To the north of the door a stone represents the Sun riding in a chariot drawn by a seven-headed horse and to the south of the door is a rough stone Ganpati thickly coated with redlead. The shrine (9′ × 9′ × 9′) has a flat roof and a cement floor about eight inches lower than the hall. In the shrine are nine niches the middle niche with a small image of Ganpati. In the middle of the shrine are two cases or *shalunkhás* and a *ling*. The outer case is 4′ 6″ long by 3′ wide and 8″ high; in the inner case which is smaller and of copper is set a smooth white quartz *ling* four inches high. The worship is performed once in the forenoon by a Bráhman who is paid by the owners of the temple. The only great day is *Shivrátra* in February-March when bathing or *abhishek* water is poured and one or two Bráhmans are fed. The temple was built about 1787 by a Marátha noble Janáji Báji Ghátge who is said to be buried in a tomb or *samádh* near the south wall of the temple yard.

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Kálbhairav.

About 150 feet east of Vithoba's temple in the midst of an enclosure surrounded by private buildings and almost hidden from view is Kálbhairav's temple entered by a doorway (5′ × 2′6″) in the south of the enclosure which opens into the thoroughfare known as Mahádvár. The temple is built of stone and mortar and has a brick and mortar spire. It is in two parts, an antechamber and a shrine. The antechamber is a square room (8′ × 8′ × 10′) built of stone with a paved floor and a masonry roof, resting on four pilasters one in each corner. Two verandas or *otás* of brick and mortar stretch lengthwise on either end of the shrine leaving in the north wall a middle passage as wide as the door (4′9″ × 1′9″) which leads to the shrine. The shrine (8′ × 8′ × 10′6″) is built of stone and mortar and has a masonry roof slightly domed and resting on four pilasters, one in each corner of the shrine. The spire is eleven feet high and in the same style as the spire of Ambábái's temple.[1] Close to the north wall are two stone pedestals one above the other; the lower of dressed stone (3′3″ × 2′ × 3′) and the upper a slab (2′ × 2′ × 6″). On the pedestals are standing images of Kálbhairav and his wife Jogeshvari. The image of Kálbhairav is two feet high of blackstone with two arms, the right holding a trident and the left holding a tabor or *damru*. The carving of the image shows the tracings of a waistcloth, a crown, earrings, and garlands round the neck. Near its feet on either side of the image and cut out of the same block is a standing male figure with folded hands. These are supposed to be two of the quarter regents or *dikpáls*, the servants of Kálbhairav. To the left of Kálbhairav is the black stone image of Jogeshvari one foot high with her arms hanging by her sides. To the right of the god on an earthen platform is a *ling* six inches high in a *shálunkha* (3′6″ × 2′ × 3″).

The worship of the god is performed once every day in the forenoon by an agent of the Badvás who farm the temple revenues every year for £1 (Rs. 10). The worship is of the ordinary kind, the god being served with sandal paste and rice, the goddess with coloured powders, and both with sugarcandy or groundnuts. The only great day is the Bhairav Ashtami the eighth of the bright half of *Chaitra* or March-April. On this day Bráhmans are fed in honour of the god from a small subscription raised by the neighbours. Outside the antechamber is a horizontal stone slab 2′6″ long and 1′6″ high. It is engraved with the nine planets or *navagrahas* and is worshipped along with Kálbhairav. About 300 years ago the site of this temple is said to have been a sacred pool called Bhairavtirth, whose sides were lined with masonry steps. On the banks were four temples of Kálbhairav, Mahádev, Ganpati, and Bánshankari otherwise called Shákambhari. On the south side of the pond were corridors for pilgrims and a corridor still forms the southern boundary of the enclosure in which the door leading to the present Kálbhairav temple is set.[2] Under the Bijápur Adil Sháhis (1489-1687) the stones which formed the boundary of the pond were used in building the fort of Paranda in the Nizám's territories forty-five miles north of Pandhar-

[1] See below p. 442.

[2] The corridors have now been turned into shops occupied by bankers and money-lenders, book, brass, and copper vessel sellers, and oilmen. They are highly prized from their nearness to Vithoba's temple.

pur. The temples probably shared the same fate. The whole area of the pond was sold by auction, filled in, and the present temple of Kálbhairav was built about 1730 by a Bráhman surnamed Konkane. So badly do the stones fit that they are probably stones left from the old Bhairav pool. In this temple is the image of Mahádev which in former days had a temple of its own. Of the four original temples only that of Shákambhari remains. The Mahádev is in Kálbhairav's temple and the Ganpati is in a private building.

Ganpati.

Outside the Kálbhairav enclosure in the south wall of a private building in the old Bhairavtirth is a niche five feet high four feet wide and 2′ 6″ deep with an image of Ganpati. The niche is open and faces south. Ganpati's original temple was destroyed by the Musalmáns.[1] Close to this niche, about ten paces across the way, is Vithoba's temple. To the south a stone marks the grave of Chokhámela the celebrated Mhár devotee of Vithoba. Ganpati is a rough stone image thickly covered with redlead three feet high and represents the god cross-legged with four arms, the lower pair resting on his thighs the right upper arm bearing an elephant's goad and the left upper arm carrying a hatchet. To the right of the image a rough block of stone one foot high, 1′ 6″ broad, and 5″ thick, also covered with redlead, represents Ganpati's wife Sarasvati. To the right of and below the plinth of the Ganpati niche are one or two stones with carvings of gods and other figures. Every forenoon worship is performed by an agent of the Badvás. On *Ganesh Chaturthi* or the fourth of the bright half of *Bhádrapad* or August-September the Badvás rub the image with redlead mixed with oil. The yearly income is estimated at 6*s*. (Rs. 3).

Shakambhari.

Within a private enclosure, approached by a private passage to the east of the Kálbhairav temple is Shakambhari's shrine an old ruined temple said to be one of the Bhairav pool temples. It is a square room seven feet either way and nine feet high with a door in the east wall four feet high and two feet wide. Placed side by side against the west wall and plastered together with cement are two stone pedestals together about five feet long, two feet high, and about two feet wide. On these pedestals are set two images of which the one to the visitor's right is the original image of the herb-nourishing goddess Shákambhari 2′6″ high sitting cross-legged with four arms, the right pair holding a tabor or *damru* and a sword, and the left upper hand holding a trident, and the left lower hand resting on her thigh. The image which is rough and old shows tracings of a robe a crown and some neck ornaments. The other image to the right is exactly alike but six inches smaller. It was set up about 1775 by one Angal when he repaired the temple at a cost of £500 (Rs. 5000). The temple spire which is twenty-three feet high is in three tiers the lowest tier of stone and the upper two of brick and mortar. At the four corners of the lowest tier are small towers with image niches. The upper tiers are star-shaped and old-looking and have no niches or images. On the uppermost tier is a globe surmounted by a second smaller globe and over the globe a wooden pinnacle.

Every forenoon an agent of the Badvás worships the goddess. The two great weeks are the *Navrátra* and the *Mahánavrátra* being

[1] See above p. 438.

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the first nine days of the bright halves of *Chaitra* or March-April and of *A'shvin* or September-October when lights are burnt before the images and garlands are hung in front of them. On the *Chaitra* or March-April full-moon people who have this goddess for their family deity prepare a dinner in her honour and bring her a plateful with no less than sixty kinds of cooked vegetables, as Shákambhari is the vegetable-nourishing goddess.

Mallikárjun.

About 600 feet east of Vithoba's temple is Mallikárjun's temple more important and more largely visited than any other Pandharpur temple dedicated to Mahádev. Its popularity is due partly to its age and partly to the neighbourhood of Vithoba's temple. The temple is in two parts a hall and a shrine. The hall (29′ × 22′) is of solid masonry entered by two doors, a main entrance (7′ × 3′9″) in the south wall and a side entrance (4′9″ × 2′4″) in the east wall. Outside the side door is a masonry lamp-pillar twenty-two feet high. The hall has a flat roof of heavy stone slabs resting on thirty stone pillars. In the west wall are three doors one at either end leading to the back of the temple and used for the circuit round the god and the third (5′ × 2′6″) in the middle leading to the shrine. To the west of the hall are two chambers with no opening supposed to be partly built in. In the east wall of the left hand side chamber is a niche with a rough stone four-armed figure of Ganpati smeared with redlead. To the right is an open chamber (4′9″ × 4′9″) with a *ling* (2′9″ × 1′8″ × 10″) of Someshvar Mahádev. The chamber has two latticed doors (5′3″ × 2′3″) one in the south and the other in the east wall. Behind the *ling* in the west wall is a niche with a stone image of the goddess Bhaváni, partly broken and disfigured. Two niches in the north wall of the hall contain rough stone images of Ganpati and Lakshmi Náráyan. In the Lakshmi Náráyan niche is a slab with the figures of five cobras. This slab and the image of Ganpati are rubbed with redlead. To the east of the Someshvar chamber is a stone figure of a seated Nandi. Besides these several niches in the east and north walls of the hall are closed with shutters. They are used for keeping the furniture of the temple. Facing the door which leads to the shrine is a seated brass Nandi on a stone pedestal (3′ × 2′ × 11″). In the centre of the stone floor of the hall is the usual circular slab called *rangshila* where visitors sit and sing verses. Two steps lead from the hall to the shrine a small room nine feet square and eleven feet high with a stone-paved floor. In the back or west wall of the shrine is a small latticed window, and just below the window is a niche containing a tiger-riding marble image of Ambábái one foot high with four arms the upper pair holding a sword and the top-lock of a giant, the lower pair holding a tabor and the tail of a tiger. Several niches in the walls hold lamps and the cast-off offerings of the god and in the south wall is a masonry water cistern. In the centre of the room is the *ling* of Mallikárjun 2′ 4″ high set in a *shálunkha* 12′ 6″ round. The whole is of black stone smooth and well polished. Over the shrine is a fair brick and mortar spire in three tiers about forty-two feet high. The lowest tier has niches with figures representing the ten forms of Vishnu; the middle tier has niches with images of Mahádev Ganpati and other gods; the figures in the

topmost tier cannot be clearly made out, but they are probably of saints. The pinnacle is of brass mounted on two globes one above the other. The regular service of the god takes place twice a day. The worshipper is an unlettered Jangam or Lingáyat priest who is not paid for his services. In the morning the Jangam comes about eight or nine and removes the covering of the god and the last day's flowers. Before the Jangam comes the image is free for private worship and many Bráhmans and others thus worship the god especially during the four rainy months (June-September) and on Monday the favourite day of Shiv. The Jangam's worship consists of washing the *ling*, wiping it dry, applying sandal-paste, throwing flowers and Ægle marmelos or *bel* leaves, waving a light or lighted camphor and frankincense, and offering food. Both before and after the Jangam's worship people come to worship the god and make their offerings of food. The offerings are taken by the Koli in attendance. The evening service takes place at seven and consists of removing the flowers, washing the *ling*, and repeating the other parts of the morning service except that more flowers are thrown over the god, more lamps are lighted and kept burning throughout the night, and the *ling* is dressed in a red broadcloth cover; the food offering is richer consisting of milk sugar and raisins, and not of cooked food. The waving of a light or *árti* is accompanied by more songs than in the morning and more drum-beating and bell-ringing. After the cover is put on the god no more worship is allowed for the night.

The holidays of this temple are: *Shivrátra* in February-March, *Dasháhár* in June-July, the month of *Chaitra* or March-April, and the month from *Áshvin* full-moon to *Kártik* full-moon that is October-November. The *Shivrátra* holidays, which are the most important, last for nearly a week from the twelfth of the dark half of *Mágh* or February-March to the fifth of the bright half of *Phálgun* or February-March. All these days there is a continual water-pouring or *abhishek* over the *ling* while Bráhmans recite hymns. *Puráns* are read by day and *kathás* are held at night. The temple is well lighted and on the fifth day of *Phálgun* the last day of the festival the sandals of the god are carried in a palanquin in a torch-light procession with much pomp and music. For five days after the *Shivrátra* numbers of Bráhmans are fed; and every evening Bráhmans are asked to recite Vedic hymns for two or three hours. The *Dasháhár* festival lasts over the first ten days of *Jyeshth* or June-July. During these days the worship consists of the usual daily water-pourings or *abhisheks* and Bráhman feedings. During the whole month of *Chaitra* or March-April, during the evening service, the *ling* is thickly coated with sandal-paste, put on in such a way as to form the outlines of a human face. No cloth is put on during this month. The sandal-paste is said to be intended to cool the god as *Chaitra* is a hot month. During the month lasting from the full-moon of *Áshvin* or September-October to the full-moon of *Kártik* or October-November there is nothing special in the services of the god, but every night the temple inside and out is lighted in honour of the *Diváli* holidays. The gains of the temple go to Kolis who farm them every month. The yearly income, including the food which is offered to the god, amounts to about £10 (Rs. 100). Besides

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this the temple enjoys a permanent income of £15 (Rs. 150) being the rent of about six shops to the south of the temple. No Bairágis or mendicants stop in the temple; but the Kolis who take the contract stay throughout the year on the temple premises. *Purán* readings are held throughout the year. The Bhágvat Purán is read in the monsoon forenoons, and the Rámáyan for eight months on the fair weather afternoons. Sometimes during the fair season the Mahábhárat is also read in the evenings in front of the temple but none of these Purániks are paid by the temple. They are paid and often handsomely by their audience of whom widows form a large part. The temple was originally limited to the shrine and is supposed to be very old. It is said to have been repaired and improved by one Narhar a Lingáyat goldsmith and a devotee of Mahádev. Additions were made about 1820 and the spire was built in 1854.

Ambábái.

In the north of the town, on the right bank of the Bhima, about 300 yards east of Vyás's temple lies Ambábái's temple an isolated building shaded by *nim, pipal, nándruk,* and *bábhul* trees. The temple faces east and is divided into an antechamber and a shrine. In front of the temple is a hollow altar or *kund* of brick and mortar five feet square and 6½ feet deep. The altar is only used once a year on the eighth of the bright half of *Áshvin* or September-October on which night a large sacrificial fire is lighted, and flesh is offered to it. On either side and to the east of this altar is a lamp-pillar of brick and mortar ten feet high with small projecting steps all round to enable the lighter to go to the top where an iron pan containing cotton seed dipped in oil is lighted on great days. To the east of the lamp-pillar a flat roofed brick and mortar shed opens to the west. The shed (13′ × 10′ 6″ × 7′) has a three-feet plinth and forms the base of an unfinished drum-house or *nagárkhána.* The antechamber (10′ × 11′ 6″ × 7′) is of brick and mortar and has a flat roof coated with cement. It has no windows and opens to the east, and in the west wall has a door (4′ × 2′) leading to the shrine which is on a 3′ 6″ higher level. The shrine is seven feet square with a slightly domed solid masonry roof seven feet high and surrounded by a star-shaped spire of brick and mortar ten feet high. Over the spire are two globes one above the other, the upper globe smaller and surmounted by a wooden pinnacle. The shrine has no windows, but niches in the north and south walls on a level with its earthen floor. In a third and larger niche (3′ 6″ × 2′ 3″ × 1′ 7″), on a level with which is a pedestal of dressed stone 2¾ feet long 1½ feet wide and 1½ feet high and partly projecting out of it, is a polished black stone image of a standing Ambábái 2′ 8″ high. The image has eight arms, the right arms holding in order from top to bottom a long sword, an arrow, the tail of a buffalo and a spear, the left arms holding in the same order a shield, a tabor, a bow, and the toplock of the giant Mahishásur. The giant and the buffalo are shown at the feet of the goddess, the giant being dragged by the topknot out of the severed neck of the buffalo which lies prostrate, his head on one side. The tracery on the image shows a crown on the head, earrings, a few garlands round the neck, and a robe worn round the waist. In front of the goddess are a pair of stone sandals. The ordinary service of the goddess is performed once in the forenoon by

an agent of the Badvás. The worship consists of unclothing the image, washing it, wiping it, applying redpowder to its forehead, sprinkling turmeric powder, strewing flowers, and throwing a garland of flowers round its neck, waving a light, and offering as food some ground-nuts or sugar or molasses, and wrapping a robe round the image. On Tuesdays Fridays and full-moon days in addition to the morning service the yearly lessee of the temple proceeds comes at noon, dresses the image in a holiday robe, decks it with a paper crown coated with tinsel, and puts round its neck one or two strings of glass beads and a string of cowrie shells. On the afternoons of these days low class women of easy virtue called Árádhnis who have devoted themselves to the goddess, visit the temple, and offer a betelnut or a copper to the image. The chief holidays are the *Navrátra* or the first nine days of *Áshvin* or September-October. On the first of these nine days the Bráhmans perform a special service. The clothes are removed, the image is rubbed with scented oil and a mixture of the five nectars milk, curds, clarified butter, sugar, and honey, and washed copiously with water. Then after the usual offerings of turmeric and redpowder, and wearing of flower garlands, strings or cowries, glass beads, and a paper crown, the image is wrapped in a holiday robe, lights are waved with songs and cooked rice and wheat bread are offered. After this day the regular service is stopped and no washing takes place. The face only of the image is wiped with a wet rag, fresh turmeric and redpowders are applied, and the old flowers are replaced by fresh flowers. Cooked food is offered and the usual light-waving takes place. No portion of the clothes or dress is disturbed for the next eight days. Two oil lamps are kept burning day and night. On the first day, on the floor in front and to the left of the image, a small earthen bed or plot is raised and a quantity of garden wheat is sown in it. In the middle of the bed is set an earthen pot filled with water, its mouth is blocked by betel leaves arranged in a cone, and over the cone is set a half-dry cocoa-kernel. On the kernel is placed a small brass plate, and over the plate a betelnut which is worshipped as the goddess with offerings of turmeric and redpowder. Over the wheat-plot a square bamboo frame or *mandap* is hung from the ceiling, and, from the sides of this frame, garlands of flowers fall to the wheat-bed, one garland being added every day. All this is done by the worshipping priest, the materials except the food being supplied by the lessee. After the first day the betelnut is worshipped only by offerings of powders and of flowers and food, but it is not moved. During the nine days many visitors go to the temple to have a sight or *darshan* of the goddess. Some tie a string of small fried wheat-flour cakes to the bamboo frame in fulfilment of vows, and some make any or all of the following offerings, oil, salt crystals, flour, rice, and turmeric and redpowder. For each of these offerings a separate dish is placed in the antechamber, and each visitor adds his share to them. In the afternoon the Árádhni devotees come by dozens and each waves round the goddess her lighted torch or *pot* which is said to be a special feature of the devotees of the goddess and which is worshipped and respected as much as the goddess herself. While waving the torch they sing songs and return home singing songs in honour of the goddess all the way.

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Ambabái.

Bráhmans, whose family deity is Ambábái, visit the temple for *darshan* during these nine days. On the eighth day at about midnight all the people whose family deity is Ambábái repair to the temple in thousands. One of the Badvás worships the goddess, offering turmeric and redpowder and waves a light accompanied by songs. He comes out to the hollow altar or *kund*. Into this an hour or so before midnight a large quantity of fuel is thrown and a fire is lit. This is consecrated as the sacrificial fire, which, after his return from the temple, the Badva worships by offering turmeric and redpowder and then standing with his face towards the temple again waves a light and all the visitors sing songs in honour of the goddess. After this the Badva throws into the fire either a cocoanut or a pumpkin, and after that the lessee brings a tender kid or young goat worshipped beforehand at home, and throws it alive into the blazing fire. Others who have vows to discharge follow and throw their kids. All this while the Árádhnis with their lighted torches stand round the fire and sing songs in honour of the goddess. On the tenth day the goddess is worshipped as on the first day, anointed, and washed, and the flower garlands hanging from the bamboo frame are thrown on the frame. Next day which is *Dasra* or the limit-crossing and weapon-worshipping day, the earthen pot is lifted, and in the evening the Árádhnis with lighted torches, and with them it is believed the goddess, go out of the town to cross the boundary. On their return they go to the temple and wave their torches singing songs. From the eleventh to the full-moon day the goddess is not worshipped or disturbed as she is supposed to be sleeping and resting after her nine days of turmoil. On the full-moon day the ordinary worship of the goddess is resumed. In the evening a bower is raised in front of the goddess, and in this bower are entwined betel-leaves folded like quills. Lamps are lighted all round the temple; and the usual worship takes place in the evening instead of in the morning. For food boiled sweetened milk is offered; and lighted lamps are waved with songs. At night people assemble and spend the night as a wake playing and singing devotional songs or *bhajans*.

The temple is said to have been originally built by one Sidu Koli whose date is not known. But as the proceeds of the temple were tempting, the Badvás took it from the hands of the Kolis, set up the pair of sandals and claimed the temple revenues. Since then about 1854 the temple has been rebuilt by a dancing girl named Limba at a cost of £160 (Rs. 1600). The temple proceeds are farmed every year for £5 to £7 10s. (Rs. 50 - 75) the estimated yearly income being about £10 (Rs. 100).

Rámchandra.

Rámchandra's temple lies close to Holkar's mansion on the river bank to the north of the Mahádvár landing. It is strongly built of dressed stone and mortar and raised on a plinth six feet high. The temple is held in great veneration both on account of its position and of its builder the famous Ahalyábái Holkar (1735 - 1795). The temple consists of two halls or *sabhámandaps* and a shrine. The first or east *sabhámandap* is a large hall (60′ × 28′) the roof resting on eighteen wooden posts arranged in a double row; the ceiling is boarded and has a flat roof plastered with mortar. The hall is well lighted by eleven windows and four latticed windows. At the east end of the hall is a small temple (6′ × 4′) of solid

masonry with a blackstone Máruti 2′ 6″ high standing with folded arms and facing the image of Rám in the shrine. This small temple has whitewashed walls and a stone-paved floor. To the north of Máruti's temple is a *ling* on a small platform of dressed stones 2′ high, and facing the *ling* is a stone Nandi. In the back or east wall of Máruti's temple on the outside is a niche with a foot high image of Ganpati covered with redlead. At the south-east corner of the hall is a small store room. A broad open passage with, at its north and south ends, the two chief gateways leading to the river bed and to the Mahádvár landing road leads by a doorway in the west to a low passage (7′ × 6′). This low passage opens into a small square court (6′ × 6′) and the court leads into the second hall or *sabhámandap* usually called the stone hall to distinguish it from the first which is called the wooden hall. Above the low passage is a loft and on the north and south sides of the open square court are low-roofed rooms with lofts. These three lofts have the same roofs and open into one another. They are intended to be used as drum-rooms or *nagárkhánás* for the temple musicians. The square court is open to the sky and serves as a shaft to let light and air into the hall. The stone *sabhámandap* is a hall (40′ × 18′) entirely built of dressed stone and mortar with an arched stone roof plastered with mortar. The roof is pierced by four openings to admit light. The hall has a latticed window in the south wall and a door in the north wall opening into Holkar's mansion. In the middle of the hall a bell hangs by a strong chain from a cross beam. In the south wall a niche contains a rough standing black stone image of Dattátraya with six hands and about a foot high. At the west end of the stone hall four steps lead four feet up to the shrine a room sixteen feet square with in front a big arch and latticed doors or shutters. Each door consists of two pieces hinged together, so that, except on special occasions, only a small doorway is kept open, and this small doorway again is guarded by a six feet long brass plated wooden bar fixed horizontally. At the west end of the shrine, on an irregular brass plated black stone throne (7′ × 3′ × 2′ 3″), are standing plain white marble images of Rám (2′ 8″) Lakshman (2′ 10″) and Sita (2′ 5″), Rám in the middle, Lakshman on the right, and Sita on the left. Rám's right hand which rests on his right hip holds a marble arrow and the left hand grasps a marble bow. Lakshman's image is of a slightly darker hue and like Rám's holds a bow. Sita stands with folded hands. All the images are dressed, Rám and Lakshman wearing turbans waistcloths and coats, and Sita a robe and bodice. On the same throne with the images, on a small projection, to the left, is set a white marble female figure (1′ 7″) intended to represent Ahalyábái Holkar (1735-1795) the famous temple-building princess of Indor who built this temple.[1] Ahalyábái is seated and has plain features. She is dressed in a white robe and holds a *ling* in her left hand on which her right hand drops a *bel* leaf. These four images are said to have been brought from Upper India. In addition to

[1] Compare Bombay Gazetteer, XVI. 513 and note 1.

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these and on the same throne are a pair of small brass sandals or *pádukás*, brass images of Vithoba, Rakhumái, Krishna, Ganpati, and Vyankoba, an arrow, and a *sháligrám* or bored stone. The throne has a wooden post at each corner and over these on the three sides are wooden arches. The whole frame work as well as the arches is plated with brass. At the south end of the shrine on a square stone are smooth black stone images of Garud (2′ 4″) and Máruti (1′ 6″). At the north end is a *ling* whose case or *shálunkha* is placed on the floor. The ceiling of the shrine is boarded. In the shrine behind and on each side of the throne a way is left for the holy circuit or *pradakshina*. Behind the shrine a small room opens into a kitchen, so that the food offering may be brought direct without running the risk of a stranger's touch. Outside, on the north and south of the shrine, two passages open into an alley communicating with the public road; so that people not desirous of entering the shrine may make their obeisance at the door and make their holy circuit or *pradakshina* entering the alley and passing through the northern passage in front of the shrine and back through the south passage out into the alley again. Over the shrine is a weather-beaten spire star-shaped but plain and built of brick and mortar with a wooden pinnacle. It is in two tiers twenty feet high, and, except a Máruti in a niche in the upper tier, has no figures.

The temple has two daily services. The morning service is between six and seven. It consists of washing the feet of the images, wiping their faces with a wet cloth, applying sandal-paste to the male and redpowder to the female images, putting garlands of flowers round their necks, and laying loose flowers and *tulsi* leaves at their feet. A light is waved with burning incense and camphor; and, with the offering of food, the service closes. While waving the light, the priest and others present sing songs in honour of Rám. The evening service is shorter than the morning service and is held between seven and eight. The faces of the images are wiped with a wet cloth, fresh sandal-paste or redpowder is applied; a light with burning camphor is waved, and sweetened milk is offered while the priest and the people present sing songs. Once a fortnight on the elevenths or *ekádashis* the worship is elaborate. The clothes are removed and the images are rubbed with sugar and pieces of lemon and bathed. The images are then rubbed with a mixture of the five nectars, cow's milk, curds, clarified butter, sugar, and honey, and are again washed with water; new suits of clothes are put on, sandal-paste or redpowder is applied to their foreheads, garlands of flowers are thrown round their necks, and nosegays are fixed in the turbans of the gods. Sweetmeats, milk, plantains, and other fruit are offered. As usual, lights, burning incense, and camphor are waved and songs are sung. The holidays in connection with this temple are the Rámnavmi which lasts for nine days from the first to the ninth of *Chaitra* or March-April; and Hanumánjayanti which falls on the following full-moon. During the nine Rámnavmi days the images are daily bathed and rubbed with the five nectars, Sanskrit hymns and verses are recited, and the worship is much like that on the elevenths. The special

features are that the offering consists of ordinary food and not of sweets, the images are clothed in new and costly dresses with ornaments, and Rám's turban is folded in the shape of a parrot, a sparrow, or a peacock. Every evening during these days story-tellers or *kathekaris* discourse for one or two hours on Puránic legends, or *kathás* are held with music and singing. On the ninth day which is kept as a fast in honour of the birthday of Rám, the discourse takes place about noon which is supposed to be the hour of Rám's birth. The subject on this day is the legend of Rám's birth, and, as the hour draws near, while the *kathekari* is telling the story of the birth, a cradle is brought, a cocoanut covered with cloth is laid in it, and the cradle is rocked; the *kathekari* singing songs about the birth of Rám. A mixture of dry powdered ginger, sugar, and grated cocoa-kernel is distributed among the assembled people. In the evening learned Bráhmans are called to recite Vedic hymns and are treated with some sweets and a cash gift of 3*d.* (2 *as.*). Next day about 200 Bráhmans are feasted, and the holiday preparation on that day consists of gram cakes. Each Bráhman receives a copper and a packet of betel leaves. In the evening Rám's sandals are carried in a palanquin in a torchlight procession round the town. Musicians accompany and fireworks are let off. The procession goes the usual holy round or *pradakshina* and returns at midnight. The Hanumán-jayanti festival takes place four days later on the full-moon of *Chaitra* on which day at sunrise Hanumán or Máruti is supposed to have been born. A *kathekari* gives a sermon on the birth in the wooden hall opposite the little temple of Máruti. The discourse begins at an early hour and is over by sunrise when the people throw into the air large quantities of redpowder or *gulál* and sweet-scented powder or *buka* in honour of the birth. Some people keep this day as a fast. Next day a number of Bráhmans are fed and paid ⅜*d.* (¼ *a.*). The temple ministrant is a Bráhman whose family was originally appointed by Holkar. The family is now divided into four branches each of which takes its turn in yearly rotation. The officiating family gets an annuity of £6 (Rs. 60) from Holkar and the temple receipts which amount to about £10 (Rs. 100) a year. The officiating priest also gets a plateful of food every day and one member of his family is allowed a free dinner. The cost of the festivals which amounts to about £30 (Rs. 300) and the other ordinary expenses are paid by Holkar. In connection with this temple is a charitable feeding house or *annachhatra* for feeding Bráhman beggars. Twenty-five Bráhmans are fed every day of whom twelve are privileged and the rest are strangers. A clerk looks after this charity and the private property of Holkar, which consists of a mansion with several shops. The worshippers live in the mansion next door. No ascetics, musicians, or other attendants live on the temple premises.

Bábhlya's Mahadev.

Bábhlya's Mahádev on the river bank to the south of the Uddhav landing, is a small plain temple of rough stone. It is a shrine (7′ × 7′) and a porch resting on two rough pillars and two pilasters in the front wall. The temple plinth is three feet and the total height sixteen feet. The porch has a stone image of Nandi facing the shrine door. In the front wall on each side of the door is a small niche, probably

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for oil lamps. The roof is flat and paved with stone slabs. The door is latticed with iron bars. In the shrine is the *ling* in its case or *shálunkha*, the spout of the case facing north. Round the case is a circular ridge of mortar the inside of which can be filled with water so as to cover the *ling*. The chief rite in worshipping the *ling* is the *abhishek* or pouring of water drop by drop or in a thin stream over the god. The belief, that when the god has to be specially pleased the *ling* should be drowned in water, accounts for the floor of the shrine in most Mahádev temples being low enough to allow the *ling* to be flooded. When as in this temple the floor is not low enough the *ling* has to be surrounded with a circular ridge or some other arrangement. The *ling* and *shálunkha* are rough and made of black stone. Behind them in the west wall is a niche with a rough stone image of Ganpati. In the south wall is a small lamp niche, and in the niche in the north wall the old flowers and *bel* leaves are kept. An inscription states that the temple was built by a Deshasth Bráhman named Kshetrapál Náik Beri in *Shak* 1694 (A.D. 1772) at a cost of £162 (Rs. 1620). The ministrants are Koli fishermen who take all offerings made to the god. The daily worship consists of pouring water over the god, rubbing the *ling* with sandal-paste, throwing flowers, and offering food in the morning. On Mondays in addition Bráhmans pour water in a thin stream or *abhishek* while repeating verses. On the great day of the temple, the *Maháshivrátra* in *Mágh* or February-March, the Kolis paint the temple, Bráhmans pour water over the *ling*, and many families make food offerings.

Chandrabhága.

On the river bank close to the Chandrabhága landing is Chandrabhága's temple built of rough stone on a plinth five feet high. The temple is reached by two stone steps with, in front of the steps, a raised stone-pavement with a tortoise slab fixed in it. The temple consists of a shrine (9′ × 6′ × 7′) and a front porch (12′ × 6′). The porch is open on three sides with pillars supporting arches on each side. At each end of the front wall is a pilaster. The shrine has four small lamp niches two in the front wall and one each in the north and south walls. The image of the goddess Chandrabhága or Ganga is a smooth black stone figure of a woman about 2′ 6″ high seated on a plain hour-glass shaped stone throne (2′ 7″ × 1′ 8″ × 1′ 6″). The throne is fixed in an arch cut in the west wall and in front of the throne is a stone (1′ × 1′ × 1′) on which a pair of sandals are carved. The image is in a squatting position the hands laid on the thighs with open palms. In the right palm is a stone sweet-ball or *modak* and in the left a lotus flower. The image bears the tracery of female garments; the eyeballs are of brass, and the head wears a paper crown or cap. The spire, which rises in two tiers over the shrine, is of brick and mortar eighteen feet high. It has plain niches with no figures. On the top two globes one above the other are surmounted by a brass pinnacle. On the top of the porch are three figures of a four-headed Brahma, of Mahádev, and of Vishnu. At each end are two small spires. The temple was built in 1857 by one Govind Báva Chopadkar at a cost of £300 (Rs. 3000). The yearly temple receipts amounting to 6*s*. or 8*s*. (Rs. 3-4) go to the Badvás of Vithoba's temple. The receipts are every year farmed to some

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Bráhman and the contractor for that year becomes the officiating priest and ministrant. The daily service is in the morning. It consists of bathing the image, rubbing its brow with redpowder, and offering flowers, burning incense, and waving a light. Groundnuts are the only offering. Immediately to the south of the Chandrabhága temple, enclosed in a solid masonry hall with a flat roof, are two small Mahádev temples. The temple nearest to Chandrabhága's is 5′ 9″ high and the other is 3′ 8″ high both with shrines about three feet square. The *ling* in the larger temple is six inches high and the *ling* in the smaller five inches high. These temples were built in 1872-73 at a cost of £50 to £60 (Rs. 500-600). They have no ministrant. The person who built them worships the *lings* and the food offerings are given to a Koli. The temple's great day is *Shivrátra* in *Mágh* or February-March when the *abhishek* or water-pouring is performed, hymns are recited, and Bráhmans fed.

Murlidhar or Dwárkádhish.

Close to the south of Ahalyábái's Rám and separated from it by the Mahádvár landing is the temple of Murlidhar or Dwárkádhish. From outside, the temple, which is entirely built of well dressed stone and mortar, looks like a small castle. The temple faces north and to the west has the mansion of Sindia. The site of the temple is five feet above the level of the road and includes the temple and rows of stone corridors on all four sides. On entering the main door an opening in the left wall leads to an underground chamber and another door leads to an upper-storeyed drum-room or *nagárkhána*. The west corridors are walled in and have been turned into a series of rooms where the temple movables and other furniture of the clerk in charge are kept. In the back or south corridor is an almshouse or *annachhatra* supported by Sindia in connection with the temple. The east and north corridors are open and empty. At the south-west corner is a smaller tower like the tower-like loft used as a drum-room. Between the corridors and the temple all round is an open space, and at the back of the temple in this space are a few flower and some plantain trees. The temple itself is a strong building raised on a plinth three feet high. It is in three parts an audience hall or *sabhámandap*, an antechamber, and a shrine. The audience hall is built of stone and has a stone roof resting on twenty-four stone pillars in four rows of six each of which two on the south side are pilasters. From the pillars of the two outer rows arches rise in a colonnade; the inner rows of pillars have no arches. The floor of the hall is not paved but cowdunged. At the south end of the audience hall on a 2′ 6″ higher level and reached by two stone steps a short antechamber six feet square opens into the shrine. In this chamber a bell is hung from a crossbeam and near the bell is kept a large brass plate in which worshippers throw their mite, the ministrant ringing the bell and calling 'The money paid by ..... (donor's name) has been received in heaven.' The east and west walls of the antechamber have niches and a door in the south wall leads down into the shrine. On either side of the door is a stone figure of Jaya and Vijaya the two giant door-keepers. These figures which are 2′8″ high are four-armed and stand on stone pedestals.

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The figure on the east side of the door is standing with the left leg across the right, and resting on the toes; the west figure has the right leg crossed. The east figure holds in its left hand a conch shell and a club and in the right hand a disc and a wheel. The west figure has a conch and a club in the right hand and a disc and a wheel in the left hand. The shrine is 9′ 6″ square, and stone-paved like the antechamber. In the east and west walls are two latticed windows. The east wall has another opening on a large niche used as a bed chamber, and furnished with a small bedstead, bedding, and pillows. The ceiling of the shrine is boarded. The throne or *sinhásan* is 3′ 5″ high and divided into two parts a small upper part and a lower part which forms the base and stretches from the east to the west wall. Over the throne are four arched posts, the front plated with silver and richly ornamented, especially the arch work and the front of the throne. The plating extends 4′ 8″ from east to west and in height from the bottom of the throne almost to the ceiling. The frame work within the arches is the holy of holies in which the chief deities are placed. Murlidhar or Dwárkádhish is in the middle and his beloved Rádha and Satyabháma on either side. Murlidhar's image is of smooth shining black stone; the two female figures which are exactly alike are of white marble. Murlidhar's which is about 1′ 4″ high stands on a pedestal and on either side has, cut out of the same stone as the image and the pedestal, the figures of two standing Gopáls or shepherds one above the other with folded hands each about six inches high. Murlidhar has four arms, holding in the right upper and lower hands a club and conch and in the left upper and lower hands a disc and wheel. He wears a coat and a shoulder cloth; his waistcloth is shown by plated silver; he wears a silver crown, and all his weapons are coated with silver. The two female images stand eleven inches high and wear the ordinary female dress. In front of the images is a pair of brass sandals and a *sháligrám*. To the right is a squatting marble figure of a woman 1′ 10″ high intended to represent Daulatráv Sindia's wife Báyjábái who built the temple, endowed it, and put her figure in it in imitation of Ahalyábái's in Rámchandra's temple. To the left of the central group are white marble images of Ganpati and Garud. Ganpati is a sitting figure four-armed, holding a rosary in one hand and an elephant's goad in another. Of the second pair one has the palm closed and the other is open with nothing in it. The image of Garud is kneeling and holds a cocoanut with both hands.

The spire is of brick and mortar. It is star-shaped at the base; above a row of elephants runs round the entire spire; above the elephants are small niches in which different deities were painted but are now mostly defaced. At the top are two globes one above the other with a brass pinnacle. The temple was built in 1849 at a cost of £12,500 (Rs. 1,25,000) by Báyjábái the wife of Daulatráv Sindia (1795-1827) and the adoptive mother of Jankoji Sindia. At the opening ceremony thousands of Bráhmans were feasted and the whole ceremony is said to have cost about £7500 (Rs. 75,000).

Two services are held daily. At the morning service just before

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sunrise a lighted muslin torch is waved round Murlidhar's face and songs are sung. After the light-waving the feet of the images are washed, the faces wiped with a wet cloth, sandal-paste is applied to Murlidhar and redpowder to his wives, and flowers are thrown over their feet.[1] A food offering is made from food brought from the alms-house. In the evening the feet are not washed but fresh sandal-paste is applied and garlands are tied. Burning camphor is waved, songs are sung, and sugared milk is offered. The door of the sleeping chamber is opened and the worship ends. On the bright eleventh of every month the images are washed bathed in the five nectars and dressed in fresh garments. On the dark elevenths fresh garments are used but the images are simply wiped with a wet cloth. The three great days of this temple are, the fifth of the dark half of *Jyeshth* or June-July, *Gokulashtami* the dark eighth of *Shrávan* or July-August, and *Dasra* the bright tenth of *Ashvin* or September-October. The dark fifth of *Jyeshth* or June-July is kept as a holiday, as the images were installed on that day. The images are bathed and clothed in fresh garments and a few Bráhmans are fed. During the first eight days of the dark half of *Shrávan* the images are clothed every day in new garments. The service is the same as on ordinary days. Every evening a *kathekari* discourses on some Puránic legend to the accompaniment of music. The audience hall is well lighted, silk curtains are drawn all round, and the temple wears a holiday appearance. At midnight on the night of *Gokulashtami* the dark eighth of *Shrávan* or July-August Krishna's birth is celebrated by a discourse and by throwing red-powder and incense. On the ninth a number of Bráhmans are fed; and at night the sandals of the god are carried in a palanquin in a torch-light procession round the town. On *Dasra* Day the images are dressed in new clothes and ornaments; and the morning service includes the bathing of the images. In the afternoon the god's sandals are carried in a palanquin outside the town, and then back in a procession round the town. The ministrant is a Devrukha Bráhman who gets an annuity of £6 (Rs. 60) from Sindia; and the receipts which come to about £12 10*s*. (Rs. 125) are credited to the state. The total cost of the temple including four drummers, messengers, a Purán reader, and a clerk amount to about £22 10*s*. (Rs. 225) a month. This includes the maintenance of an alms-house at which twelve Bráhmans are fed five of them outsiders. The temple Purán-reader reads the Rámáyan or Mahábhárat during eight months in the year and during the rains in addition reads the Bhágvat Purán in the mornings.

Chophála.

On the holy round or *pradakshina* road at the corner of the lane which comes out from behind the temple of Vithoba is the Chophála temple bounded on the east, west, and south by the public road and on the north by a narrow lane. The temple looks old and faces west. It is in three parts, a front court or *sabhámandap*, a central shrine, and a back court corresponding to the front court. The plinth of

[1] The service is much like the worship in Rámchandra's temple. See above p 446.

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the front court is 2′ 1″ and is higher than the floor of the shrine and the back court. The front court (30′ 9″ × 17′ 5″) is built of dressed stone and mortar and has a flat roof of solid masonry resting on eight stone pillars and four pilasters all with arches. At the north and south ends are four arches two on each side and three each in the front and back rows. The roof is not continuous as the space between each set of four pillars has a separate roof. The four pilasters are in the front wall of the shrine. The court floor is stone-paved and in the middle has a round slab called the Stage Slab or *rangshila* on which pilgrims sing and dance. Between this slab and the shrine door is a stone engraving of a tortoise. A low door (3′ 4″ × 1′ 8″) leads to the shrine 10′ 6″ square and 6′ 6″ high at the sides. It is built of solid masonry, has a stone-paved floor and a slightly domed ceiling with the appearance of round tiers narrowing towards the top. There is a small brick latticed opening in the north wall and a back door (4′ × 2′) opening into the back court. The objects of worship in the shrine are the Vishnu-Pancháyatan or images of Vishnu, Amba, Ganpati, Mahádev, and Surya. Vishnu's is a standing black stone image 2′ 9″ high, smooth, and polished, the right leg crossing the left and resting on tiptoe and the hands holding a stone flute. On either side of Vishnu, carved out of the same block as the image itself, a standing milkmaid or *gopi* holds a flywhisk and has a cow lying at her feet. Vishnu wears a waistcloth, a shouldercloth, and a turban with tinsel borders. Behind and to the right of Vishnu a black slab (1′ 9″ × 1′) stands on a stone, resting against the back wall of the shrine. On this slab is an engraving of Surya, a spirited seven-headed horse dragging a chariot with the Sun seated in it. The Sun wears a crown and has a halo with shooting rays of light round his face. Behind and to the left of Vishnu is the goddess Ambábái a two-feet high black stone standing image of a woman with eight arms four on each side. In her four right hands Amba holds a trident, a sword, a discus, and the tail of a buffalo, and in the left four, a shield, an hourglass-shaped tabor or *damru*, a club, and the toplock of the buffalo demon Mahishásur. The image shows the goddess in the act of killing the demon who had hid himself in the body of a buffalo on whose back one of the feet of the goddess rests. The severed head of the buffalo lies on one side at her foot. The goddess holds the demon's toplock and appears to pull out his trunk from the body of the buffalo. Behind, and to the right of Vishnu, is a squatting Ganpati two feet high four-armed and empty-handed and seated on a block of stone. In front of Amba is Mahádev represented by a *ling* two feet high set in a large case or *shálunkha*. In addition to those are three other images of Máruti, Khandoba, and near Ganpati a sitting Garud 2′ 2″ high with folded hands. Máruti's is a rough standing black stone figure three feet high with the right arm raised and the left resting on the waist. Khandoba's is a standing figure 1′ 6″ high engraved on a slab. The back court is twenty feet long by fourteen wide. All the side arches are walled in and the whole turned into a room occupied by the temple ministrant with a small door at the back in the middle arch. The spire, which

is squat and weather-beaten with empty niches, ends in a large globe with a wooden pinnacle at the top.

The temple ministrant is a Bráhman kept by the Badva family in charge of the temple. He performs the morning service which consists of washing the images, applying sandal-paste, offering flowers, waving lights, and offering food brought from the Badva's house. This temple is said to have been built about 1770 at a cost of about £1000 (Rs. 10,000) by one Náráyan Nákhre of Indápur. Náráyan came as a pilgrim, and slept in the temple where Vithoba appeared to him in a dream and told him to go and live with a Badva whom the god named. To assure Náráyan that his dream was true Vithoba tied a quantity of wheat and four coppers in Náráyan's shouldercloth. On awaking Náráyan went to the Badva named by Vithoba who welcomed him under orders from the god who had also visited the Badva. It happened that the offering of food which the Badva carried on behalf of Náráyan could not, on account of the crowds of pilgrims, be laid before the god. Náráyan was unhappy, but Vithoba again appeared to him in a dream and told him not to be distressed saying that he would be well pleased if Náráyan built a temple of Vishnu and the four other deities that make the *pancháyatan*.

Padmávati.

Padmávati's temple is about half a mile outside and to the west of the town in a pond of that name which is dry during the fair weather. The pond and the temple were built by Sakuvarbái, wife of Yashvantráv Pavár, chief of Dhár about the year 1778. The pond is about 1200′ long by 450′ wide and has its four sides built of solid masonry, with steps or landings on the north south and east sides. The wall on the west has a number of sluices and a large opening 360′ wide for admitting storm-water. The temple is built on a platform (58′ 9″ × 55′ × 8′ 3″) of solid masonry in the bed of the pond It is reached by a masonry bridge (78′ × 11′ × 8′ 3″), which, supported on four narrow arches, runs from the masonry platform to the nearest landing place on the east corner. At the east or entrance end of the bridge are two masonry pillars with niches for oil lamps. One of these pillars eleven feet high is ruined and the other eighteen feet high is in good repair. To the left, in a niche in the east landing, is a rough stone image of Ganpati smeared with redlead. The bridge leads to the platform on which is the temple with a 2′ 6″ plinth and so built as to leave ten to twelve feet of the platform open all round for the holy circuit or *pradakshina*. The temple consists of an antechamber and a shrine. The antechamber is a solid masonry room fifteen feet square. It has four doors, those in the north, east, and south walls opening on the open platform, and the door in the west wall leading to the shrine. The doors are 4′ 9″ high by 2′ 4″ wide, and, except that which leads into the shrine and has shutters, all are open. Almost opposite the north and south wall doors the platform is reached by stone stairs from the pond bed. The four corners of the antechamber are turned into niches but their upper parts look like joined arches, wide enough to reach the arches on the doorways, so as to give the inside roof a domed appearance, after turning the square into an octagon.

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The roof is domed and is made of eight belts narrowing to the top. Outside the roof has a flat surface of solid plastered masonry with short turret walls and figures of saints. The floor of the antechamber is paved with stones and has in the centre a flat round stone with a Maráthi inscription which may be translated:

> The pond and temple of Padma'vati built and offered to the goddess by Sakuvarba'i wife of Yashvantra'v Pava'r on Sunday the fifth of the bright half of Vaisha'kh (April-May) in *Shak* 1700, the cycle year being Vilambi.

The cost of the buildings is estimated at £7000 (Rs. 70,000). The shrine which is built of solid masonry is eleven feet square with a paved floor about a foot lower than the antechamber. The image is a woman's bust two feet high cut out of black trap; the features are regular with copper moulds for eyes and a bare head. The image wears no clothes, and the whole bust is thickly covered with redlead. The bust is set on an ornamental stone pedestal 3′ 6″ long, 2′ 6″ broad, and 2′ high. On either side of the image in the corner is a stone slab on which cobras are carved and covered with redlead. Over the shrine is a quadrangular spire in three tiers with side niches containing figures of gods now much out of repair. Over the spire is a wooden pinnacle.

The daily worship consists of the usual morning service of bath, redpowder, flowers, and food offering performed by an agent of the Badvás. The Nine Nights or *navrátra* festival in the bright half of *Áshvin* or September-October is held with great show. A bamboo frame is hung in front of the image, and under this frame, in front of the pedestal, the floor is strewn with a layer of earth two to three inches thick in which wheat is sown and allowed to sprout; from the bamboo frame hang flower garlands and strings of fried wheat-flour cakes or *kadaknis* reaching to the floor. During the holidays one garland is added every day by the temple priest; and other people add their own strings of wheat-cakes in fulfilment of vows or when the goddess is their family deity. Except that on the tenth or *Dasra* Day an offering of some sweets and rice is made the rest of the service is the same as on ordinary days. Another great festival is the night of the full-moon of *Áshvin* or September-October, five days after the *Dasra*, when numbers of people sing devotional songs or *bhajans* at the temple to the accompaniment of cymbals. The devotees keep up all night singing and drinking milk, and those who can afford it let off fireworks. The offerings to the goddess are common salt in crystals, oil, *jvári* or wheat flour, pounded *jvári* grain, groundnuts, dry dates, and sugarcandy. These offerings are said to be made to please the goddess, that she may avert from her votaries diseases, especially skin affections over which the goddess is said to have control. The revenue of the temple is farmed yearly by the Badva for £1 (Rs. 10) and the receipts vary from £1 to £1 10*s.* (Rs. 10 - 15).

Vyás.

At the north end of the town close to the trenches for male pilgrims and about 300 feet west of Ambábái is the temple of Vyás the reputed author of the Mahábhárat an old building in a mud and stone enclosure (100′ × 88′). At the north-east corner of the enclosure is a masonry well, whose water is much used for

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drinking. On the north is a small temple or shrine with a standing image of Máruti with folded hands and besmeared with redlead. On the west is a ruined rest-house used by Bairágis and religious beggars. In the middle of the enclosure is the temple of Vyás on a plinth three feet higher than the rest of the enclosure and 5½ feet above the level of the road. The temple is in two parts a hall and a shrine. The *mandap* or hall (19′ × 14′ × 9′) is 19½ paces east and has a flat mud roof resting on eight wooden posts. Its floor is not paved and it is partly walled on the north and south sides. A door (3′ 6″ × 2′) on the west leads to the shrine 9′ square and 10′ high with a plastered conical roof but no spire. The shrine has in a niche (3′ 4″ × 2′ 5″ × 1′ 2″) an image of Vyás 2′ 4″ high sitting on a stone pedestal (1′ 10″ × 1′ 4″ × 7″) with his right thigh crossing the left. Vyás's left hand rests on his thigh and shows the tracery of a book; the fingers of the right hand are drawn together as if holding a pen; and the head has the tracery of a skullcap. The Badvás of Vithoba's temple are the priests of this temple and send an agent to conduct the worship. The worship consists of a morning service and a light-waving or *árti* in the evening. The morning service has nothing peculiar, but, as Vyás the author of the Mahábhárat is regarded as a special patron of the twice-born, many Bráhmans worship the image every day, and many more visit the temple daily. All worship is over by twelve after which the image is dressed in a silk-bordered waistcloth and a skullcap and then visitors can only bow to the god from a distance. In the evening a light is waved and songs are sung. The only great day of this temple is the full-moon of *Kártik* or October-November when the five-nectar worship is offered in the early morning.[1] During the first ten days of *Jyeshth* or June-July the Bráhmans of Vithoba's temple hold large feasts in this temple. The Bhágvat is read in the mornings. The temple was built by one Jotipant and the rest-houses were built about fifty years ago.

Tákpithya Vithoba.

Tákpithya Vithoba's temple is a mud-roofed house in a lane about 225 feet west of the great temple of Vithoba. The temple which is built of stone and mud consists of an anteroom and a shrine. Both the rooms are raised on a plinth 2′ 8″ high and have in front a roofless mud and stone platform (14′ × 8′). The anteroom (8′ 9″ × 8′ 7″ × 8′) faces west and opens into the shrine by a small side door in its south wall. It contains a black stone image of Máruti 2′ 4″ high standing on a stone. The small low door (4′ 5″ × 2′) in the south wall of the anteroom leads to the dark shrine (10′ 5″ × 4′ 8″ × 7′ 3″) with at its west end images of Vithoba and Rakhumái. Vithoba a rough blackstone image 3′ 11″ high stands on a plain block of stone with hands akimbo. The right hand holds a wheel and the left a conch, and on the head is a crown. On Vithoba's left stands Rakhumái, a small black stone image of a woman two feet high standing on a raised mud and brick platform. At the east end of the shrine a raised mud platform or *ota* 1′ 3″ high and 2′ 5″ broad stretches along the entire width of the room. On this platform

[1] See above p. 446.

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which is called the *shejghar* or bedchamber of the god a low bedstead is usually kept.

The temple priest a Badva is its owner. Only one service is held in the morning when the image is bathed, sandal paste is applied, flowers and flower garlands are offered, the *árti* light is waved, camphor and incense sticks are burnt, and a food offering is made. The yearly receipts of the temple average about £5 (Rs. 50) chiefly from pilgrims who make vows in the name of this Vithoba, and if their wishes are fulfilled, offer cash, millet flour, and buttermilk. The temple is said to have been built in 1618 (S. 1540) by Rádhábái an old Bráhman widow and a great devotee of Vithoba. She was in the habit of taking a quantity of buttermilk and millet flour or *tákpith* as an offering for Vithoba; and, whenever crowded out or otherwise unable to make her offering, she used to fast. Once she was crowded out for fifteen days during the whole of which she ate nothing. Vithoba took pity on her and appearing to her in a dream, told her to open her eyes and make her usual offering. On opening her eyes the old lady saw this Vithoba and installed him in the place where the image now stands.

Batteshvar Mahádev.

Close to Datta's landing and the Dattátraya temple, at the corner of the *pradakshina* or holy-round road as it passes by the parapet wall between the Chandrabhága and Datta landings, is a modern temple of Batteshvar[1] Mahádev built about 1870 by the Komtis of Pandharpur. The temple is of solid masonry with a five feet plinth. It consists of an audience hall or *sabhámandap* (16′ × 8′)[2] and a shrine (9′ × 8′), both with masonry roofs, the roof of the hall resting on six stone pillars. In the middle of the shrine is a *ling* in a *shálunkha* (2′ × 1′ 6″ × 9″). The daily worship is performed in the forenoon by a Bráhman agent of the Pandharpur Komtis. The temple proceeds go to the Kolis. On the *Mahashivrátra* Day in February-March the Komtis hold a festival at the temple like that performed at Mallikárjun's temple but with less show and noise. Only the *abhishek*, the bath, and the bathing with five nectars are performed.

Beri's Mahádev.

Beri's Mahádev is a small temple on the holy round road about 500 feet to the south-east of Kála Máruti's. The temple faces east and lies in a small enclosure (50′ × 30′). It is a simple stone-built chamber (9′ × 9′ × 7′) with two doors in the front or north and east walls, each 4′ high by 2′ 3″ wide. The chamber has a masonry roof slightly domed inside and plastered and flat outside. In the middle of the chamber is a *ling* which with its case is about a foot high. The floor is paved and round the *shálunkha* is a ridge of cement about six inches high to lead to the north all water poured over the *ling*. In front of the *ling* is a seated stone bull about a foot high. The daily worship is performed in the morning by a Bráhman. He bathes the *ling*, rubs it with sandal-paste and rice grains, throws flowers over it and makes it an offering of molasses or groundnuts. The

[1] The temple was called Batteshvar as it was built out of the discount or *batta* received by Komtis from their constituents.

[2] During four months in the year this hall is used as an octroi station by the Pandharpur municipality.

temple proceeds amounting to about 10*s*. (Rs. 5) a year are taken by Kolis. The only holiday is *Shivrátra* the dark thirteenth of *Mágh* or February-March. On this day the Bráhman holds a somewhat longer service the chief rite in which is a water-pouring or *abhishek* over the *ling* while Bráhmans recite Vedic hymns. Next day the Bráhman feeds two or three Bráhmans in honour of the god. The temple was built about 1785 by Kshetrapál Beri a native of Pandharpur. Though it is generally called after him the real name of the god is Bhadreshvar Mahádev.

Kála Máruti.

On the *pradakshina* or holy-round road to the south-west of the town about 600 feet north-west of Beri's Mahádev lies Kála Máruti's temple a ruined building more like a hut than a temple. It faces north-east and is in two parts a tiled room or hall (16′ × 13′ × 7′) and behind it a shrine (7′ 6″ × 6′ × 7′). The roof of the hall, which is open on the north and east, rests on seventeen wooden posts. The shrine which is entered by a door (5′ × 2′) with latticed shutters has a conical plastered roof but no spire. The floor of the hall is paved with stone; that of the shrine is cowdunged and has a raised seat or *ota* on either side. Máruti's is a black stone standing image about two feet high, the right knee bent a little, the left hand resting on the hip, and the right arm raised. The image is thickly covered with oil large quantities of which are poured over it every Saturday. Near Máruti stands a rough stone image with folded hands of Jambu Máli the gardener of Rávan who was killed by Máruti. The shrine was built by a poor Bráhman Rámchandra in 1799 and the hall by a Bombay Bhátia about 1860. The worship is done once a day by an agent of the Badvás, who farm the yearly revenue of the temple for about £2 (Rs. 20). The only yearly holiday is the full-moon of *Chaitra* or March-April which is believed to be the monkey god's birthday. On this day one of the Badvás worships the image, bathes it with milk, curds, honey, clarified butter, and sugar, and dresses it in a new waistcloth. Next day he feeds four or five Bráhmans in honour of the god. According to one story this Máruti is said to have been established here for the success of his mission by the devotee Bhánudás, before he started for Vijaynagar to bring back Vithoba[1]. Every Várkari or time-keeping pilgrim visits the temple, and every gang of pilgrims when making the holy round stands in front of the temple and repeats a few of Tukárám's verses. This mark of respect shown by Várkaris is peculiar to this Máruti and is probably due to its legendary connection with the bringing of Vithoba. Unlike other Márutis this image is never covered with redlead.

Támbda Máruti.

Close to the Mahádvár gate about 400 feet west of Rámchandra's temple is Támbda Máruti's which is considered the original Máruti of Pandharpur and is the most popular. The temple is a single-roomed masonry building outside the Mahádvár thoroughfare. In front of the temple is a hall (8′ × 8′ × 12′) with a masonry roof, on which, facing the shrine, is a stone bull or Nandi brought from some ruined temple of Mahádev with cobras cut in relief on each side resting on two rough

[1] See above p. 431.

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stone pillars and two pilasters and a paved floor. In the east wall a door (4′ × 2′ 3″) opens into the shrine (9′ × 9′ × 10′) with a masonry roof consisting of slabs arranged in squares the upper squares smaller than the lower, and gradually ending in a single square keystone. In an arch (7′ × 9′) in the shrine is a standing Máruti six feet high its features hid in a coating of redlead and oil. The image has two hands, the left hand resting on the hip and the right holding the tail. At the foot of the niche is a slab carved into a cobra. In addition to the chief image the temple has eleven other images of Máruti cut in relief on the sides of each of the front pillars which support the hall roof and one on each pilaster. It is lucky to visit eleven Márutis every day and for convenience eleven are grouped here in one temple. The ministrant is a Gurav. He does the ordinary morning service at about sunrise. In the evening he waves a light in front of the image to the accompaniment of songs. Other residents of the town including Bráhmans worship the god and many visit the temple every day. The temple has only one yearly holiday or festival, the full-moon of *Chaitra* or March-April, which is regarded as the god's birthday. The god is supposed to have been born at sunrise. Therefore an hour or so before sunrise many people gather round the temple, a Haridás preaches a sermon or *katha* relating the circumstances of the birth, and at sunrise redpowder and the fragrant *buka* powder are sprinkled in honour of the birth, and powdered ginger and sugar are handed to all present. During the forenoon, after the Gurav's worship, the god is worshipped by Bráhmans engaged for the occasion. The Bráhmans' worship includes the bathing of the image with a continuous stream or *abhishek*, then with a mixture of the five nectars sugar, honey, clarified butter, curds, and milk, and then the usual offerings of flowers and food. The image is coated with redlead mixed with oil. Next day a number of Bráhmans are fed. The yearly receipts of the temple amounting to about £5 (Rs.50) go to the Gurav. The temple is said to have been built by the celebrated Rámdás Svámi, the religious teacher and guide of the great Shiváji (1627-1680). The temple was repaired about 1730 by one Pandhre, and again about 1855 by Yashvantráy a Haidarabad noble. All classes of Hindus visit this temple on wedding occasions. The bridegroom, before going to the bride's for the marriage ceremony, visits this Máruti, bows low before it, and lays a copper and a set of betel leaves and nuts in front of the image.

Gáricha Mahádev.

Next door to the west of Murlidhar's temple is Gáricha or the Quartz Mahádev's a small ruined temple of little importance. It is in a small yard (54′ × 45′) and faces east. In the south-east corner of the yard is a *pipal* tree, and under it a rough redlead Máruti. At the south-west end are two ruined buildings used by beggars and ascetics. The temple which is of stone and cement, includes a hall (33′ × 23′) and a shrine. The hall is of masonry its flat plaster roof resting on eleven stone pillars and three pilasters. The floor is paved and in the middle has a small stone bull (2′ × 2′) on a pedestal eight inches high. In front of the bull is a small Mahádev. In the north wall of the hall four windows look on the high road

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leading to the Mahádvár landing. A door (4′ 8″ × 2′ 6″) leads down by one step to the shrine (9′ × 9′ × 12′), in the middle of which is a *ling* in a case (1′ 7″ × 1′ × 6″) both cut out of one white marble slab from which the god takes his name of Gáricha. The white slab is set in a larger black stone case (4′ 6″ × 2′ × 2′). The spire which is star-shaped and thirty-three feet high rises in four tiers. In the lowest tier are figures of the bull, in the second and third are the different incarnations of Vishnu, and at the top is a globe surmounted by a wooden pinnacle. The whole is ruined and weather-beaten and the figures are broken in many places. The god is worshipped every forenoon by a priest sent by the temple committee. The only festival is on the great *Shivrátra* the dark thirteenth of *Mágh* or February-March. On this day a special service is performed including the water-pouring or *abhishek* and the five-nectar or *panchámrit* bath. Next day a number of Bráhmans are fed at the expense of the temple committee. The yearly receipts of the temple amount to about 10*s*. (Rs. 5) which are taken by Kolis. Some ascetics and beggars generally live in the temple and during the four rainy months or *cháturmás* a Purán reading is generally held in the hall. The temple was built by the second Peshwa Bájiráv (1720-1740).

Lakhubái.

On a mound on the river bank in the north of the town, about 200 paces south of the road which leads to the town after crossing the river, is Lakhubái's temple. It is a masonry building including a hall and a shrine. The hall (21′ × 17′ × 9′) is of stone and cement and has a plinth six feet high reached by four stone steps. The roof is flat and of solid masonry. Three of the sides are arches springing from four stone pillars and the fourth or east face is open. In the west wall a door (4′ 6″ × 2′) leads to the shrine. Of several wall niches only two to the north and south of the shrine door have images. The south niche contains a rough image of Máruti two feet high thickly coated with redlead. The north niche contains a rough sitting image of Ganpati, two feet high, the features hid under redlead and with the lower pair of hands resting on his thigh. The shrine, which is nearly eight feet square, is on the same level as the hall, and its floor like the hall floor is of masonry. It has a slightly domed masonry roof about twelve feet high in the centre. Two small holes, one in the north and the other in the south wall, admit light and air. In the west wall a niche (7′ × 6′ × 4′ 6″) contains a plain black stone sitting image of the goddess Lakhubái raised on a stone pedestal (3′ × 2′ 6″ × 2′). The image sits cross-legged and has four arms, the lower two resting on the thighs and each of the upper pair holding two elephants overhead. The hem of a robe and some ornaments round the neck and wrists are roughly shown. To the left of Lakhubái outside the large niche, is a rough image of the sun riding in a chariot drawn by a seven-headed horse with a charioteer on the box. In front of the goddess is a large block on which is set a round stone covered with redlead. The round stone, which is still worshipped with Lakhubái, is called *tándla* and is said to have represented the goddess before the present image was made. A wooden bar like the horizontal bar in Vithoba's temple is thrown across the whole length of the chamber in front of the image, and visitors have to pass under it to reach the goddess. The temple spire is squat thirteen feet high with no ornament. It is surrounded by a brick and mortar globe and has a wooden pinnacle. The daily

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worship is performed in the forenoon by a Bráhman who pays a certain sum and takes the offerings. The rites have nothing special, except that the final offering is of cooked food which the Bráhman brings from his house. The temple great days are the nine days before *Dasra* in the bright half of *Áshvin* or September-October. As in other temples of goddesses a square bamboo frame is hung from the roof and flower garlands twined in the frame hang down to the floor where is an earthen waterpot. Near the waterpot a bed of earth is heaped and wheat grown on it. A light is kept burning night and day during this festival, and, except that low class women do not come and sing and dance and that no blood sacrifice is offered, the rites are the same as in Ambábái's temple. On the *Áshvin* or September-October full-moon five days after *Dasra*, a number of Bráhmans meet in the temple at night and watch singing playing and drinking boiled milk. During the first ten days of the bright half of *Jyeshth* or May-June a number of Bráhmans are fed in the temple. The yearly income of this temple which amounts to about £1 10*s*. (Rs. 15) is taken by the Badvás. Some wayfaring ascetics live in the hall and the place has a bad name as a haunt of gamblers and hemp-smokers. The temple legend is that Lakshmi once quarrelled with her husband Vishnu and being offended came to the spot then known as Dindirvan and sat on the bank of a pond. Vishnu followed her and they made friends. Some time later, at the request of Vithoba's devotee Pundlik, she came with her husband, Vishnu being Vithoba and Lakshmi Lakhubái. The temple was built by one Dhondbhat Katke about 1780 on the site of a smaller Hemádpanti temple at a cost of £800 (Rs. 8000). To ensure success in their journey to Tuljápur in the Nizám's dominions, sixty miles north-east of Pandharpur, pilgrim parties generally halt in this temple for a day and live in the hall before starting on their journey.

Amriteshvar Mahádev.

On a much-frequented road near the Kumbhár landing almost opposite Holkar's mansion and Rámchandra's temple is Amriteshvar Mahádev's which is in great local repute and is almost as popular as Mallikárjun's. The whole temple is of masonry and includes a hall and a shrine. In front of the hall a porch has been lately added. On either side of the temple are corridors, the south corridors sometimes used by beggars and the north by a Bráhman priest. These corridors are of brick and mortar with a flat earthen roof. The front hall or portico is a wooden structure with flat earthen roof resting on wooden posts. The roof is higher than the roof of the original hall of the temple and the space between them is used as a drum-room or *nagárkhána*. The masonry hall (33′ × 16′ × 9′) has a masonry roof supported on eight pillars and twelve pilasters. In the middle of the paved floor of this hall a round slab called *rangshila* is slightly raised above the general level. At the west end of the hall, on either side of the door which opens into the shrine, are small rooms. In the north side room (4′ 6″ × 4′ 6″ × 8′) entered by a small latticed door (4′ 9″ × 2′ 6″) is a case and a *ling* of Narmadeshvar Mahádev. The south room, which is used for keeping the temple brass lamps masks and clothes, is of the same size. In the passage between the two rooms is the stone image of a sitting bull (1′ 5″ × 1′ 6″) on a pedestal (1′ 6″ × 2′ 6″ × 1′ 2″). In the north wall of the hall are two niches, one with a stone image of a seated four-armed Lakshmi-Náráyan with Lakshmi on his left thigh. In the other niche are two

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plain stone cobras. In the passage between the rooms are two other niches, the north wall niche with a rough image of Máruti and the south wall niche with a rough stone image of Ganpati. A door (4′ 4″ × 2′ 4″) in the west wall of the hall leads down by three steps to the shrine (8′ 4″ × 8′ 4″ × 13′). The shrine has two latticed openings in its north and south walls. There are two niches in these walls one to hold the cast-off offerings of the god and the other to hold lights. In the middle of the shrine in a case or *shálunkha* (4′ × 2′ 6″ × 8″) is a flat-topped *ling* ten inches high. The shrine roof is surmounted by a plain star-shaped spire thirty-two feet high in three tiers. Topping the spire is a globe surmounted by a brass pinnacle.

The daily service is in the morning. It is preceded by a lamp-waving or *kákadárti* with songs at about four in the morning. After the lamp-waving the priest removes the covering of the god and the flowers offered overnight and performs the usual worship. After this is over outsiders are allowed to worship the god who is so popular that worshippers throng at all hours of the day. In the evening the priest takes away the flowers, rubs off the sandal-paste marks, and puts on fresh paste, offers fresh flowers, and waves a light and sings to the accompaniment of a drum and bells. The god is bonnetted with a red sackcloth or broadcloth cap as a sign that he retires and no more worship takes place. The festivals are much like those at Mallikárjun's temple. In addition a *bhajan* or hymn-singing is performed every night. On the *Shivrátra* Day in February-March after a *kirtan* or *katha* that is a sermon and song the god's car is dragged round the town. The car is of wood nearly fifteen feet high, and shaped at the top like the wooden frame in which family gods are usually kept. The car is kept next door to the temple. The original image is not taken in the car but a wooden likeness covered by a brass mask. The mask is a human face shaded by an open cobra hood and encircled by one or two snake coils. On the procession day the temple managers make presents of turbans to musicians, a blacksmith, a carpenter, a bricklayer, a woodcutter, a Vadar who brings his caste-fellows to drag the car, a *Haridás* who preaches and sings, a *Viththaldás* who is a Jain, and a mace-bearer. These men are named by the managers of the temple and are given these presents in return for their services on the car day or to the temple. Cocoanuts are distributed to the Vadars who drag the car, and to musicians who accompany the procession. The yearly income of this temple which amounts to about £10 (Rs. 100) is taken by the Kolis who also take the food offerings of the god. The daily worship is performed by a priest who lives at the temple. He is paid 4*s.* to 6*s.* (Rs. 2-3) a month and has free lodging. Except the offerings of devotees the only source of income is the rent of the front hall which is let for shops to parched gram and other grain sellers. The yearly income from this source amounts to £5 or £6 (Rs. 50 - 60) and is spent by the managers on the temple festivals. The temple is said to be as old as the temple of Kálbhairav. It was repaired by one Govind Náik Keskar about 1780 at a cost of about £800 (Rs. 8000). The front hall was added about 1810 by a Gosávi merchant who also made the car.

Gopálkrishna.

Gopálpur a small modern hamlet lies about a mile south-east of Pandharpur. It contains about twenty-four houses, but its chief object of interest is a temple of Gopálkrishna the scene of a large

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gathering of pilgrims on the *Áshádh* or June-July and the *Kártik* or October-November full-moons. The temple is built on a low hill of trap. A few hundred yards to the north is the Bhima, and to the west separated from it by a road a watercourse called the Pushpávati runs north a few hundred yards to meet the Bhima. North of the temple is an open plain with six *nándruk* trees with mud and stone platforms built round their trunks; to the north-east is a well not now used, a service pipe, a Ganpati's temple, and a small masonry pond or *ránjan*. This pond is said to be the dairy where Yashoda the mother of Krishna used to make buttermilk; the Ganpati, according to this legend, was kept as a sentry. To the east is a short parapet wall built by the Pandharpur municipality. To the south-east is the village of Gopálpur and to the south are the municipal rest-houses, which were used as a relief house during the 1876 famine. On this side, on the *kála* days in *Áshádh* or June-July and *Kártik* or October-November, pilgrims returning from the *kála* ceremony make little piles of four or five stones and call them *utarandi* in the belief that in reward Vithoba will allow them to come again to the next year's fair.[1]

The enclosure is an unroofed quadrangle paved with rough stones. It is surrounded on the west south and east by solid masonry walls of dressed stone laid in mortar and about thirty-four feet high. On the quadrangle inside of these walls are rows of cloisters of which the walls form the outer limit. The cloisters are made of solid masonry arches arranged in a single row and topped with a heavy masonry roof. On the north the quadrangle is enclosed by a row of similar cloisters but open outside, and overlooking a municipal rest-house built outside. There are altogether forty-two cloisters but, except during the great fair, few beggars make use of them on account of the distance from Pandharpur. Three doorways lead into the quadrangle, the chief entrance (7′ 9″ × 4′ 6″) being on the east side facing the shrine of Gopálkrishna's temple. Another equally important entrance (9′ 10″ × 5′ 11″) is on the north. On either side of the third doorway (4′ 3″ × 2′) in the south wall steep stone staircases lead to the top of the cloisters. The north entrance is reached by thirty-six stone steps, with a landing at the fourteenth step, on a level with which, on the right, are three masonry cloisters similar to the inside cloister. On the left is the municipal rest-house built of mud and bricks with a flat roof overlooked by the open cloisters on the north. On either side of the entrance but within the enclosure, a solid lamp-pillar of dressed stone about twenty-one feet high has niches at intervals for oil lamps. By the side of these pillars two steep stone staircases lead to the top of the cloisters.

In the quadrangle are four temples of Gopálkrishna, Bhimakráj-Mahádev, Lakshmi-Náráyan, and Nárad, and an underground cell with masonry walls said to have been occupied by Janábái a female devotee of Vithoba. Gopálkrishna's temple is near the south of the quadrangle and faces east. It is built of masonry with a brick and mortar spire, and is raised on two four-sided unequal plinths one above the other, the lower two feet high of rough stone and the

[1] Of the *kála* holidays an account is given below p. 466. Compare Indian Antiquary, XI. 154.

upper three feet high of dressed stone. The temple is in two parts an audience hall and a shrine lying east and west. Eight steps cut into the plinth lead to the hall (25′ × 15′ × 10′) which is topped by a flat masonry roof on six stone pillars. The hall all round is ornamented at the cornice especially in the west wall. It is walled in on three sides and is open to the east. The north wall has two niches and three pilasters, the south wall one niche and three pilasters and a window (4′ × 3′), and the west wall has two pilasters and two niches one on either side of a door which leads into the shrine. The left niche has a rough Ganpati. Outside the roof looks continuous, but from inside it is in parts, each part being the area enclosed within four pillars and called a *khan*. The roof is in the old fashioned Hindu or cut-corner dome which is common in Pandharpur even in modern temples. In the middle of the hall, slightly above the surrounding pavement, a round slab called *rangshila* bears the following inscription in Maráthi:

> The temple was begun on the dark seventh of Ka'rtik (October-November) in *Shak* 1666 (A.D. 1744) in the cycle year Rakta'kshi by Sha'mjipant Na'ndivkar son of Anant, (his) wife Gopika'ba i, daughter Bahina'ba'i and his nephews Sada shiv and Ganga dhar Viththal. Finished by Gajendra Moreshvar Yashvant.

A small door 4′ 4″ high by 2′ 4″ wide opens into the shrine. Round the lower half of the masonry door frame are roughly carved figures of Rádha holding snakes high overhead; figures of two cow-herds Krishna's companions holding maces; two representations of a fight between a lion and an elephant in which the elephant is worsted; two figures of the saint Bhringarishi as a man with horns squatting on his knees; and the mythical bird Gandbahiri with two necks and two beaks but one body, each beak holding a garland or string of pearls. The shrine, which is nine feet square and ten feet high, is on a lower level than the hall. Its floor is paved to allow of its being washed, the dirty water passing by a hole in the back wall. The room has to be lighted by an oil lamp even during the day. The image of Gopálkrishna is about three feet high and stands on a stone pedestal about three feet from the floor. A wooden bar set across the room, three to three and a half feet from the ground, separates the image from ordinary visitors. The god has two hands which hold a flute as if in the act of playing. He stands on the left foot, the right foot crossing it and resting on the toes. On either side of Gopálkrishna is the figure of a fan-holding milkmaid and below are the figures of a cow and calf. All appear carved out of one stone. Behind Gopálkrishna are two niches in the west wall, and smaller niches in the north and south walls. Near the south-east corner is the opening of a passage now blocked which by five steps leads down to a pit about six feet deep and plastered all round. At the bottom of the cell is a smaller passage about seven feet deep probably to serve as a place of refuge in troubled times.[1] The spire of this temple is of brick and

[1] The priest's account of the passage is that it leads to an underground path which opens into the wall built by the god's favourite one Kánupátra in Mangalvedhá in the Sángli state, about tweive miles south-east of Pandharpur. The god used to visit Kánupátra by night after the last bed-waving or *shejárti* and used to return before three in the morning for the dawn wick-waving or *kákadárti*.

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Gopálkrishna.

mortar and is rather short. It is in three tiers star-shaped at the base. The lowest tier consists of a row of elephants many of which are broken; the middle tier contains globes at the four corners, mostly out of repair; and the top tier has small niches with figures of saints and some forms of Vishnu. All the figures are damaged by weather and apparently by Musalmán or other image breakers. At the top is a big globe surmounted by a gilt brass peak. The god is worshipped twice a day. The morning service includes the wick-waving or *kákadárti* with songs corresponding to the early morning service in Vithoba's temple, followed by the morning worship or *puja* corresponding to the *puja* in Vithoba's temple. The morning worship includes the usual washing, dressing, sandal-marking, rice-sticking, incense-burning, camphor-waving, and food-offering. No hymns or verses are recited as the ministrant is a Gurav. The evening worship also consists of two services, the incense-waving or *dhupárti* and the bed-waving or *shejárti* corresponding to similar services in Vithoba's temple; but, as in the morning, they follow each other in immediate succession. In the incense-waving the priest washes the feet of the image, removes the sandal paste, wipes the face, applies fresh sandal, and, if flowers are available, throws them over the image and then waves a burning incense stick and camphor to the accompaniment of songs. This is at once followed by more light-waving accompanied by further songs.

The only holiday is the *Gokulashtami* the birthday of Krishna on the dark eighth of *Shrávan* in July-August. On this day new clothes are put on the image, and the priests give a feast, and distribute powder containing pounded ginger, sugar, grated cocoa-kernel, and poppy seed. On this day visitors flock by hundreds and each visitor places a copper at the feet of the image, makes a bow, and retires. On the *Áshádh* or June-July and *Kártík* or October-November full-moons large numbers attend. These gatherings have nothing to do with the worship of the god, but, after the *kála* ceremony, most people visit this temple. These three days are the only days when the Gurav priests, who are of seven families with thirteen male members, make any income. According to their own account the Guravs have been the worshippers for the last four or five generations. They are Maráthás by caste; and their joint yearly income is about £10 (Rs. 100). A yearly Government grant of 4*s*. (Rs. 2) is also paid between the 1st and the 25th of July.

Mahádev or Bhimakráj.

Mahádev or Bhimakráj's temple lies in the same enclosure to the north of Gopálkrishna's of which except for the spire and the absence of ornament in the hall it is an exact copy. The stone walls are whitewashed. In front of the temple is a small porch (7′ × 7′) with two sitting stone bulls about 1′ 5″ high one of them broken. In the hall are two *lings*, one (2′ 3″ × 1′ 4″ × 1′ 6″) set in a niche in the west wall, and the other (3′ 10″ × 2′ 6″ × 1′ 7″) on the pavement at the north-west corner. The chief *ling* in the shrine, which is three feet long two feet broad and two feet three inches high, is covered with a hollow brass mask representing Bhimakráj the father of Krishna's wife Rukmini; a cobra coil encircles the mask, and the open cobra hood shades the head. There are two small niches in the back or south wall

of the shrine, one small niche in the east wall and a large niche in the west wall, the last for the last day's flowers. The temple spire is star-shaped and uniform throughout up to the pinnacle. The spire is in three tiers each with niches and broken figures of saints or *rishis*. In the topmost tier are nine globes surmounted by a large globe at the top. There is no brass pinnacle. The whole is dark and weather-beaten. The service of the god is performed by the Guravs of Gopálkrishna. The daily services are exactly alike, and follow those in Gopálkrishna's temple. The yearly income is about £1 10*s*. (Rs. 15). Those who visit the temple of Gopálkrishna afterwards come to this temple and lay down their offerings, usually a copper or a handful of rice or *jvári*.

Lakshmi Náráyan.

Lakshmi Náráyan's temple to the east of Mahádev's temple on a plinth four feet high is a ruined hut about twelve feet square. It has a tiled roof very shaky in parts. In the middle is an old *nim* tree by the side of which is a joint stone figure of Lakshmi-Náráyan, including its pedestal 1′ 10″ high and carved out of one stone. Náráyan's or the male figure is seated, the right foot hanging low, and on his left thigh sits Lakshmi. The god has four arms the upper pair holding the wheel and conch in the right and left hands; the right lower arm rests on his thigh and the left lower arm is round Lakshmi's neck. In front of the image is a pair of rock-cut sandals. The worship of this temple takes place in the morning and evening along with that of Gopálkrishna by the same Guravs.

Nárad.

Nárad's temple is a small dingy room (10′ × 8′) in the east cloisters facing Gopálkrishna's temple. Nárad's image is three feet high and seated crosslegged. The right hand holds a lute and the left a pair of cymbals; the head is bare, showing a toplock and round it a rosary of *rudráksh* beads. In the north wall in a niche is a mutilated four-armed figure of Kálbhairav of which only the upper half is left. The right pair holds a sword and a tabor and the left a begging bowl and a trident. In a niche in the south wall is set a stone cobra with open hood. The service of this temple is at the same time as that of Gopálkrishna's.

Janábái's Cell.

Close to the south-east of Gopálkrishna's temple is the cell of Janábái a devotee of Vithoba. From outside it looks a square masonry platform with a *tulsi* plant in the middle. There are really two platforms, a smaller one (5′ 8″ × 5′ 8″ × 7″) above a larger one (9′ × 9′ × 3′ 8″) and both surmounted by a *tulsi* pillar. At the north-east corner of the lower platform an opening 2′ 9″ high by 2′ wide leads by six steep stone steps to an outer anteroom (9′ × 6′) varying in height from eight feet at the entrance to six in the western half. Near the bottom of the staircase on the left a door (2′ 6″ × 2′) in the east wall of the cell opens into a small chamber (4′ × 3′ × 5′) which is said to have been Janábái's cooking room. In the south wall of the anteroom a doorway (2′ 8″ × 1′ 10″) leads into an inner chamber (7′ × 5′ × 6′). In this chamber close to the east wall of the cell is a cot said to be (4′ 6″ × 3′ × 7″) the cot of Janábái.[1] In the open half of the cot, on a stone pedestal is a black stone image of Vithoba

[1] This cot is not the original cot belonging to the celebrated devotee Janábái. It is made in native fashion and half covered by old tape to make it look old.

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(2′ 4″) and a woman's image (2′) which is said to be Janábái. On the cot lies an old quilt which is said to belong to Janábái.

According to an inscription the temple of Gopálkrishna was built in A.D. 1744 by Anant Shámji Dábháde of Talegaon. The temple of Mahádev and the cloisters and enclosure were built by Parshurám Angal the famous Sátára banker and temple builder. The temple of Lakshmi-Náráyan was built about 1865 by one Dátár at a cost of £6 (Rs. 60). Janábái's cell is said to have been built at the same time as Gopálkrishna's temple. The rest-houses outside and the temple to the north were built by the municipality in 1865-66. The story of the temple of Gopálkrishna is that Gopálkrishna or Krishna had 16,000 milkmaids and eight wives, who, out of respect to Rukmini the chief favourite, used to stand whenever she appeared. One day while he was living in Dwárka, Krishna sat amusing himself with Rádha one of the eight favourites, who was sitting on his thigh. Rukmini suddenly came in, but remained standing unheeded; and Rádha elated with Krishna's attention offended Rukmini by not rising. Taking this to heart, Rukmini left Dwárka and came to Dindirvan now known as Pandharpur, and sat near the site of the present temple. When Krishna found that Rukmini had left him, he started in search of her with his cattle and cowherds. The mountain of Govardhan in Dwárka learning that Krishna was leaving, not caring to remain without the god, followed and forms the knoll on which the temple is built. The river goddesses Ganga and Yamuna also followed the party and settled in Dindirvan, Ganga as the Bhima now called Chandrabhága or Bhágirathi, and Yamuna as the Pushpávati. When Rukmini and Gopálkrishna made friends they held a feast on the hillock along with their companions each bringing his own food. This gathering or feasting called *kála* or the mixture is said to have happened twice in Pandharpur; first on the full-moon of *Áshádh* or June-July the day on which they arrived and again on the full-moon of *Kártik* or October-November on which Krishna is believed to have died. In Pandharpur *kálás* are often held especially during the rainy months. The thirteenth and fourteenth chapters of the tenth section of the Bhágvat Purán tell how Krishna called this social gathering. When this chapter is read at Pandharpur the people throw in the air quantities of parched maize and then eat it, in imitation of the picnic of Krishna and the milkmen. For the same reason the Badvás dine together in *Shrávan* or July-August in Vithoba's temple and in Gopálpur different bands of pilgrims in different places hold *kálás* during the *Áshádh* or June-July and the *Kártik* or October-November fairs. The headman reads a few verses from the Bhágvat Purán suitable to the occasion, and an earthen pot of parched maize mixed with curds hung from the branch of a tree is broken by a stone and the contents are scrambled for and mixed with large quantities of parched maize. A somewhat similar ceremony called Govardhan sometimes takes place during the reading of the Bhágvat in which it is described. On this occasion parched maize is mixed with curds heaped into a mound like the Govardhan hill and in the heap branches of wild trees are fixed. Before the mountain are laid the usual offerings, and the people present eat up the hill.

Kála Festival.

On Datta's steps or landing about 2000 feet south of Chandrabhága's temple, is Datta's, Dattátraya's, or Vipra's Math, a temple though called a monastery. Between it and Chandrabhága's temple the bank has a parapet wall built by the last Peshwa Bájiráv (1796-1817), and the road along these temples which is used by pilgrims for the circuit is paved with flag stones. The temple is the front or east half of a large building with two quadrangles. The front half is seven feet above the road, and the plinth of the building is 2′ 6″ higher. The front of the building has a paved quadrangle (32′ × 25′) in the middle with rows of open verandas all round. In the west veranda is the temple shrine. These verandas are occasionally used by ascetics and often by pilgrims and the owners, who come for the *Áshádh* or June-July and the *Kártik* or October-November fairs. The verandas are like cloisters though they are not built for cloister purposes, and in every respect resemble good ordinary dwellings. The quadrangle which is generally used for devotional singing and music is open, and has trellis work on the top which is covered with thick cloth. The shrine is 8′ 3″ square and ten feet high, and the door (4′ 10″ × 2′ 5″) is set in wooden trellis work. The shutters are also of trellis work. In this chamber, close to the west wall, is a standing black stone image of Dattátraya nearly five feet high exclusive of the pedestal which is two feet high. The image, which is well carved out of a single stone and is highly polished, was made in Pandharpur in A.D. 1808. The features and other parts of the body are better carved than those of any other image in the town. The image has traces of a loincloth and a sacred thread and rosary round the neck. It has six arms, the lowest right hand holding a short rosary and a club, the middle hand a tabor and the upper a wheel, and the lowest left hand a bowl, the middle a trident, and the upper a conch shell. On the head is a crown; and in the ears are fishes. The chamber is built of well dressed stone and the roof is a somewhat squat dome. Besides the entrance door a small door in the south wall leads to a cookroom and is used by the priest in bringing the god's food. The god is treated with unusual respect, and not even the Bráhman priest is allowed to enter the shrine unless he has bathed and is dressed in a silk waistcloth. In the north wall is a small masonry pond and a small niche. In the pond water is stored for washing the temple at the end of the *Áshádh* or June-July and *Kártik* or October-November fairs and on the full-moon of *Márgshirsh* in November-December. Two daily services are held in the morning and in the evening. The morning service takes place at about eight or nine. The image is uncovered washed and dried, sandal-paste is rubbed on the forehead, flower garlands are thrown round the neck, burning camphor and incense sticks are waved, and food is offered. The image is dressed in a waistcloth and shouldercloth with a scarf round the head. The evening service, about eight or nine, consists of wiping away the sandal-paste mark, removing the morning flowers, washing the feet, rubbing fresh sandal paste, throwing garlands of fresh flowers, burning camphor and incense sticks, and waving a light to the accompaniment of songs. On Thursdays the morning worship is as usual and in the evening is another worship like that in the morning. The image is washed twice on that day and twice worshipped followed

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by a light-waving. The great days are the *Áshádh* or June-July and *Kártik* or October-November Elevenths and the full-moon of *Márgshirsh* or November-December. On these days the image is bathed in the five nectars curds, milk, honey, clarified butter, and sugar which are rubbed over it, and, after washing it with water, a stream of water is allowed to fall over the image for two or three hours in the *abhishek* or bathing fashion while texts or *mantras* are recited by the attendant priests. The usual offerings are made, Bráhmans are feasted, each Bráhman receiving 3*d.* to 6*d.* (2-4 *as.*) in cash. Formerly, on the evening of the *Márgshirsh* or November-December full-moon, a torchlight procession in which the sandals of the god were carried in a palanquin used to take place, but it has stopped since 1880. The god's every-day dress is a gold-bordered scarf and a couple of silk-bordered waistcloths of which one is tied round his waist and the other wrapped round the shoulder. Once a year on the *Márgshirsh* or November-December full-moon the owner of the temple presents the god with a new suit of clothes, and wraps round his head a shawl instead of the usual scarf. The temple priest, who is engaged by the proprietors, belongs to a Sátára Deshasth family. In return for his services he takes the offerings which are worth about £12 (Rs. 120) a year. No regular devotional sermons or *Purán* readings are held. But when the owner comes to Pandharpur for the *Áshádh* or June-July and the *Kártik* or October-November fairs he lodges in the temple and holds sermons or songs daily. The story of the temple is that a Bráhman named Pándurang, an ancestor of the present owner, in a dream saw the god Dattátraya who told him to build a temple in his honour, telling him that if he went to a certain *pipal* tree in Jamkhandi he would find ample material to make an image. The man found a slab of stone under a *pipal* and had it carved into shape. The image was finished, put in a niche, and the niche closed for a year. During this time a peculiar sound came from the niche and the god again appeared to him and warned him not to wait longer. The temple was built and the image set in its present position. Two tombs in a room near the shrine are said to mark the graves of Pándurang and his son Náráyan.

Worship and Pilgrims.

The chief elements in the holiness of Pandharpur are the worship of Vithoba and to a less degree of the Bhima. Round these have gathered a host of rites and observances. Within Pandharpur limits, perhaps from the crescent shape of its course, the Bhima has been given the classical name Chandrabhága. Within Pandharpur limits its water is believed to have sin-purifying powers and numbers of pilgrims carry it away in carefully closed narrow-necked copper vessels. A *shráddha* or mind-rite has been prescribed for the banks of the river, though, according to the sacred books, no mind-rites should be performed on a river which does not fall directly into the sea. These, the gift of a cow, and visits to the Gopálpur, Padmávati, and other temples, are the chief duties which engage the pilgrim's attention during his stay at Pandharpur.

Besides Koli and Gurav ministrants in many of Mahádev's temples Pandharpur has two classes of Bráhman priests, Badvás or the local temple priests and Bhats or adopted aliens chiefly Deshasth

Bráhmans. The Badvás are the priests of the god Vithoba and the goddess Rakhumái and have a right to all the offerings made in the great temple.[1] The Bhats have no connection with the temple and are all outsiders. Most of them came to Pandharpur during the time of the last Peshwa (1796-1817) when Pandharpur was in high favour and the regular temple priests or Badvás were so well off that they left the river-side and other outdoor ceremonies to Deshasth Bhats.

Pilgrims.

The following table shows that during the nine years ending 1884 an average of 165,774 pilgrims visited Pandharpur:

Pandharpur Pilgrims, 1876-1883.

YEAR.	*Chaitri* Fair in March-April	*A'shádhi* Fair in June-July.	*Kártiki* Fair in October-November.	Total
1876	17,200	87,000	30,000	134,200
1877	12,633	50,503	42,000	105,136
1878	16,809	61,000	34,100	111,909
1879 .	14,941	69,238	49,333	133,502
1880	20,478	114,706	65,000	200,184
1881	22,959	106,697	62,349	191,405
1882 ...	24,709	114,538	76,630	215,877
1883 ...	21,449	107,764	57,555	189,768
1884	26,115	106,035	77,747	209,897

Every pilgrim must employ a *Kshetra-upádhya* or local priest either a Badva or a Bhat. Unless the priest is himself a Badva he must, at least for Vithoba's worship, engage a Badva, and for Rakhumái's worship he must engage an Utpát priest of that goddess. Thus, except when a Badva does double duty, every pilgrim has three priests, a *Kshetra-upádhya* for river-side worship and ceremonies, a Badva for Vithoba's worship, and an Utpát for Rakhumái's worship. These classes of priests number altogether about 600 families, of whom only some of those connected with the temple are well-to-do. They live in old dingy houses, handsome outside but closely packed without much light or air. As at Benares Gaya and Násik, to guard against mistakes, and prevent their patrons leaving them in favour of a rival, each family of priests keeps a record of its patrons. This record, which in some cases goes back more than 150 years, is very detailed. It is kept in the form of a ledger, and contains letters signed by each patron giving his name and address, stating that on a certain date he visited Pandharpur as a pilgrim, and enjoining any member of his family and his descendants who may visit Pandharpur to employ the owner of the book as his priest.[2] Several of the well-to-do priestly families have ponderous ledgers with indexes filling two or three large volumes. The indexes are arranged alphabetically

[1] See above p. 425. The Badvás are said to have the peculiar custom of shaving the bride's head before marriage. This seems a trace of the practice of dedicating to the god all the daughters of the priests.

[2] The patron's letter usually runs: 'To the learned and godlike *Narsu Rámchandra* of the holy town of Pandharpur. I *Govind Apáji* son of *Apaji Balvant*, resident of *Ahmadnagar*, after most respectful greeting, say that on the 12th (day) of Jyeshth of the Samvat year 1872 I came to Pandhari and worshipped the god. My kinsmen and friends, whenever they come hereafter, shall acknowledge and worship you. Be this known to you. (Date and signature).' In the case of Bhátia patrons the record is more detailed and gives the names of all the living relations of the pilgrim on the father's side.

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according to the names of the patrons and according to the names of the places where they live.

Either on alighting at the Bársi Road station, or about two miles from Pandharpur, where, in sight of the pinnacle of Vithoba's temple, the god's feet are carved on a block of stone, or on the outskirts of the town, pilgrims are met by priests or their agents.[1] Almost every one of them declares that he has a record of some of the pilgrim's ancestors or kinsmen, and a record of their visit to Pandharpur acknowledging him as their priest. Pilgrims who do not expect such a greeting are generally bewildered and confused. If the pilgrim is wary he ignores these attentions and declarations, and insists on seeing the record. Many of the priests slink away. But some of them, knowing that most pilgrims are eager for shelter for aged relations or young children, while admitting they cannot produce the records, boldly declare that the pilgrim's priest is dead and that no member of his family remains. Most of the priests, who well know the value of each other's aid, support the man's statements and the pilgrim then accepts as his priest the first man who accosted him. During his patron's stay the priest takes care that he should not come to know he has been imposed on and with this view many priests keep their patrons in virtual confinements until the ceremonies are performed.

As soon as the pinnacle of Vithoba's temple comes in sight, the pilgrim stops, and throws himself on the ground in honour of the god. Some pilgrims, who have taken a vow to that effect, continue to prostrate till they reach the town, or throw themselves at full length on the ground making a mark ahead of them as far as their hands can reach, then rise, walk up to the mark, again prostrate themselves, and so in this way reach the holy city. Some pilgrims roll on the ground all the way from Bársi Road (31 miles) or Jeur (45 miles). Cases are said to have occurred of pilgrims rolling from Benares Nágpur and Haidarabad in fulfilment of vows. On the 6th of August 1813, when on his way from Pandharpur to Poona, Mr. Elphinstone met a servant of Chimnáji Áppa who was rolling from Poona to Pandharpur in performance of a vow which he had made in order to get a child. He had been a month at it and had grown so expert that he went on smoothly and without pausing and kept rolling evenly along the middle of the road over stones and other obstacles. He travelled at the rate of four miles (two *kos*) a day.[2]

On reaching Pandharpur the pilgrim is generally provided with board and lodging at his priest's. If the priest has too many patrons, to provide for all, he hires houses, furnishes them with cooking vessels, and, in the case of rich patrons, he keeps one of his men to get them food, to show them the chief sights, and generally to attend on them, the priest visiting his patron on occasions of ceremony or whenever he is required.

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[1] During the pilgrim season (June-November) or when they hear that their patrons are coming, some priests go to receive their rich patrons as far as Poona, Bombay, and Haidarabad.

[2] Colebrooke's Elphinstone, I. 257-258; compare Ind Ant, XI. 153.

Pilgrims may be divided into two classes, regular visitors and occasional visitors. The regular visitors, who are called Várkaris or time-keepers, come under two heads, those who attend every month and those who attend twice every year at the two great fairs in July and in November. The occasional visitors come almost entirely from Khándesh Berár and the north, from Haidarabad and from Goa. They mostly attend at the two great fairs.

Várkaris.

The Várkaris or time-keeping pilgrims form an important sect whose beliefs are strongly opposed to Bráhman exclusiveness. The faith is simple and appeals to the lower classes to whom most of its followers belong. So catholic is the sect that some of its members are Muhammadans. The Várkari sect was founded by the Bráhman Dnyáneshvar who lived about the end of the thirteenth century. The great devotee contented himself with visiting Pandharpur, and did not try to make converts. For three centuries after Dnyáneshvar's death no attempt seems to have been made to organize the sect. This was done in the beginning of the seventeenth century by the great Váni poet and devotee Tukárám (1608-1649) who popularised the worship of Vithoba. Tukárám is said to have begun to take an active part in the spread of Vithoba's worship after a dream in which his teacher or *guru* Bábáji, a descendant of Keshavchaitanya and Rághavchaitanya, appeared and enjoined him to repeat the words Rám Krishna Hari at the beginning of all his devotions. Tukárám took this as a hint that he ought to proselytise. Nothing was done in Tuka's lifetime, but his followers made many disciples, and the Várkari sect was greatly strengthened. For a time Tuka's disciples worked together. Later on the sect split into two main divisions, Dehukar and Váskar, which still remain. The Dehukars get their name from Dehu thirty miles north-west of Poona the birthplace of Tukárám and the Váskars get their name from Váshi in the Nizám's dominions. The most noted Váskar was Malappa whose tomb is at Álandi in Poona. Both divisions claim to be the direct spiritual descendants of Tukárám, and both claim to possess the identical lute or *vina* on which Tuka used to play in holding his religious services. Both divisions have numerous followers, and their religious rites are almost the same. Nine observances are binding on all Várkaris. Every Várkari must come to Pandharpur for the great elevenths of *Áshádh* or June-July and *Kártik* or October-November and for the other monthly elevenths which are technically called *váris*. The Várkari must come on the tenth or previous day and bathe in the Bhima. To comply with this rule Várkari inhabitants of Pandharpur go a mile or two out of the city on the evening of the ninth and return on the morning of the tenth and bathe in the river. While or after bathing every Várkari must dip his banner or *patáka* into the river, and, taking water in his right palm, drink it as holy water or *tirth*. He must then visit the temple of Vithoba and make the round or *pradakshina* of the town. At night he must attend a meeting of the sect of Várkaris to which he belongs. Várkaris have no initiation or *gurûpadesh*. This peculiarity, which is found in almost no other Hindu sect, sets all the members on an unusually equal footing. Any person anxious to be a Várkari goes to the headman of the sect to which he wishes to belong and tells him his

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wish. Except that the elevenths or *ekâdashis* are the luckiest days, a man may join the sect on any day or hour. The candidate brings a necklace or rosary of basil or *tulsi* beads and an ochre-coloured swallowtailed banner. The headman orders the candidate to lay the rosary on Dnyáneshvar's great book, the Dnyáneshvari, which is kept in a niche in every Várkari monastery. He is then told to take up the rosary and put it round his neck. The candidate falls at the feet of the headman who repeats the salutation. The only advice given to the candidate is regularly to visit Pandharpur on the first eleventh, and, if possible, on the second eleventh, of all months.

A rule which is strongly impressed on every Várkari candidate is that he cannot serve two masters. He cannot serve Vithoba so long as he serves the Mammon of worldly rivalries and cares. He is also told that to serve Vithoba well he must be poor, as Vithoba dwells with the poor and lowly. For all bodily ailments a Várkari must use no medicine but the water of the Bhima and the *tulsi* leaves of the garland round Vithoba's neck. No Várkari can begin to eat a meal without first drinking holy water or *tírth* which is of two kinds the washings of Vithoba and the water of the Bhima. Vithoba's washings are to be had only while the Várkari is in Pandharpur. The water of the Bhima he carries in dry hollow gourds and uses every sparingly, though he can rarely run short of it as a few drops of Bhima water make holy a hogshead of other water. If ever his stock runs short, he must borrow from some other Várkari. One of the chief Várkari tenets is that to take life is sin. Flesh eaters must forego flesh if they become Várkaris. Every Várkari, however sick he may be, should keep a strict fast on all lunar elevenths. He should watch and sing hymns during the nights of the elevenths. While in Pandharpur the Várkari should bathe daily in the Bhima. A Várkari is not allowed to read any books but the following ten, Amritánubhav, Bhávárth Rámáyan, Dnyáneshvar's Abhangs, Dnyáneshvari, Eknáth's Abhangs, Eknáth's Bhágvat, Hastámalak, Námdev's Abhangs, Rukmini Svayamvar, and Tukárám's Abhangs.

A strict low caste Várkari believes only in Vithoba. He keeps no religious rites, ignores caste distinctions, and leads a poverty-stricken life in which a high disdain for every-day duties blends with an intense yearning for Pandharpur and Vithoba and for the excited night preachings on the great days. Bráhman and other high caste Várkaris do not so completely give up everything for Vithoba. Something of their pride of birth and pride of life remains and also something of their scepticism. They will allow Vithoba to be the chief but not to be the only god. There are also Vaishnav, Smárt, Bhágvat, Rámánuj, Kabirpanthi, and Viththalpanthi Várkaris. The Vaishnav Várkaris may be known by their three upright brow lines, a black between two white *gopichandan* or white clay and sandal-paste lines. They worship Vishnu and fast on all lunar elevenths. The Smárt Várkaris may be known by their two or three level brow lines of ashes and sandal-paste. They hold Shiv to be higher than Vishnu and fast on all dark thirteenths or *Shivrátras*. The Bhágvat Várkaris may be known by their brow marks of *gopichandan* or white clay in the morning and ashes in the evening. They worship Vishnu but fast like Smárts on the dark thirteenths and dark elevenths. All

these Várkaris mark their arms cheeks and temples with the conch, lotus, mace, and discus of Vishnu.

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The Rámánuj and Kabirpanthi Várkaris are of four sub-divisions, *Garuds* who apply a yellow mark to their brows, *Lakshmis* who apply a red mark, *Sanakádiks* who apply a white sandal-mark, and *Sheshas* who apply a black mark. Rámánuj and Kabirpanthi Várkaris mark their temples with the discus. Besides being less strict they differ in two main points from ordinary Várkaris. They keep the ear initiation or *kánmantra* and they wear a short rosary with a double string of beads close round the neck instead of the long 108-bead rosary of the regular Várkaris which falls to the middle of the chest.[1] Viththalpanthis differ from the Rámánujs and Kabirpanthis in having a conch shell mark on their right and a discus mark on the left temple.

Várkari doctrines are in practice even stronger caste-levellers than Lingáyat doctrines. In spite of some traces of pride of birth an ordinary Bráhman Várkari who is not a Rámánuj, Kabirpanthi, or Viththalpanthi, will not hesitate to fall at the feet of a Shudra Várkari who has a name in the sect for devotion or for power as a preacher. The Bráhman Várkari sits in a line with Shudra Várkaris removed by only a short distance and does not object to be served by the same man who serves the Shudras. The Várkari preachings of equality find willing hearers among the Deccan Maráthás who in peace as in war have always a hankering after equality. During the recent century of Bráhman rule (1714-1818), apparently the only time during the last 2000 years when Bráhmans united political and religious power in the Deccan, this enthusiasm for Vithoba and disregard for caste were a valuable counterpoise to Bráhman domineering.

Worship.

Among the lower classes the devotion and love for the darling Vithoba, for whom their yearning seems the yearning of a parent for a beloved child, the strongest and the highest of Hindu affections, shows no sign of growing cold. On reaching Pandharpur the pilgrim's first care is to visit the temple of Vithoba and gain a sight or *darshan* of the god. Though it literally means a sight or view, in practice the *darshan* includes embracing the god, laying the head on the god's feet, waving money, laying money in front of the god, dressing the god's neck with a flower garland and *tulsi* leaves, and offering him a cocoanut or sugar and incense. Till this is done the pilgrim has no rest. To most of them the sight of Vithoba is their dearest hope in life. They beam with joy as they leave the temple, their longing to throw their arms round the beloved knees at last satisfied.[2]

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1 Another minor point of difference is that round the neck of Bráhman candidates the *tulsi* rosary is tied by their fathers and not by the sect headmen as among the other Vákaris.

2 The enthusiasm for Vithoba is one of the most notable feelings among the Hindus of the Bombay Deccan. The intensity of the feeling which moves to tears even cold English-taught agnostics is probably due to the exciting influence of a crowd swayed by one feeling. The ground of the yearning and love for Vithoba is not so easy to find. What has Vithoba done for them that the people should love him so kindly and so purely? The answer seems to be though it apparently is not consciously true

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The money waved in front of the god is usually a ¼ *anna* (⅜*d.*) Well-to-do pilgrims who mean to go through the full details of the worship content themselves with the usual offerings and lay about 2*s.* (Re. 1) at Vithoba's feet.

Pilgrims arriving by day bathe in the river, and, after performing some ceremonies, or putting them off till the next day, go to the temple to see the god. Pilgrims arriving at night cannot go to bathe. They go straight and catch a *dhul darshan* or dust-glimpse of the god.[1]

The complete list of ceremonies begins with the *Gangábhet* or meeting the Ganges, as the Bhima is here called. The pilgrim with his family if he has brought them, wearing his every-day clothes, comes to the river with the priest. The men and boys strip to the waistcloth and all stand in a row along the water's edge. The priest gives each a cocoanut which they take with both hands and lay in front of them. Sandal-paste, a few grains of rice, and *tulsi* leaves are laid near the cocoanut, each pilgrim making a separate offering. Except the words spoken to the river, 'I offer sandal-paste, I offer grains of rice, I offer *tulsi* leaves,' nothing is said. Then the priest says 'I bow, Ganga, to thy lotus feet; I bow to thee Chandrabhága.' The pilgrims enter the water to about the waist and all dip till the water covers them except the face and head. If a Bráhman man the pilgrim stands in the water after the first dip, thrice sips water from his hollow palm, and repeats the twenty-four names of the god he invokes in his daily devotion. He sprinkles water on the river and prays:

> **Come Sun with thy thousand rays, thou mass of glory and ruler of the world, accept this my worship, and the offering of water; I bow to thee.**

He takes a little earth from the bed of the river and rubs it on his chest saying:

> **Earth, free me from my sins and misdeeds that my sins being destroyed by thee, I may win heaven.**

He makes another dip into the water and again bathes. He once more stands facing west, and taking a little cowdung from the priest he rubs it on his body saying:

> **Cowdung that belongest to the wives of bulls, who roam from forest to forest eating herbs, thou that dost cleanse the body, remove for ever all my ailments and sorrows.**

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of the present high class worshippers that Vithoba is the great guardian or spirit-scarer. Vithoba it is true has not so great a name as an exorcist as the Dattátraya of Narsoba's Vádi in Kolhápur or the Abásáheb of Phaltan. Still patients suffering from spirit-attacks against whom the local guardians are powerless are sent from places as distant as Dhárwár to Pandharpur (Dhárwár Statistical Account, Appendix B) and the fact that the Várkaris' one medicine is the Bhima water and Vithoba's *tulsi* leaves shows that they believe in Pandharpur and Vithoba as great-spirit scarers, since to the low caste Hindu all disease is spirit-caused. The fact that Bráhmans mix, even eat with men of low caste at Pandharpur, Puri, Jaggannáth, and other holy places seems to have its origin (though the origin is forgotten) in the belief in the spirit-scaring power of the god and of the place. The pure Bráhman avoids the unclean flesh-eater because the Bráhman believes that his careless life makes the flesh-eater unclean that is a spirit-haunt. When the low caste or the flesh-eater comes to the holy place the power of the place or of the god drives the spirits out of him. He is pure and may be touched, even dined with. Compare Indian Antiquary, XI. 149-151.

[1] From *dhul* dust and *darshan* glimpse, that is a glimpse of the god straight from the road with the dust or *dhul* on the feet.

He again dips into the water, rubs ashes on his chest, and recites a Vedic hymn. While still wet the pilgrim takes water in both hands and pours it as an offering into the water, saying:

In this south-flowing Bhima on the west bank, in the holy Lohadand, in the holy town of Pandhari, near Pundlik near the holy *pipal* Na'ra'yan, and near the cow and the Bra'hman, Bhima, by thy favour guard me, who am the image of sin, a sinner among sinners, whose soul is a sinner and born in sin. Shiv, destroy my sins. To put away the miseries and sins whose source is the body, the speech, the mind, the touch of others or the neglecting to touch others, eating or refusing to eat, drinking, or refusing to drink and all small and secondary sins, to put these away I bathe in the Chandrabha'ga on this lucky day.[1]

The pilgrim asks the priest's leave to bathe saying in Maráthi: 'Have I leave to bathe'; the priest replies 'May you bathe well.' The pilgrim dives into the water and bathes. When a Bráhman pilgrim has his wife with him the hems of their clothes are tied in a knot before they enter the water. The wife does not rub herself with ashes, earth, and cowdung like her husband and repeats no words. She dips when he dips and bathes when he bathes. When the bathing is over, before coming out of the water and untying the knot, the wife must say her husband's name and the husband must say his wife's name.[2] In the knot that ties the clothes the pilgrim usually fastens a pearl, a piece of coral, or a tiny bit of gold which goes to the priest.[3] After leaving the water the pilgrims dress themselves

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[1] The details of this bathing ceremony, the sipping of water and the rubbing with earth, with ashes, and with cowdung, four famous spirit-scarers, and also the details of the ritual misdoings and omissions which cause sin are of great interest as examples of the early idea that sin like disease is a form of spirit possession. That those acts were sinful which, like neglecting or misdoing the spirit-scaring ritual laid the person open to spirit attacks; and that sins, being like diseases spirit-possessions, can be driven away by the great spirit-scarers water, earth, cowdung, and ashes. Though the idea that sin is a refined form of the belief in spirit-possession is more clear and widespread in the Hindu religion than in most forms of religion the idea is not confined to the Hindus. In Herefordshire and Shropshire in England in 1690 (Brand's Popular Antiquities, II. 247) when a man died an old beggar was called out of the village and made to eat a meal in front of the dead body. The old man was called the sin-eater and the object of the rite was admitted to be to keep the spirit of the dead from walking. What the old man did was to take to himself either (which was probably the root idea) the spirit of the dead or (which was probably the ordinary belief) the evil spirits which had haunted the dead man. In this case therefore sin seems to be used in the sense of spirit. The explanation of the English word sin given by Webster from the Encyclopædia Brittannica supports this view. According to this explanation sin was originally Signa or Sinna an evil spirit the wife of the ill disposed Loke. The use of the goddess's name to describe a disease caused by being possessed by the goddess seems closely to agree with the Hindu names Devi for small-pox and Mari for cholera, and with the English name Mama, the mother of the Manes, for madness. In these cases the patient is, or when the name was given was, believed to be possessed by the goddess. Further examples of the root idea of sin as spirit-possession are given below Appendix C.

[2] The reason why the husband repeats the wife's name and the wife the husband's name before the knot is untied is hard to give. In ordinary circumstances the wife will not mention the husband's name nor the husband the wife's, because, apparently, though this is not admitted, evil spirits and sorcerers might get to know the name and so have power to work evil on the owner of the name. The reason why before the knot-loosing here, as before the knot-loosing in the wedding ceremony, the names are mentioned is perhaps because while the knot is tied the two are one, and that to divide the parts without reminding the spirit of each to which part it belonged might cause confusion.

[3] The object of tying the gold, coral, or pearl into the knot is to increase the spirit-scaring power of the knot. The gold coral or pearl is given to the priest because the evil spirit is believed to have gone into the jewel and the holiness of the Bráhman,

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in dry clothes on the dry bed or bank. Some pilgrims present the priest with the clothing worn while bathing, some give him new clothes, some give money instead of clothes, and many give nothing. When the pilgrim is poor and not likely to pay, the priest generally cuts short some of the bathing details. Pilgrims who are not Bráhmans do not undergo the rubbings with earth, cowdung, and ashes. In their case the first greeting to the river is the same as the greeting given by the Bráhman and the pilgrim at once enters the water, the priest saying:

> **In this holy place on this day I shall bathe in the Chandrabhaga to remove all sins of body and mind due to touch or caused by speech**

After putting on fresh clothes the high-caste pilgrim and his wife sit near the water's edge and throw into the water sandal-paste, rice, flowers, sugar, and fruit. Instead of by bathing some high caste pilgrims purify themselves by eating the five nectars, clarified butter, curds, honey, milk, and cowdung and listening to the Vedic hymn called the *Purushasukta.* Offerings of money are made to the priest. The winnow gift or *supváyan* takes place only if the pilgrim has his wife with him. Any unwidowed woman can make this gift which is presented not to the priest but to the priest's wife who has to attend to receive it. The gift consists of the articles used by a woman in her toilet, robes, and ornaments. A new winnowing fan is brought, and the following articles are laid on it, a robe or a piece of bodicecloth, five to ten glass bangles, a couple of silver toe-rings worn on the fourth toes, two pairs of toe-rings of bellmetal worn on the second toes, a cocoanut, two small wooden boxes with turmeric and redpowder, a comb, a small looking glass, a necklace of black glass beads, a few almonds or plantains, some rice or wheat, and a packet of betel-leaves. Another winnowing fan is put over it upside down as a cover. The two winnowing fans with their contents are set in front of the female pilgrim after she has bathed and put on dry clothes. The pilgrim pours water over his wife's right palm and then sprinkles a little turmeric and redpowder over the winnowing fan. The pilgrim's wife offers the priest's wife a little turmeric and redpowder to rub on her cheeks and brow, and, taking the fan and covering it with the hem of her robe, and with it giving 3*d.* to 1*s.* (2 - 8 *as.*) in money, hands it to the priest's wife while the priest says, in the name of the pilgrim's wife:

> **May the Eternal be pleased to free me (the pilgrim's wife) from the horrors of hell I give you *Ganga* wife of *Narsu* this fan with money and a packet of betel-leaves.**

The pilgrim, who all the while is sitting by the side of his wife adds the words 'Accept' and the priest replies 'I take.' Many pil-

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the fire that burns in his right hand, overcomes the evil spirit It is because they are spirit-possessed that the accepting of many kinds of offerings by Bráhmans is counted a sin. The belief that the evil spirit goes into the jewel or other spirit-scaring article is confusing. The idea that the spirit goes into the article offered belongs not to the early or scaring but to the later or pleasing stage of worship, when, by the help of guardian worship the idea that offerings are made to please the spirit drove out the earlier and ruder scaring idea. At present the idea that the spirit enters into the article offered seems universal among Hindus. It is the belief even in cases of exorcism, the earliest of rites, even though in exorcism the object clearly is to scare not to please

grims, though willing to make the winnow gift, omit to buy the articles and tell the priest to get the winnow fully or partly filled according to the amount he is ready to pay. The cost varies from 2*s.* 3*d.* (Rs. 1⅛) to 6*d.* (4 *as.*). A poor or a thrifty pilgrim will not allow the priest to put a robe or other costly article on the fan. The priest takes the conduct of the pilgrim in the matter of the fan as a guide for the future. He will be careful not to waste too much ritual and too many prayers on the poor or the miserly.

The next gift usually made by a poor pilgrim is the *godán* or the cow-gift. The pilgrim seldom gives a cow. The priest tells what merit flows from the gift of a cow. He has generally a cow and a calf at home. They are brought and the pilgrim pays the Bráhman 1*s.* to 4*s.* (Rs. ½ - 2), and sometimes as much as £1 (Rs. 10). Before the cow-gift the priest says:

> On this lucky day to gain the benefits described in the Vedas and the Puranas and that this pilgrimage to Pandhari may be successful, I make the gift of a cow according to my abilities, either in the shape of money or a cow with a calf

If no cow is present the pilgrim pouring water on his right palm at the end of these words proceeds to worship the priest, and continues

> "I bow to thee! oh Anant or Vishnu, who hast a thousand images, a thousand feet, eyes, heads, chests and shoulders, who hast a thousand names and who art eternal and who hast outlived crores of eras, I bow to thee

The pilgrim then gives the money to the priest, and while giving it says the same words as were used at the time of making the winnow gift except that the word cow-gift takes the place of the word winnow-gift. Then the pilgrim says 'Accept' and the priest answers 'I take.' If the cow is actually present with the calf, she is worshipped, and four silver hoofs each worth 6*d* to 2*s.* (Re. ¼ - 1) are touched against the cow's hoofs and two small gold horns, each worth 10*s.* (Rs. 5), against her horns and all are laid before her. A small copper saddle is set on her back and a bell is tied round her neck. Her udder is touched with a brass pot and the pot is laid in front of her. In worshipping the cow the usual articles are laid before her including some *jvári* which she at once eats. After worship the pilgrim goes thrice round the cow while the priest says:

> All the sins and misdeeds of this and other births are destroyed at every step of the round

After the last turn the pilgrim stands behind the cow and, taking the end of her tail in his right hand and putting some money along with it, pours water over the money and the tail-end into the right palm of the priest, at the same time dropping the money and the tail into the priest's hand. The priest lets go the tail, sprinkles the water on the pilgrim's head, utters a blessing, and pockets the money. While the pilgrim is dropping the water over the money and tail into the priest's right palm the priest says:

> The cow in whom live fourteen worlds, and who therefore is able to do good in this world and the next, this cow, whose god is Rudra, who has golden horns, silver hoofs, a copper back, with a milking pot and a bell round her neck, this cow I give to you *Narsu Rámchandra* who art learned in the Vedas and who hast committed them to memory and who hast a wife, that Achyut or Vishnu may be pleased and I saved from hell.

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Three grants of money are made in connection with this cow-gift; the money laid in front of the cow varying from 3*d.* to 2*s.* (Re. ⅛-1), the money given with the cow's tail varying from 1*s.* to 6*s.* (Rs. ½-3) or even more, and the money for the cow varying from 10*s.* to £1 (Rs. 5-10) with 4*s.* to 10*s.* (Rs. 2-5) for the silver hoofs, golden horns, copper saddle, and brass milk-pail. Some pilgrims also give a month's fodder money for the cow.

The next ceremony is the gift of the *sháligrám* or Vishnu's stone full of holes. The *sháligrám* gift is made by Komtis, Telangis, and pilgrims from Goa. The pilgrim generally brings with him or the priest supplies from his own house the *sháligrám* a smooth quartz pebble. He also brings a gold *tulsi* leaf, a small brass box or *sampusht*, a conch shell, a bell, and a copper plate. The pilgrim after bathing and putting on a dry silk waistcloth sits in front of the *sháligrám* which is set in the copper plate and offers it sandal-paste, rice, *tulsi* leaves and flowers, waving lights before it and offering food betel-leaves and money. Then a few rice grains are sprinkled over the priest's head, sandal-paste is rubbed on his brow, and a few flowers, a betelnut, and a copper are dropped in his palm. A prayer is repeated and the pilgrim hands the *sháligrám* to the priest and with it 8*s.* to 12*s.* (Rs. 4-6) in cash. The gold *tulsi* leaf, the conch, and bell are all used in the worship of the *sháligrám*. The *tulsi* leaf is put or thrown on it, the conch is used to bathe it, and the bell is rung when the light and incense are waved.

The next ceremony is a *shráddh* or funeral rite in memory of the pilgrim's ancestors. As the Bhima flows into the Krishna and not into the sea, mind-rites at Pandharpur are of less avail than at Gaya or Násik. For this reason Bráhmans seldom perform mind-rites at Pandharpur and when they do the moustache is not shaved. When they do perform them Bráhmans also like to perform mind-rites near the Vishnu feet or Vishnupad temple, or, if the river is flooded, on the bank opposite the Vishnupad.[1] Other castes than Bráhmans shave the moustache and perform the rite anywhere. There are other points of difference. In the Bráhmans' mind-rites the verses are Vedic; in the mind-rites of other castes the verses are from the Puráns. Also in the Bráhman mind-rites Bráhmans are fed on the spot, and in the mind-rites of other castes, as the performer cannot touch Bráhmans at their food, he serves food on plantain leaves and behind the leaves sets two stalks of *durva* grass which stand for Bráhmans and before which he lays water, sesame seed, sandal, and *tulsi* leaves. In performing a mind-rite or *shráddh* the Bráhman pilgrim bathes in the river and putting on a dry silk waistcloth sits to the north of Vishnu's footprints, thrice sips water, and, after repeating the twenty-four names of his god which he uses in his daily prayers, recites a hymn pouring water on his right palm. These mind-rites are like the usual yearly mind-rites performed by Bráhmans. The differences are noted in the following translation of a Sanskrit couplet: 'Five things should be omitted at a mind-rite performed at a holy place, offerings, invocation, holding of leaf-platters, rice offerings, and questions about satisfaction,' that is, the pilgrim

[1] See above p. 434.

does not sprinkle on the priest's head a mixture of sandal-paste, rice, flowers, and water as is ordinarily done at mind-rites, he does not call the spirit, he does not hold the leaf-platters on which the dinner is served, he makes no offerings of rice or *vikir* in memory of male or female ancestors who have died from burns, accidents, or in childbirth and who are therefore not entitled to the *pinds* or rice balls, and he does not formally ask the dining Bráhmans at the end of their meal whether they have had enough. The rice balls or *pinds* are offered and laid on the stone footprints of Vishnu. The names of all the deceased ancestors are uttered and offerings made. If the pilgrim does not remember them all, he makes a general offering in memory of those he has forgotten. After the ceremony is over, the balls are removed and the footprints washed, and sandal-water and sesame are laid before them. For permission to offer and heap the balls on the footprints, the priest or Badva charges a fee of 6*d.* (4 *as.*). After the worship the Badva gives the pilgrim *prasád* or god's favour, chiefly fruit or sugar which has been offered to the god. He pats the pilgrim on his back and says 'Thy ancestors have gone to heaven and want 6*d.* to 2*s.* (Re. ¼ - 1) in cash.' The balls offered by others than Bráhmans are made either of wheat-flour, molasses, or barley, and sometimes of rice-flour. Their mind-rite is called *chatashráddh* in which straws of *darbh* grass are used to represent the ancestors. This ends the ceremonies which are performed outside of the temple.

The pilgrim who has performed all or any of the above ceremonies seldom fails to worship the god Vithoba and the goddess Rakhumái. The worship is of two kinds the *mahápuja* that is the great worship also called *panchámritpuja* or five-nectar worship and the *pádyapuja* or footwash worship. During the last few years owing to disputes between the Badvás and the Sevádháris or inferior attendants of the god, the great worship has been stopped. In performing the great or five-nectar worship the pilgrim, after bathing and dressing in a silk waistcloth and a shawl, comes to the temple and sits in the four-pillared chamber while the priest brings materials for the preliminary worship. A betelnut Ganpati set in rice in a leaf cup is worshipped. Then the pilgrim touches the floor with his hand and worships the earth and Varuna the god of water. A silver dish with water, a conch shell, and the bell which hangs in this chamber are all worshipped with the usual offerings. The pilgrim goes into the god's chamber and the god's clothes are taken off. The priest shows some marks on the god, especially a hollow on the chest which was caused by a Bráhman's kick when Vishnu was in his eighth or Krishna incarnation. The priest also points out some marks on the back which were worn by the bundle of cakes which Krishna carried on his back when tending cattle.[1] After undressing the idol the five nectars, clarified butter, honey, curds, milk, and cowdung are poured over the god. If he is a Bráhman or a respectable and rich Hindu pilgrim, he pays for the privilege of pouring the articles over the god with his own hand, and of rubbing the god with sugar. All this while

[1] This shows that the priests claim Vithoba as the incarnate Vishnu, who appeared in Pandharpur at the close of the career of Krishna in Dwárka.

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hymns are sung by a priest called the *Benári* or hymner. Then sandal, flowers, incense, and money are laid before the god. If the pilgrim makes presents of clothes or ornaments they are put on the god. Flower garlands are thrown round his neck, lights are waved to the accompaniment of songs, food is offered, and money laid at the feet of the god and taken by the Badva of the day, except what is waved which goes to the *pujári* or ministrant. The offering of food comes from the pilgrim's house if he is a Bráhman, or from his priest's if he is not a Bráhman. Two or three points in this worship require mention. The *mahápuja* can be performed at any time between the morning and the afternoon, but never after the god has been dressed in the afternoon and is ready to receive visitors. The local priest or *kshetra-upádhya*, unless himself a Badva, cannot perform the worship and has to hire a Badva, and contracts with his pilgrim for a sum to pay the Badva. Some local priests, who have many pilgrims and who are not themselves Badvás, have regularly engaged Badvás whom they pay from time to time at a certain rate for every service, the pilgrim having nothing to do with the amount. The priest or *kshetra-upádhya*, therefore, unless he is a Badva, cannot claim any money placed on the god's feet, or any money at all, but can receive anything the pilgrim chooses to pay him outside the god's room over and above the amount agreed between him and the Badva. A pilgrim who takes the trouble to perform the great worship seldom hesitates to deck the idol with ornaments. These ornaments are not presented by the pilgrim. They are the property of the temple and have at one time or another been presented by wealthy pilgrims, but they are kept in the charge of the Badvás.[1] The ornaments thus presented are brought from the different custodians by the Badva who is to perform the worship and the custodians charge a fee.

Pádyapuja or footwash-worship, of late years the only worship performed, is a much simpler service than the great worship. Foot worship may be performed at any time, and, during the chief fairs when great crowds of pilgrims press to get a sight or *darshan*, the foot worship is performed at night so as not to interfere with the pilgrims. The foot worship consists simply in washing the feet of the idol, wiping them dry, sprinkling them with sandal-paste and rice, throwing garlands of flowers round the god's neck, waving lighted incense sticks and camphor, and laying a cash present or *dakshina* at the feet of the god. Some sweetmeat is offered as food and Vithoba is decked in his ornaments as in the great worship.

The next worship is of the goddess Rakhumái. It is exactly like that of Vithoba except that turmeric and redpowder are served instead of sandal-paste. The great *mahápuja* or five-nectar worship continues to be performed to the goddess, because, as her priests the Utpáts are all of one class, no differences have arisen to cause any interference on the part of the authorities. The same arrangements with respect to ornaments are made as in the worship of Vithoba.

[1] The Badvás though not the only priests in Pandharpur have monopolised all the chief presents. Such minor presents as silver dinner services are found in almost every priest's house, and some Badvás have silver services enough for fifteen to twenty guests.

After worshipping Vithoba and Rakhumái the pilgrim generally feeds Bráhmans in honour of the god. This is called *Devbráhman*. Both Bráhman men and Bráhman women are asked to the feast; the men in honour of Vithoba, the women in honour of Rakhumái. The priest prepares the dinner at his own house, the number of Bráhmans being large or small, according to the pilgrim's means. The pilgrim and his family eat at the priest's after the Bráhmans have eaten. The dinner includes the ordinary articles of food used by Bráhmans, while a special dish of gram-flour cakes and other dishes may be added according to the wish and means of the pilgrim. The lowest number of Bráhmans fed is two that is one man and one woman, but as many as fifty to a hundred are generally fed, and some Kunbis from Berár and Haidarabad make a point of feeding 500 to 1000 Bráhmans at their yearly visits. The cost of the dinner varies from 4½*d.* to 1*s.* (3 - 8 *as.*) for each guest according to the dainties prepared. The men guests, and the women guests who are generally not so numerous as the men, eat in separate places. When the platters are served, and just before the guests begin to eat, the pilgrim, if he is a Bráhman, is called and water is poured into his joined and hollow hands. In the place where the male guests are seated the priest repeats a prayer in honour of Vithoba and in the place where the women guests are seated in honour of Rakhumái. When the prayer is finished, the pilgrim pours the water on the ground, bows to the guests, and asks them to eat slowly. If the pilgrim is not a Bráhman he may not come near the diners. On the host's behalf the priest fills his hands with water and recites a hymn in the presence of the male guests. In the presence of the female guests the priest says another hymn. In each case after the prayer the priest drops the water from his hands on the ground. Not every pilgrim performs all these ceremonies. Pilgrims, both of whose parents are alive, do not perform the *shráddhas* or mind-rites to their ancestors. Some Madras pilgrims treat Pandharpur in much the same way as they treat Benares or Gaya. The women, though their husbands are alive, make the hair offering or *venidán*, that is they have their heads shaved as Bráhman women's heads are shaved at Gaya. The ceremonies may either be spread over three days or crowded into one, according to the time and the money the pilgrim means to spend.

Except the Várkaris or monthly pilgrims, all who come for the first time to Pandharpur, feed Bráhmans, and do the foot-worship, and, if they have their families with them, they also perform the other ceremonies. When they have leisure, pilgrims do not forget to visit the temple and see all the daily services of the god. They go to the temple at ten at night to see the *shejárti* or night light-waving; they are also present at three in the morning for the wick-waving or *kákadárti* the first light ceremony of the next day. After bathing in the river and visiting the god Vithoba pilgrims also visit the other temples in the town, and make the holy round or *pradakshina*. The circuit is of two kinds the god-circuit or *devpradakshina* and the town-circuit or *nagarpradakshina*. The god-circuit, which is the circuit usually made by pilgrims, begins from the Mahádvár landing. From it the pilgrim goes to the river, and passing round Pundlik's temple in the river bed, crosses the

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river, and, entering the town at the Chandrabhága landing keeps south till he turns west near Datta's temple. He then goes by the main road to the temple of Kála Máruti and includes this as well as a small temple of Krishnájibáva. From it he passes by the main road to the temple of Chophála behind Vithoba's temple. Thence he faces north, and turning at the post office and passing down the road facing east, enters the bed of the river by the Uddhav landing. From the bed of the river he again enters the town by the Mahádvár landing.

Every devout pilgrim makes the town-round once in his lifetime. Entering the bed of the river by the Mahádvár landing and visiting Pundlik's temple the pilgrim goes to the Vishnupad and Nárad temples both of which are further down in the river. From Nárad's temple he goes about three miles south to Asantpur Mahádev's. From this he comes to the Gopálpur temple and from it west to Padmávati's. From Padmávati's he turns back and visits Vyás's temple at the north end of the town. From Vyás's he visits the Lakhubái and Ambábái temples on the bank of the river a little nearer to the town. From Ambábái's he again enters the river bed and the town by the Mahádvár landing. The round is a walk of seven to eight miles.

Objects. *Orphanage.*

Of other objects of interest besides the temples, the chief is the Pandharpur orphanage in the north-west of the town opposite the sub-judge's court, the only institution of its kind in the Presidency. It had its origin in the famine of 1876-78 when numbers of children were left to die by their starving parents. While the famine lasted the children were fed in the Gopálpur relief house. When the relief house was closed £1000 (Rs. 10,000) were subscribed by the charitable rich and an orphanage was started in February 1878. Meanwhile a wealthy Hindu merchant of Bombay undertook to provide quarters for the children at a cost of £1060 (Rs. 10,600) and the foundation stone was laid by Sir Richard Temple then Governor of Bombay on the 10th of October 1878. The institution is maintained from the interest of the funds which have been vested in the Bombay Prárthana Samáj or Prayer Association. The institution is managed by the committee of the Prárthana Samáj and a few officials and others form a local sub-committee to look after the work of the orphanage. Orphans are now received from different parts of the Presidency. All are given an elementary Maráthi education. The boys are taught some craft and the girls are taught needle-work.

Foundling Home.

Besides the orphanage a foundling home has been established from £1000 (Rs. 10,000) subscribed in Bombay. The foundling home is closely connected with the orphanage. Bráhman and other high caste widows who have gone astray come to the building as a lying-in hospital and the children when born are handed to the authorities.

School of Industry.

In the same enclosure as the orphanage is the Pandharpur school of industry. When the orphanage was fairly started the founders felt the need for providing some means for teaching the orphans a calling. The Pandharpur municipality was led to help and made a yearly grant of £300 (Rs. 3000). The institution was established on the 27th of February 1878. Afterwards funds were gathered and a school built whose foundation stone was laid by His Excellency

Sir James Fergusson the Governor of Bombay on the 23rd of November 1881. The institution is managed by a committee of native officials and leading townsmen of Pandharpur. It is maintained out of the yearly municipal grant of £300 (Rs. 3000), together with a yearly grant in aid of £5 (Rs. 50) from the Education Department. Besides boys from the orphanage, it takes boys from the town, and, with good management, promises to be a useful institution. In 1876 through the exertions of the same committee who afterwards founded and established the orphanage and school of industry an exhibition of native arts, manufactures, and vegetable products was held at Pandharpur. The remnants of that exhibition are still kept in a municipal building near the library.

Trade and Industries.

Pandharpur has a large export trade worth about £36,000 (Rs. 3,60,000) in *buka* powder, gram-pulse, incense sticks, *kardai* or safflower oil[1], *kunku* or redpowder, maize, parched rice, and snuff. £1000 (Rs. 10,000) worth of sweet-smelling *buka*, a fine powder of almost the same articles as incense sticks, are exported. Gram pulse and parched rice worth £10,000 (Rs. 1,00,000)[2] go to Bársi and Sholápur and incense sticks or *udbattya* worth about £4000 (Rs. 40,000) go yearly to Bombay. *Kardai* or safflower oil is exported to the value of about £10,000 (Rs. 1,00,000). Safflower seed is heated in large pans and pressed in a country oil mill worked by bullocks. *Kunku* or redpowder worth about £4000 (Rs. 40,000) is exported. It is prepared from turmeric, borax or *savági*, and alum. The turmeric is wiped clean with a wet towel, cut in thin slices, dried, and steeped for three days in a solution of borax and alum, powdered and mixed in the proportion of three parts of borax to one of alum, and boiled in about twelve *shers* of fresh lime juice. The turmeric is kept dry and ground to fine powder in a hand mill. Snuff worth about £7000 (Rs. 70,000) a year is made from tobacco brought from Miraj and Mangalvedha. The pounding is done in two ways, generally by a mortar and pestle. After it has gained a certain degree of fineness the powder is laid on a piece of cloth tied across the mouth of a large brass vessel in such a way that the cloth touches the bottom of the pot inside. The workman takes the vessel in front of him, and, with a rounded pestle which has no iron ring at its edge, rubs the powder backwards and forwards on the cloth. Along with the snuff are also made fine chewing tobacco or *jarda* and a minor variety in the shape of small pills containing a concentrated solution of tobacco.

A noted Pandharpur industry is the making of *khadi* a composition used in printing cloths. *Khadi* is prepared by boiling resin in linseed oil in an earthen vase, an unpleasant foul-smelling operation until the mixture becomes as thick as treacle. The composition is mixed with chalk and oxicarbonate of lead, and the preparation when complete, is thick and soft. A small quantity of it is put like a ball on the left thumb and the workman filling his printing tube with it forces it through the holes in the pattern of the tube, and, when the

[1] See above p. 269.
[2] The details are, parched rice or *churmura* Rs. 30,000 to Rs. 40,000, parched pulse or *dál* about Rs. 30,000, and some maize and *jvári*.

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PANDHARPUR.

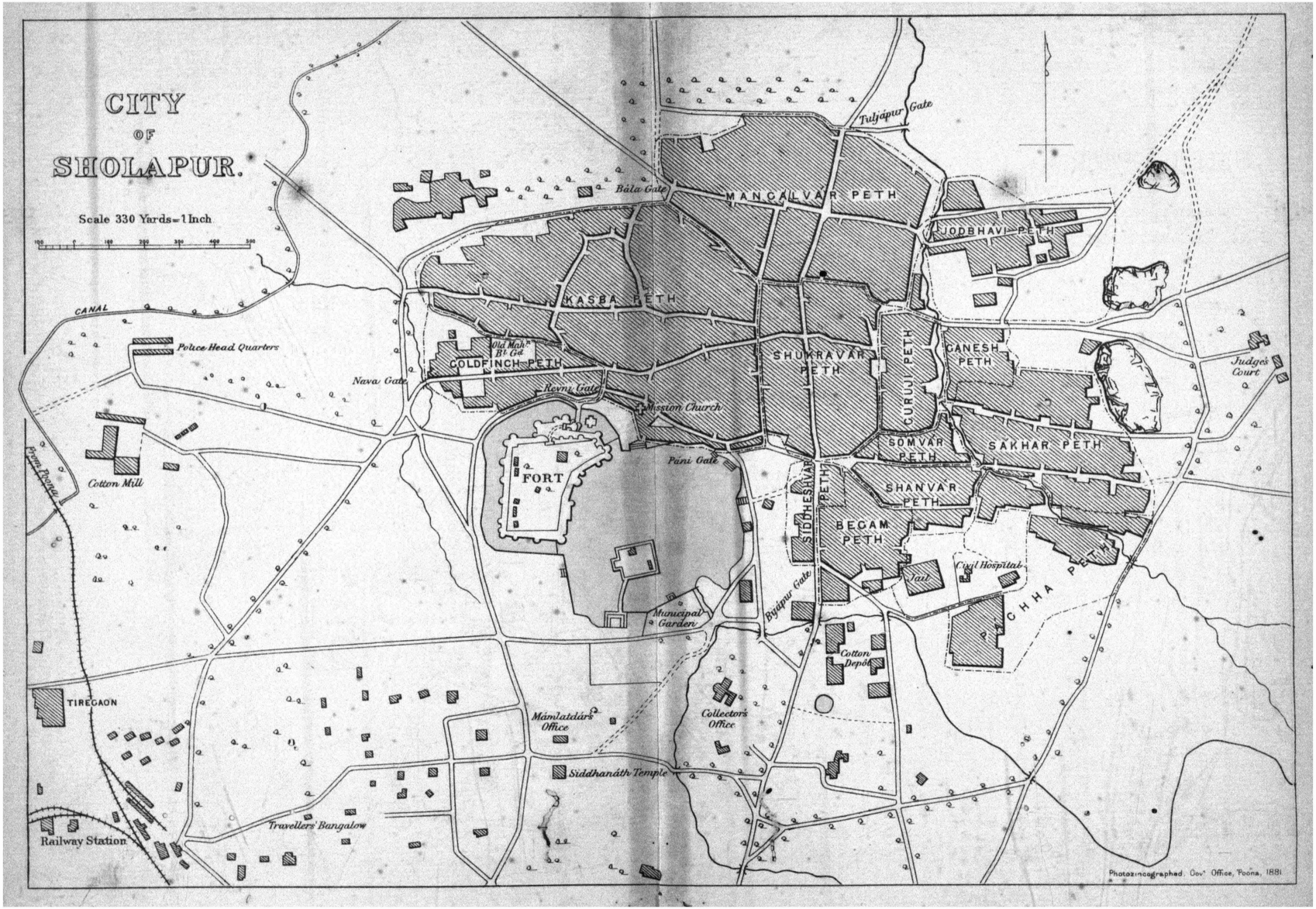
end is pressed with some force on the cloth, the pattern is printed on it. To give them a glossy look powdered mica is sprinkled over the prints and sometimes gold leaf or *varkh* is daubed over them to make them look like *kinkháb*. The prints are said to be fast specially those in which the composition consists only of boiled resin and whitelead. The patterns are generally printed on bodicecloths and other kinds of inferior dyed cloth, and these are made into hooded cloaks or *kunchis* and coats and caps for children, and are largely sold.

History

In September 1659 the Bijápur general Afzulkhán encamped at Pandharpur on his way from Bijápur to Wái in Sátára[1]. In 1774 Pandharpur was the scene of an action between Raghunáthráv Peshwa and Trimbakráv Máma sent by the Poona ministers to oppose him. On the fourth of March on a fine plain between Pandharpur and Kásegaon four miles to the south Raghunáthráv made a dashing charge on Trimbakráv, and in less than twenty minutes with a force considerably inferior to that of his opponent gained a complete victory, mortally wounded Trimbakráv, and took him prisoner. This victory gave a momentary life to Raghunáthráv's cause and enabled him to raise large sums in the city of Pandharpur partly by contributions and partly by pawning a portion of some prize jewels he had brought from North India[2]. In 1792 Mr. Moor the author of the Hindu Pantheon describes Pandharpur as a city belonging to Parshurám Bháu Patvardhan and containing many buildings and a market supplied not only with grain, cloth, and other local products but with a variety of English articles which filled a whole street of shops of Bombay and Poona traders.[3]

In 1815 Pandharpur was the scene of the murder of Gangádhar Shástri the Gáikwár's agent at the Poona court by Trimbakji Denglia the favourite of Bájiráv the last Peshwa (1796-1817). Gangádhar Shástri had gone to Poona under British guarantee to settle some money disputes between the Gáikwár and the Peshwa, but finding his efforts fruitless he had determined to return to Baroda and leave the settlement to British arbitration. This disconcerted Bájiráv's plans, whose real object was to arrange an union with the Gáikwár against the English, and he and Trimbakji, after much persuasion induced Gangádhar Shástri to stay. In July (1815) Bájiráv went to Pandharpur on a pilgrimage and took with him Trimbakji and Gangádhar Shástri. On the 14th of July the Shástri dined with the Peshwa, and in the evening Trimbakji asked him to Vithoba's temple where the Peshwa was. Gangádhar who was unwell excused himself, but was pressed by Trimbakji and went to the temple with a few unarmed attendants. After a prayer to Vithoba he talked with Trimbakji and then went to pay his respects to the Peshwa who was seated in the upper veranda of the temple and treated him with marked attention. When the visit was over, Gangádhar started for his lodging in high spirits. He had scarcely gone 300 yards when he was attacked in the street by assassins hired by Trimbakji and was almost cut to pieces. The murder of a Bráhman

[1] Grant Duff's Maráthás, 76. [2] Grant Duff's Maráthas, 367.
[3] Narrative of Captain Little's Detachment, 339-342.


CITY
OF
SHOLAPUR.
Scale 330 Yards=1 Inch
100 0 100 200 300 400 500
CANAL
Police Head Quarters
Cotton Mill
Poona Road
TIREGAON
Railway Station
Travellers' Bangalow
Nava Gate
Old Mah^n Bt Gd
GOLDFINCH PETH
Revni Gate
KASBA PETH
Bála Gate
MANCALVAR PETH
Tuljápur Gate
JODBHAVI PETH
Mission Church
FORT
Páni Gate
SHUKRAVAR PETH
CURUJI PETH
GANESH PETH
SOMVAR PETH
SAKHAR PETH
SHANVAR PETH
BEGAM PETH
SIDDHESHVAR PETH
Jail
Civil Hospital
Judge's Court
Byápur Gate
Municipal Garden
Cotton Depôt
Collector's Office
Mámlatdár's Office
Siddhanáth Temple
PACHHA PETH
Photozincographed. Gov^t Office, Poona, 1881.

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PANDHARPUR.
History.

in the holy city of Pandharpur and Trimbakji Denglia's share in the deed caused much excitement. The death of a man for whose security the British Government had pledged themselves, the proved guilt of Trimbakji and the wavering and intriguing conduct of the Peshwa led to the war between the English and the Peshwa, the fate of which was decided by the British victory at Kirkee near Poona.[1] In 1817 an indecisive action was fought near Pandharpur between the Peshwa's horse and the British troops under General Smith who was accompanied by Mr. Elphinstone.[2] In 1847 Rághoji Bhángrya the noted Koli dacoit was caught at Pandharpur by Lieutenant, afterwards General, Gell. During the 1857 mutinies the office and treasury of the mámlatdár of Pandharpur then in Sátára were attacked by rebels but successfully held by the local police.

In 1879 Vásudev Balvant Phadke the notorious Bráhman leader of dacoits was on his way to Pandharpur from the Nizám's territories to raise money to pay his recruits when he was captured at Devar Navadgi in Bijápur thirty miles east of Indi.[3]

SÁNGOLA.

Sa'ngola, on the Mán about fifty miles south-west of Sholápur is a municipal town the head-quarters of the Sángola sub-division with in 1872 a population of 5111 and in 1881 of 4726. The 1872 census showed 4839 Hindus and 272 Musalmáns and the 1881 census 4323 Hindus and 403 Musalmáns. A weekly market is held on Sunday. Besides the revenue and police offices of the sub-division Sángola has a municipality, a post office, and a fort. The municipality which was established in 1855 had in 1882-83 an income of £122 (Rs. 1220) and an expenditure of £234 (Rs. 2340). The fort in which the sub-divisional offices are now held is said to have been built by a Bijápur king, and so prosperous was the town which grew up round it that until it was sacked by Holkar's Patháns in 1802, it was locally called The Golden Sángola or *Sonyáche Sángole.* The town has never recovered the ruin of 1802.

History.

In 1750 Báláji Peshwa's usurpation of supreme authority on the death of Sháhu in 1749 was resisted by one Yamáji Shivdev who threw himself into Sángola fort and raised the standard of rebellion. Báláji's cousin Sadáshivráv marched to Sángola, and, that Yamáji might have no excuse for resistance, he took with him Rámrája the Sátára chief. Yamáji's rising was suppressed. During his stay at Sángola, Rámrája agreed to give to the Peshwa supreme power in return for a small tract round Sátára. This agreement was never carried out.[4]

SHOLÁPUR.

Shola'pur[5] or the Sixteen Villages, north latitude 17° 40′ east longitude 75° 46′, the head-quarters of the Sholápur district, with in 1881 a population of 61,281, is a station on the south-east branch of the Peninsula Railway 165 miles south-east of Poona and 283 miles south-east of Bombay. The 1881 census showed that Sholápur is

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[1] Grant Duff's Maráthás, 630-631. [2] Details are given above pp. 293-294.
[3] Compare Bombay Gazetteer, XXIII. 645-646. [4] Grant Duff's Maráthás, 271.
[5] From *solá* sixteen and *pur* villages. The sixteen villages on whose site Sholápur was built are Adilpur, Ahmadpur, Chamládev, Fattehpur, Jámdárvádi, Kajlápur, Kháderpur, Khanderávkivádi, Muhammadpur, Ránápur, Sandalpur, Shaikpur, Sholápur, Sonági, Sonápur, and Vaidkivádi. Maulvi Muhammad Kásim.

Chapter XIV. Places. SHOLÁPUR. Description.

the sixth city in the Bombay Presidency and the second in the Bombay Deccan, with a town site, including the cantonment,[1] of 852 acres that is a population of seventy to the square acre.

The town lies 1800 feet above sea level on the water-shed of the Adila a feeder of the Sina which it joins at Nándur about eight miles south-west of the city. The city stands in the centre of a large plain, the nearest hill called Dávad Molak being eight miles to the east, while on the north at a distance of twelve miles rises Sávargaon Dongar, and about ten miles further north is Tuljápur hill. About four miles to the north-west is the Ekruk, or as it is generally called the Hiparga lake, and to the north, about half a mile on the Tuljápur road, is the Sholápur water-works engine house, and about 500 yards further north the Shelgi stream runs east to west. To the north-west, close to the city wall and east of the Poona road, is the Thorla or large Mhárváda. About 1500 to 2000 yards to the west of the city are the Police Lines and the Sholápur Spinning and Weaving Mill. To the south-west, close to the city wall, lies the fort of Sholápur, and one to two thousand yards further are the officers' bungalows of the old cavalry lines now mostly occupied by railway servants and the railway station. To the south of the city, with the fort on its west bank, is the Siddheshvar lake with a temple in the centre. On the south-east bank of the lake are the municipal garden and a Musalmán dome called Sháh Javhár's Ghumat, and about 1000 yards more to the south-east are the Collector's office and bungalow in the Sadar Bazár of the old cantonment. About 100 to 500 yards south-west of the Collector's office and bungalow stretch the officers' bungalows of the old cantonment; from fifty to 100 yards west of the officers' bungalows are the Protestant church, the Roman Catholic chapel, and the post office; further west is the hamlet of Modikhána, and about 300 yards west of Modikhána is the old commissariat cattle yard. The Motibág and Revansiddheshvar's temple, and a pond on their eastern boundary lie about 500 yards south of the Protestant church. About 1000 yards south-east of the Sadar Bazár are the Native Infantry lines, and to the south of the lines are the officers' bungalows in the present cantonment limits. To the east of the Siddheshvar lake are the Siddheshvar, Begam Páchha, Shankar, and Shanvár wards or *peths*; and, to the east of the city are the Morgan, Somvár, Sákhar, Ganesh, Budhvár, Guruvár, Bábu, Dhákta or Small Mhárváda, and Jodbhávi wards. The area within the old city wall was about 150 acres, and included only the Kasba and the Shukravár wards. Under the fourth Peshwa Mádhavráv (1761-1772) about seventy-three acres more to the north were gained by pulling down the north of the old city wall, which ran from the south-east corner of the present city wall at the south of the Bála gate as far as the Dári gate. A stone and mud masonry wall was built round the added part, and the Tuljápur gate which is said to have originally been to the south and in front of Máruti's temple near the fruitsellers' shops, was built in the new wall. This wall is said to have been built by a levy from the sale of goods. It is known as the Mangalvár ward, because the weekly Tuesday market

[1] The population of Sholápur cantonment is 1391.

now held in the Jodbhávi ward was originally held there. About 1872 many parts of the city wall were pulled down but it still encloses most of the city. When the bulk of the British troops were moved from Sholápur, the part now known as the old cantonment consisting of the Sádar Bazár, Modikhána, and the bungalows of the Cavalry lines, and, in 1881, the open ground to the west and south of Sholápur fort, were included in municipal limits.[1]

The rock on which the city is built is a hard *murum* almost approaching trap. Except to the north and east where is some rich cotton soil the rock in places is near the surface barely covered by soil. In the rains the surroundings of the town are green and pleasant, at other times the city looks bare and uninteresting, except patches of land watered from the Ekruk canal to the north and west of the town.

Appearance.

Its great castle is handsome and well placed on the rising western bank of the Siddheshvar lake. Except the castle the town has little of architectural interest, most of the houses being one-storeyed and flat-roofed and most of the streets crooked and narrow. The most notable objects besides the fort at the south-west corner of the city and the Siddheshvar lake and temple to the east of the fort, are the municipal garden on the south bank of the lake and the Kamar or Motibág pond about a mile further south beyond the cantonment and railway, with two roads to Bijápur one passing over and the other below the dam of the Motibág lake.

The view from the high ground to the east of the Siddheshvar pond includes to the north three temples with large domes, the biggest a Jain temple with a gilt top and the usual pyramidal towers, and one to the left known as Tripurántakeshvar's temple divided by parallel lines into storeys rising like one bud growing out of another. In the other two spires the storeys are masked by ornaments. The spires are covered with rich ornaments in pleasant yellow and brown stucco. Especially to the west are many trees *pipals, nims,* and tamarinds, some of them very large. A few of the poorest houses are black-thatched huts and a few of the richest are large mansions with flat-topped pavilions on their roofs. Most have flat roofs of gray earth.

Drainage.

The natural drainage of the city is good. The surface water is carried by the Lendki on the east, a feeder of the Shelgi, which, along the north of the town, flows west to the Adila, or, as it is here called, the Bála. The lowest part of the town is the west.

Walls and Gates.

The city is enclosed by a wall, two and a half miles round, of which two miles round the Kasba and Shukravár wards are old and half a mile on the north was made about 125 years ago. About 1872, to give room to the growing town, the municipality pulled down the whole of the east wall and parts on the south-west and north. The walls are eight to ten feet high, four to six feet wide at the base, and three to four feet wide at the top. In some parts they are built entirely of stone and mud, in other parts the three or four feet at the foot are built of stone and the five or six feet at the

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1 The municipal boundaries are on the north the land of Shelgi village and the Shelgi stream, on the west the Shelgi stream and the railway, on the south the railway and the cantonment, and on the east survey numbers 220, 217, 203, 166, 165, 164, 155 and 102 in the revision survey of Sholápur and the land of Shelgi.

Chapter XIV. Places.

top of sun-dried bricks and mud. The stone work is throughout pointed with mortar.

SHOLÁPUR. Gates.

Sholápur had originally eight gates or *vesas*, Degaon Nava and Bála on the west, Tuljápur on the north, Kumbhári and Dári on the east, Bijápur and Páni on the south, and Killa or Revni[1] on the south-west. The Degaon, Tuljápur, Kumbhári, Dári, and Bijápur gates have been pulled down and a fine road made from the Kumbhári gate to the Bijápur gate. The Nava gate, so called because it leads to the Navi ward opened by Mr. Goldfinch in 1864, about 275 yards of the Degaon gate, was opened by the municipality in 1864.

Divisions.

The city is divided into the Kasba or old town including the Navi or Goldfinch ward, called after Mr. W. A. Goldfinch, C. S. a former Collector, and fifteen *peths* or wards, Bábu, Begam, Budhvár, Ganesh, Guruvár, Jodbhávi, Mangalvár, Margompatti, Páchha, Sákhar, Shankar, Shanvár, Shukravár, Siddheshvar, and Somvár lying round the town. The Kasba, Mangalvár, and Shukravár wards are within the town walls. Of the remaining twelve, Siddeshvar, Begam, Shankar, Shanvár, Páchha, and Margompatti wards on the south and south-east, and Sákhar, Somvár, Ganesh, Budhvár, Guruvár, and Jodbhávi wards on the east are outside the town walls. Since the establishment (1877) of the Sholápur Spinning and Weaving Mill near the Police lines, the mill buildings together with the police lines are called Mill ward. The Sadar Bazár or main market and a cluster of buildings to its south-west known as the Modikhána form suburbs of the town and are inhabited by a mixed population. The city has four hamlets or *vádis* all to the south three of them purely agricultural and the fourth, Tirhevádi, near the railway station inhabited by working men employed in the railway and in the Sadar Bazár and Cantonment. Within the city limits is an open plot called Hasikal to the west of Khandoba's pond which is used for drying yarn dyed with indigo.[2] The south of the town including the Siddheshvar ward is chiefly occupied by Burud bamboo workers and Ghisádi tinkers; the south-east and east excluding the Jodbhávi ward by Sáli, Koshti, and Momin weavers; the Jodbhávi and Mangalvár wards by Lingáyat, Gujar, and Márwár Vánis and well-to-do traders; and the west that is the Kasba and Shukravár wards chiefly by Bráhmans, Gujar and Márwár Vánis, Pardeshis, Dhangars, and Dhors. The Mhárs and Mángs live in Mhárváda outside the town walls on the east between the Kumbhári and Dári gates and on the west near the Degaon gate. Some Mhárs and Mángs also live within the town walls in Shukravár ward near the Bijápur gate. For municipal and sanitary purposes the town is divided into twelve wards each under a supervisor or *mukádam*. Thirteen municipal messengers look after the sanitation of the outskirts of the town at a monthly cost of £7 16*s*. (Rs. 78).

Suburbs.

The Sadar Bazár or main market lies on rising ground about a mile to the south-east of the town. From the Collector's bungalow to the post office the road passes under an old *bábhul*-covered embankment which

[1] Revni seems to be a local pronunciation of the English word ravelin, as the gate leads to the ravelin on the north of the fort ditch.

[2] Hasikal in Kánarese means a place for drying dyed yarn.

is locally said to be the dam of an old pond for the water-supply of the town which was demolished by order of Aurangzeb and turned into a garden called the Nava Bág. The Sadar Bazár contains 1437 houses lodging 4968 people. Most of the houses have tiled roofs. The water-supply is from three wells two of which yield good water. The beef slaughter house with the beef market behind it lies on the east outskirts. The vegetable market is in the middle of the bazár and consists of a building with a tiled roof on masonry pillars. A new distillery was built in 1877 about 700 yards south of the railway station outside municipal limits. The old distillery is now used for selling country liquor.

Modikhána.

The suburb of Modikhána, with about 228 houses lodging 777 people, lies about 500 yards to the north of the Protestant church or about 1000 yards to the north-west of the present cantonment. The houses have mostly tiled roofs and are occupied by railway servants and husbandmen of mixed castes. Originally it was chiefly inhabited by commissariat servants, as it lies about 300 yards east of the commissariat yard.

Police Lines.

The police lines lie to the west of the city near the old Pandharpur and Miraj road and close to the Ekruk lake canal. The natural drainage on the north of the lines is defective and the water of the canal sometimes overflows and forms an unpleasant marsh. The lines are in two rows each of sixty close rooms on very low plinths with mud walls and tiled roofs. In 1882-83 the municipality built two sets of latrines between the police lines and the city, each with eight seats.

Streets.

The city has eight main and cross streets the chief being a south and north street running from the Collector's bungalow in Siddheshvar ward to the Tuljápur gate. It is fairly straight and broad and is the chief business quarter of the town. About 200 to 300 yards east of this road is another street, which, running just outside of the city wall from Bijápur to Tuljápur gate, meets the first street near the Bijápur and Tuljápur gates. To its right are four west to east cross streets one through Shanvár ward and Margompatti, another through Sákhar ward, the third between Ganesh and Jodbhávi and Guruvár wards, and the fourth in Jodbhávi ward. The first three are fairly straight and lead as far as the north and south or Haidarabad road which passes by the west of the Judge's court. The second cross street to the left of the second main street starts from the Kumbhári gate, passes through the grain market in Mangalvár ward, meets the first main street and runs west through the cloth market to the Bála gate. Near the Bála gate it turns about 100 feet to the south, and inside and close to the wall, about three-quarters of a mile further near the Degaon gate, it again turns to the south. The Sadar Bazár has a main east and west street fairly straight and about half a mile long; and a south and north street which crosses the main street near a police station which is also used as a branch dispensary and camp library. Besides these two main and cross streets the city and cantonment have many lanes.

Population.

The 1851-52 census showed for Sholápur city a population of 30,819. The 1872 census showed 54,744 people or an increase in

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Places.
SHOLÁPUR.
Population.

twenty years of 23,925 or about 78 per cent chiefly the result of the opening of the south-east branch of the Peninsula railway with a station at Sholápur. The 1872 details were 41,620 or about 77 per cent Hindus, 12,748 or 23·49 per cent Musalmáns, 306 Christians, and seventy Others. The 1881 census showed a population of 61,281 an increase of 6537 or about twelve per cent which would have been greater but for the heavy mortality in Sholápur town during the 1876-78 famine. The 1881 details were Hindus 45,772 or 74·64 per cent, Musalmáns 14,780 or 24·11 per cent, Christians 511, Pársis 127, and ninety-one Others.[1]

Houses.

According to the 1872 census Sholápur had 8720 houses lodging 54,744 people or 6·28 in each house. Of these 2037 were good, 3333 middling, and 3350 poor. The 1881 census showed 8751 houses, 8330 of them occupied, lodging 61,281 people or 7·36 in each house. Of the 8330 occupied houses, thirty-six were bungalows most of them with thatched roofs; 941 were one-storeyed, nine two-storeyed, and one a three-storeyed house; 1467 were ground floors with tiled roofs and 4752 with flat roofs; 1119 were huts and five were Police Lines. Of the occupied houses 127 were of the first class worth a yearly rent of £20 to £50 (Rs. 200 - 500); 326 of the second class worth a yearly rent of £10 to £20 (Rs. 100-200); 875 of the third class worth a yearly rent of £5 to £10 (Rs. 50 - 100); 4384 of the fourth class worth a yearly rent of £1 to £5 (Rs. 10 - 50); and 2618 of the fifth class worth a yearly rent of £1 (Rs.10) and under. In the total 8751 were 495 shops, sixteen stores, fifty-two temples, forty-six mosques, eight *takiás* or inns, nine rest-houses, four churches, and one fire temple. The flat roofed houses have mostly stone and mud built walls while some have burnt brick and mud masonry upper floors and tiled roofs. The plinths are generally one to three feet above the road. The walls of the one-storeyed tiled houses are generally of mud masonry. The timber commonly used is *nim, bábhul,* and *nimbára.* Some of the richer houses are built of stone and burnt brick. As a rule the walls present a blank face to the streets with few openings except the door. Ten to twelve feet of wall on the first or ground floor are of stone, the walls of the upper floors being generally built of burnt brick. Some house walls are enlivened by bright figures of elephants and tigers, painted chiefly by Hindus of the Jingar caste on marriage occasions. Inside the flat-roofed houses are generally one or more courts or *chauks* about twelve feet square, with a row of four plain figures about eight feet high on each side and with raised verandas all round and rooms opening from and above them. In the first or outer court a place is usually kept for visitors and for business, where a carpet is spread and cushions are set. In the inner court are the eating and cooking rooms generally at right angles to each other. The upper storey has a wooden front and overhangs, leaving in the centre a square of four to eight feet. From some of these houses doorways lead to balconies built on the roof as a place for

[1] The total includes 1391 the population of the cantonment.

Chapter XIV. Places. SHOLÁPUR. Houses.

enjoying the breeze. The roofs of a few of the houses are painted and the rest of the woodwork is stained black. Even among the well-to-do, middle class houses are built with stone and mud walls and the roofs are flat mud terraces with bare walls relieved only by a cut-stone doorway. The inside arrangements do not differ from those of the better sort of houses: The houses of the poor are mud hovels of one room divided by a mud partition and roofed with poor thatch. The floor is often below the level of the road, the only passage for air and smoke is the doorway, which is generally low and narrow, and, as the smoke takes long to find its way out, the inside atmosphere is stifling and almost always unhealthy. Many of the houses are ruinous. Though they form a fairly even line in the main streets they have very irregular frontages, and in places the lanes are very crooked and winding. Of the whole number, 2400 houses have privies inside their walls and about 200 have detached privies.

Trade.

Since 1818 when it passed under the British, Sholápur has grown steadily in importance as a trade centre. When, after some years of British management, it became free from the risk of raids of robbers from the Nizám's territory, Sholápur became a resort of traders, and the opening of a railway station in 1859 raised it to be one of the chief marts in the Deccan. The staple trade is cotton, though, since 1870, Bársi has drawn much cotton trade from Sholápur. The chief cotton traders are Bombay Bhátiás and some local Lingáyats, Komtis, and Gujarát and Márwár Vánis. The railway returns for the four years ending 1883 show at Sholápur station an average of 215,207 passengers and 49,498 tons of goods.[1]

Cotton Mill.

Sholápur has a cotton mill belonging to the Sholápur Spinning and Weaving Company Limited which began work in March 1877. The company has a capital of £67,850 (Rs. 6,78,500) and is managed by Bombay Bhátiás. The machinery which is driven by two engines each of forty horse-power, works 20,888 spindles and 175 looms and employs 850 hands at a monthly wage expenditure of about £770 (Rs. 7700), the total amount paid in wages in 1883-84 amounting to £8620 (Rs. 86,200). Of the workmen about 150 are Musalmáns and the rest Maráthás. About 100 are from Málvan in Ratnágiri, and the rest belong to Sholápur and the neighbourhood. The daily outturn of yarn is 5500 to 6000 pounds part of which is worked into cloth. The wholesale price of yarn is about £12 10*s.* (Rs. 125) for a bale of 300 pounds. Most of the cloth goes to Bársi, Bijápur and the Nizám's territory.[2]

Shops.

Excluding 222 in the Sadar Bazár, Sholápur city has about 1936 shops and eleven warehouses chiefly along the north and south main road from the Siddheshvar ward to the Tuljápur gate, and in the cross roads and lanes in Mangalvár ward at its north end.[3]

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[1] Details are given above under Trade p. 267. [2] Details are given above p. 270.

[3] Of the 1936 shops and eleven warehouses, two hundred are of Nirális or yarn dyers; one hundred and sixty-two of cloth sellers; one hundred and fifty of Chámbhárs or shoemakers; one hundred and five of grain sellers; one hundred and two of flour sellers and grocers; eighty-two of vegetable sellers; eighty of mutton sellers;

Chapter XIV. Places. SHOLÁPUR. *Shops.*

About half of the shops are owned by the shopkeepers and half are rented. The shops are usually in the ground floors of houses in two parts, each about twelve feet long by six or eight feet wide, of which the inner part is used as a storeroom and the outer part or veranda is the shop where sales are made. A few of the new shops are faced with wood and have arched windows and overhanging eaves. The usual business hours are six to twelve in the morning and two to eight in the evening. The 222 shops in the Sadar Bazár are chiefly along both sides of the east and west main road.[1]

Management.

Sholápur is throughout the year the seat of the Judge and civil surgeon and, during the rains, of the Collector, the assistant and deputy collectors, police superintendent, and district engineer. It is also the head-quarters of the chief revenue and police offices of the Sholápur sub-division, and has a municipality, civil hospital, jail, dispensary, high school, post and telegraph offices, railway station, travellers' bungalow, temples, and fort. The municipality was established in 1853. In 1882-83 it had an income of £12,237 (Rs. 1,22,370) chiefly from octroi (Rs. 92,799), and an expenditure of £10,868 (Rs. 1,08,680) chiefly on public health, conservancy, and water.

Water Works.

The chief municipal undertaking has been the water-works which form the chief source of the city water-supply. They were built by the municipality between 1879 and 1881 at a cost of £22,593 10*s.* (Rs. 2,25,935) and give a daily supply of about six gallons a head. Water is drawn from the Ekruk lower level canal at a site in the fifth mile through a line of ten-inch pipes into a settling tank.[2] From the settling tank the water is pumped by steam power direct

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seventy-five of tailors; seventy-two of grocers; fifty-seven each of yarn sellers and betel sellers; forty-eight of moneychangers; forty-five of oil-pressers; forty-three of gold and silver smiths; forty each of Bhois or fishermen and Kumbhárs or potters; thirty-seven of metal vessel makers; thirty-six of fruit sellers; thirty-four of moneylenders; thirty each of blacksmiths and flower sellers; twenty-nine of silk sellers and spinners; twenty-five each of Dhors or tanners, of Ghisádis or tinkers, and Lonáris or lime sellers; twenty-two of native doctors; twenty of Buruds or bamboo basket makers and sellers; nineteen of bangle sellers; eighteen of sweetmeat sellers; seventeen of bead and needle sellers; sixteen of Rangáris or dyers; fifteen of Kásárs or brass pot sellers; fourteen of grain parchers; thirteen of Atárs or perfumers; twelve of country cigar makers and sellers; eleven of raw cotton sellers; ten of Bohorás or miscellaneous sellers; ten of beef sellers; nine of Pinjáris or cotton cleaners; eight of pulse makers and sellers; seven each of country liquor sellers, hemp sellers, hotel keepers, snuff sellers, tinners, and tin workers; six of Patvekars or gold necklace stringers; six of Saltangars or tanners of sheep and goat skins; five each of stamp vendors and cocoanut sellers; four each of booksellers, cotton seed sellers, and pearl sellers; three each of cloth printers, armourers, lac bangle makers and sellers, toddy sellers, and spiced-tobacco or *gudákhu* sellers; two each of firework makers and sellers, watchmakers, and English liquor sellers; and one each of *bháng* sellers, opium sellers, bookbinders, and country fiddle makers and sellers.

[1] The shop details are: Twenty-five of oil expressers and sellers; nineteen of Chámbhárs or country shoemakers and sellers; fifteen each of flour dealers and grocers, potters, and tailors; twelve each of pulse splitters and English shoe and boot makers; eleven of grain sellers; ten each of betel-leaf sellers and mutton sellers; nine of moneylenders; seven each of vegetable sellers and beef sellers; six each of gold and silver smiths and moneychangers; four each of fruit sellers, perfumers, burnt lime sellers, and tinners; three each of sweetmeat sellers, bangle sellers, tanners, and hide sellers, Bohorás or miscellaneous sellers, European liquor sellers, and country liquor sellers; two each of cloth sellers, blacksmiths, and hotel keepers; and one each of a bookbinder, a grain parcher, and a hemp-water hemp-flower and opium seller.

[2] Details of the Ekruk Lake are given above pp. 225-226, 411.

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Water Works.

through a line of main pipes into two service reservoirs at different levels, called the Percival and Spry Reservoirs, from which water is distributed by about eighty standpipes and posts.[1] Before the waterworks were made by the municipality the chief source of the city water-supply was the Siddheshvar lake and about twenty wells with and without steps which dried in 1876 when the people had to get water from the Ekruk canal a quarter to half a mile on the north and west of the city. In 1876 the Sanitary Commissioner reported that, but for the Ekruk lake, Sholápur would have been deserted as all the ordinary supply of water had dried and the people were entirely dependent on canal water. As the lake supply though constant and ample was at too great a distance the municipality decided to undertake a scheme for bringing the water into the city. Projects were originally made in 1868 by Captain C. B. T. Penny, R. E., and Mr. J. E. Whiting, C.E., but the question was shelved from time to time until 1876 when the famine brought the subject to the front. In 1878 Mr. C. T. Burke, C.E., proposed three schemes one by gravitation from a special storage reservoir on the Shelgi stream and the other two from the Ekruk lake, one by raising water by a turbine worked by the canal flow and the other by raising water by steam power. The third project was recommended by the Chief Engineer for irrigation and adopted by the municipality, and the money was raised by a loan. The works were begun on the 6th of November 1879 and were formally opened by His Excellency Sir James Fergusson, K.C.M.G., Governor of Bombay, on the 22nd of July 1881, when the two service reservoirs were called after Mr. E. H. Percival, C.S., and Mr. A. H. Spry, C.S., two former Collectors of Sholápur who did much to further schemes for the water-supply of the city. A white marble tablet on the north wall of the engine house bears the following inscription :

Shola'pur Water Works.
These works were designed and executed by
C. T. Burke, C.E., Assoc.M.Inst.C.E., Executive Engineer for Irrigation
Shola'pur and Ahmadnagar,
E. F. Dawson, C.E., Assistant Engineer in charge.
They were commenced on the 6th November 1879
His Excellency the Honourable Sir Richard Temple, Bart., G.C.S.I., C.I.E.
Governor of Bombay
and were completed in April 1881
His Excellency the Right Honourable Sir James Fergusson,
Bart., K.C.M.G., C.I.E., Governor of Bombay.
The Honourable Colonel C. J. Merriman, C.S.I., R.E., Secretary to
Government, Public Works Department.
J. H. E. Hart, C.E., M.Inst.C.E., Superintending Engineer for Irrigation.
The entire cost was contributed by the Municipality of Shola'pur.
A. H. Spry, C. S., Collector and President of the Municipality.
Estimated Amount as sanctioned. Rs. 2,18,799.
Actual cost..... Rs. 2,17,184.

Climate.

The climate of Sholápur is healthy and dry throughout the year. A hot wind blows in April and May at day but the nights are fairly cool. The prevailing wind is south-westerly. Rain returns for the

[1] The details of works and cost are : Distribution Rs. 50,114, main pipes Rs. 38,134, establishment Rs. 28,293, high and low level service reservoirs Rs. 27,407, stand pipes and posts Rs. 19,350, special steam pumps Rs. 17,940, boilers Rs. 14,926, settling tank Rs. 14,291, engine house Rs. 10,032, and miscellaneous Rs. 5388.

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seventeen years ending 1882, show an average rainfall of 30·73 inches varying from 10·57 in 1876 to 66·42 in 1878. The chief rainy months are June to October, the heaviest falls being between July and September. Warmth returns for the twelve years ending 1882 showed highest warmths varying from 112° in June 1872 to 79° in May 1873, and lowest warmths varying from 52° in December 1873 to 61° in January 1871 and December 1873.[1]

Objects.

The city has no remarkable public buildings. The district and subdivisional revenue offices are just outside the town on the south, and, on the east, between the Haidarabad and Akalkot roads are the courts of the district and subordinate judges. The jail and civil hospitals are both in Páchha ward. Opposite each other in the Navi or Goldfinch ward are the charitable dispensary and the municipal office, and at the other end of the street in the Kasba is an upper-storeyed building which accommodates the high school above and a vernacular school below as well as a library and reading room. The travellers' bungalow is near the railway station. The criminal jail and civil hospital are near each other. The jail has room for 112 prisoners. In 1883 the civil hospital treated in-patients 379 and out-patients 5889 at a cost of £654 (Rs. 6540); and the dispensary treated in-patients ninety-seven and out-patients 14,087 at a cost of £205 (Rs. 2050). Except an old temple of Siddheshvar in the Siddheshvar lake, the Hindu temples are modern and uninteresting. The chief are three of Dattátraya, Mallikárjun, and Pándurang, three Jain temples, and one monastery or *math* of Subráv Báva. The mosques are named the Jáma and the Káli. Of the three Christian places of worship one is a Protestant church, one a Roman Catholic chapel both within the limits of the old cantonment, and the third is an American mission chapel in the town near the school.

Temples.
Siddheshvar.

Close to the water in the north-east corner of the island in the Siddheshvar lake is the temple of Siddheshvar, a small stone building with a timber front or entrance hall and in the temple over a tomb the bust of a man. On its north and east sides the island is surrounded by a stone pavement with two steps. The committee of Lingáyat traders in the city have built a row of flat-roofed arched cloisters round the east and south sides of the island. In the centre of the island on a stone platform are a pair of stone *lings* and in the north of the island are a few enclosures and small rest-houses. In honour of Siddheshvar a yearly fair is held on the south-east bank of the lake where about 400 booths are set up. The priests of the temple are Lingáyats who are known as Habus and marry with Panchamsáli Lingáyats. The women of the priests' family wear the usual movable *ling*, but the men instead of a *ling* wear a heavy necklace of *rudráksha* beads. The boys, when between seven and ten years old, on the full-moon day of *Jyeshth* or May-June in a leap year or *dhanda sál*, are initiated as priests by their head teacher or *gúru* who is also a Habu. After a boy has been shaved he and the teacher together climb to the raised stone platform in the centre of the island and sit the teacher to the

[1] Details are given above pp. 7-8.

south and the novice to the north of the double *ling*, while the teacher repeats texts and a Jangam or secular priest winds strands of cotton yarn round the teacher and the novice. The teacher chants and prays all the time. The ceremony is completed by an offering to the *ling* and by giving a dinner to the Habu families. The Habus of Siddheshvar's temple are also the ministrants of a Nágoba or cobra-god, who, in the form of a pair of twined snakes, has a small shrine on the left of the raised way that joins the island with the bank of the lake.

Mallikárjun.

Mallikárjun's temple is in an open court (80′ × 75′) surrounded by a stone plinth five feet high with arched stone cloisters supported on stone pillars ten on every side and four feet high. The cloisters are twelve feet broad. The temple has a porch with three entrances. The porch has four rows of four pillars, some old and polished and some new. In front is a bull and four old light pillars. Above is a rough frieze of plaster figures of apes, dancing-girls, and bullocks seated on the roof. The tower is covered with small images and polished brass knobs. On the south side of the temple enclosure is a Hanumán.

Párasnáth.

The chief Jain temple of Párasnáth is in the Mangalvár ward. It is a copy of a Jain temple at Bárámati in Poona and is said to have been built about 1850 at an estimated cost of £15,000 (Rs. 1,50,000). The temple is in an enclosure surrounded by domes. The temple has short clustered pillars and the roof and tower are covered with thick-set mortar figures and ornaments of pleasant shades of brown. There are two images of Párasnáth one with and one without clothes, both made of stone brought from Jaipur in Rajputána. The worshippers are Gujars, Márwáris, and Kásárs.

Cantonment.

The greater part of the old military cantonment of Sholápur, including the Sadar Bazár, Modikhána, and cavalry lines with the site on the south-west of the camp on which the old artillery lines stood, has been transferred to the civil authorities. The present cantonment covers an area of about 600 acres just enough for a single Native Infantry Regiment. The fort was in charge of the military authorities, but since the removal of the Native Infantry Regiment in 1877, it is in charge of the civil authorities. The line of the present camp limits is most irregular. It starts from the north-east corner where the Kumbhári road crosses it and passes west including part of the catchment area of the Siddheshvar lake. The north face on this side stretches for about half a mile until it approaches the officers' enclosures in the Sadar Bazár whence it again passes irregularly west until it meets the stream carrying the water of the Motibág pond to a point nearly opposite the hamlet of Tikáji's Vádi about 400 yards below the south-east corner of the cemetery. The southern boundary of the camp is formed by this stream and by the Motibág-Bijápur road from which the line is continued to a point opposite the north-east corner. The parade ground of the Native Infantry Regiment forms the eastern face.

The country on the east is open and higher than the cantonment and forms part of the catchment area of the Siddheshvar lake. The

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Cantonment.

country on the south is open and uncultivated and forms the water-shed of two streams beyond which is the embankment of the Motibág pond. On the north is the Sadar Bazár, below which on the west the road has been formed below the embankment of the old pond which was destroyed by Aurangzeb and made into a garden. On the south-west, beginning from the old race course, is a large Government meadow or *kuran* said to cover about 500 acres. The station is very bare, the soil being in places not more than two inches deep. Except the valley of the Motibág pond, where lies the garden which gives its name to the pond and which has many fine tamarind, mango and *pipal* trees, the only trees are along the road-sides. Immediately below the embankment, the ground is marshy and swampy growing rank sedgy bushes all the year round. The officers' bungalows lie on the ridge close above the Motibág pond, and the regimental lines occupy the parallelogram towards the north-east. The officers' as well as other bungalows are covered with thatch which, if well laid, lasts twenty years.[1] The windows of many of the bungalows are small, the plinths low and the air close. The regimental lines have been built in the highest part of the cantonment, with a good fall to the north, south, and west, and open country all round. The lines face north and south and consist of thirty-two blocks of hutteries divided into two by a central street 150 feet broad. Each division has eight rows of two blocks of pandals and on either flank of each row is a native officer's house. Each block contains forty-eight rooms which are placed back to back so that twenty-four rooms have a northerly and twenty-four have a southerly aspect. Including the veranda a married sepoy's room is 11′ 16″ × 17′ and a single man's room 10′ 6″ × 17′. The walls are built of mud with a few holes in the front walls. The roofs are partly single and partly double tiled. The cubic space for a married sepoy amounts to 2346 cubic feet and for a single man to 2160 cubic feet. The lines are remarkably clean and well kept and great attention is paid to their conservancy. The water-supply is from wells, the best and most ample supply is from a well fifty-five feet deep lately built on the north-east. The officers' well is to the east close to the Kamar pond in Motibág near Revansiddheshvar's temple. The Motibág pond about 100 yards to the east of the officers' well is formed by damming two small streams. The pond, which was rebuilt in 1830, has when full a surface area of sixty-eight acres. In 1874 the masonry work was repaired and the old sluice gate which was found partly open below removed. In 1876 the cantonment committee spent £500 (Rs. 5000), allowed by Government as famine relief work, in scraping the exposed surface of the pond and in removing dried weeds and the earth below about six inches deep and in clearing the pond of weeds. The bottom of the pond is not water-tight. The ground immediately to the west of the embankment and between it and the Motibág is

[1] Thatch coverings are injurious to health as they do not let air pass through them, are liable to catch fire, and are always decaying. On the other hand in a dry climate like Sholápur they are better than tiled roofs being cheaper, lighter, and cooler in the hot season, keeping more heat during the cold weather, and leaking less than tiles.

marshy. The earth trenches cut in it are overgrown with rank vegetation and the water gathers in a swamp. Two wells in this marsh used for watering cattle are almost always full to the brim. One more pond the Lily or Kamar pond has been lately cleared. It lies below a much frequented Lingáyat temple of Revansiddheshvar. The steps leading to the pond have been closed and the pond fitted with two wheels and iron chains and buckets. Below the pond and fed by its overflow is a swimming bath made for the use of the soldiers of the artillery, and recently handed by Government to the cantonment committee. Running water constantly passes through it, and, with the water from the springs which are found in the watercourse, forms a stream which flows through and past the Motibág and down the valley. While the artillery was at Sholápur the water from the swimming bath was used for growing vegetables. It is now used for field experiments by the agricultural class at the Sholápur high school. The regimental bazár was on the west and contained nine shops. The shopkeepers left when the troops were moved. The station is generally extremely clean and well kept, and, except as regards the site to which the filth and nightsoil are removed and the presence of grass meadows to the south, the sanitary arrangements are good. The conservancy establishment for the removal of sweepings consists of thirty-two road sweepers and twenty-four nightsoil-men. The hospital, an airy thatched building with regimental solitary cells close to it, lies on the west of the lines and has room for twenty sick men. The burial grounds for all castes in the cantonment are badly placed over the bank of the water-course close below the English graveyard.

Fort.

On slightly rising ground, on the west bank of the Siddheshvar lake, in the south-west corner of the city, is Sholápur fort, an irregular oblong about 320 yards by 176, enclosed by a double line of lofty battlemented and towered walls of rough stone ten to twenty yards apart, and surrounded, except on the east or lake side, by a wet moat 100 to 150 feet broad and fifteen to thirty feet deep. The whole work is Muhammadan the outer wall dating from the fourteenth, and the inner wall and four great towers from the sixteenth and seventeenth centuries. Except in times of flood two masonry walls at the north-east and south-east ends cut off the waters of the lake from the moat. In many years the moat is dry during the hot months. At other times, except a rocky ridge near the south-west corner, it holds six to ten feet of water. The outer wall, with battlemented curtains and four corner and twenty-three side towers, pierced for musketry and with openings and vaulted chambers for cannon, rises twenty to thirty feet from the edge of the moat. About twenty yards behind, the inner wall, also towered and battlemented, rises five to ten feet above the outer wall, and in the centre and east corner of the north wall and the centre and west corner of the south wall, is crowned by four massive square towers which rise about twenty feet above the rest of the battlements. The east face, whose foundations are sunk about twenty feet below high water level, has in the outer wall eight towers including a large tower that runs out from the south-east corner.

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The inner wall has seven towers including the great tower at the north-east corner whose name is not known. The south face has, in the outer wall, two corner and four side towers, and six towers in the inner wall, two of which, the Hanumán tower in the centre and an unnamed tower at the west corner, rise about twenty-three feet above the rest of the fortifications. In the west face the outer wall has two corner and four side towers, and the inner wall has two corner and seven side towers, the three to the south with plain and the three to the north with embattled parapets. In the north face the outer wall has five towers between the west corner and the gateway, where it stretches out in front with two massive towers joined by a strong two-storeyed curtain pierced both for sloping and downright musketry under which is the gateway. To the left of the gateway the wall sweeps to the north its whole length commanding the approach. The inner wall with five small and two huge square towers runs parallel to the inner wall of the south face. Behind the entrance outwork a strong towered and battlemented work crosses diagonally between the outer and the inner walls.

The way from the town to the fort lies through the Revni apparently a corruption of Ravelin also called the Killa or Fort gate, a doorless opening about twelve feet high and eight broad in a white-washed stone wall. Past the Revni gate, in a paved enclosure on the left shaded by a giant *nim* tree, is the tomb of Nabi Sháh. Close in front, from the further bank of the broad deep moat, rise the massive double walls of the castle. The moat is crossed by a bridge ninety feet long and fourteen to twenty wide supported on wooden pillars. At the beginning of the bridge are two masonry pillars about eight feet high and four feet round joined by an iron chain which is smeared with redlead and worshipped.[1] About half-way across the bridge is a second pair of stone pillars. In crossing the bridge there is a good view of the moat to the right, and to the left in the bed of the moat, almost hidden when the water is high but useful in the hot weather, is a cross-shaped well with flights of steps leading from three sides into the water. Across the bridge the entrance path turns sharp to the right, and between two massive towers and under a two-storeyed curtain pierced with slanting and guarded downright loopholes, the path passes through a pointed archway sixteen feet high by ten broad. The gate, formerly known as Báb Khárdár and now as Kháti Darvája both meaning the Spike Gate, is slung on stone hinges. It is of wood covered with iron plates about four inches broad and a quarter of an inch thick laid at right angles and kept in their place by strong iron bolts. Between five and six feet from the ground the bolts end in spiked heads. On a small brass plate on the right half of the door is an inscription stating that the Spike Gate was repaired in A.D. 1810 (H. 1225).[2] This gateway opens on an irregular walled enclosure,

[1] Close to the right hand pillar is a Trigonometrical Survey stone with these words cut in it, '125 feet above datum and 25 feet above Railway Station bench mark.'

[2] The writing runs: The iron nails and bands were given for the repair of the gate by Ábáji Ballál, deputy commandant of the fort, during the command of Sadáshiv Pandit under the orders of Pandit Pradhán Bájiráv in the reign of Sháhu II. of Sátára 29th Muharram 1225 (that is about A.D. 1810).

about thirty-two yards long by thirty-two broad. Behind are the fortifications of the outer gateway, on the two sides short portions of the outer and inner walls, and a cross wall in front with a central arched gateway passing between two strong towers and under a two-storeyed-curtain loopholed for musketry. The gateway which was formerly called *Shahar Darvája* or the City Gate and is now called *Madhla Darvája* or the Middle Gate, measures twenty feet high by twelve broad and twenty-three long. On each side of the outer mouth are two small neatly-carved Hindu pilasters. In a stone slab over the outer mouth of the gateway is a Persian writing to the effect that the gate was built by Ali Adil Sháh II. (1656-1672) of Bijápur. Inside of this gate the entrance formerly turned sharp to the right through a gateway called the *Shahar Darvája* or City Gate whose site is still marked by a bank of ruins. The space between the second gate and the inner wall stretches west in an irregular shape gradually growing narrower. On the right are the rough outer walls. To the left in an old Musalmán building is the police guard. Behind are the inner walls about thirty-five feet high the curtain having been added on the top of the original curtain. Between the guard room and the inner wall there runs to the left a bare belt of grass about fifty feet broad. A closer view of the walls shows that a great number of the stones belong to old Hindu buildings Most of them are plain dressed stones but a large number have mouldings and tracings and groups of animals and human figures, and a few have Kánarese inscriptions. Passing across this second enclosure the path bends to the left to the third gateway formerly known as the Ali and now as the Mahángkáli gate. On the right is the massive wall of the Mahánig or Mahákáli tower. At the foot of the wall is a rough stone image apparently a human figure with the head bent forward. In front of the image is a brass arch or *toran*, and close by a small red flag. Seven bells of different sizes hang from the roof, some old carved Hindu stones are laid on one side, and on the other are some tridents and little stone oil vessels. Outside is a broken bull. This image is worshipped with oil and red paint and, according to the common story, is Mahákáli, or as they pronounce the name Mahángkáli, the Great Mother, who tried to keep the British out of the fort but failing bowed her head as the troops passed in. The gateway is supported with massive side towers and overhead is a two-storeyed building with two slender minarets. The gateway has been twice altered, first probably under the Peshwa by raising the wall about five feet by filling with masonry the original battlements and adding a fresh curtain on the top, and lately under the British the chamber above the gateway has been turned into a dwelling and a large window opened outwards. Below the window, between carved griffins, is an engraved stone slab with an Arabic inscription. The gateway is arched in the pointed or Musalmán style and is thirty-two feet high, thirteen broad, and twenty-one deep. The plain wooden gate has been taken out and lies on the ground to the right. Passing through the third gateway is the main body of the fort a flat about 250 yards long by 141 yards broad with some fine *pipal* and tamarind trees and a few scattered buildings surrounded

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Fort.

by the castle walls fifteen to twenty-one feet high. The walls have a step or terrace ten to fifteen feet broad and a curtain about five feet high in places flat topped and in other places notched with openings for cannon. The large flat towers, one on the north-east, Hanumán in the centre of the south wall, one at the west corner of the north wall, and the Mahákáli tower at the centre of the north wall rise about twenty-eight feet above the rest of the parapet. The walls are in fair repair a long stretch in the south-east having been lately renewed. Except the Mahákáli tower, whose masonry covering was stripped off about twenty-six years ago, the towers are in good order. Of the 300 buildings, which, according to the local story, used to fill the enclosure, there remain in front of the entrance gate on either side two small houses used as a telegraph office, to the left an enclosed building formerly a powder magazine now empty, and in the south-west, along the west and the south wall, a line of small buildings used as stores. About the middle of the east and west faces two low arched passages lead to the belt between the outer and the inner wall.

Besides many old Hindu stones ornamented with mouldings and tracery and a few with old Hindu inscriptions there are four chief objects of interest in the fort,[1] the Jacha and Mahákáli towers, the magazine, and some Hindu pillars under the north wall of the central enclosure. The Jacha or Pregnant Woman's tower is the second tower from the north-east corner of the east face of the outer wall. At the time of building the fort the foundations of this wall

[1] Three stones have been noticed with old Hindu writing. One with fairly clear letters is in the outer face of the east inner wall about five feet from the ground opposite the small pond in the passage between the outer and inner walls. On the inner face of the west outer wall near the south-west corner about six feet from the ground are two much-worn stones with letters. On the right side of the mouth of an old well in the north-east corner of the fort enclosure is a slab with writing in good preservation. Stones taken from Hindu buildings are found in all parts of the fort. Many of them are plain dressed stones which can easily be known among the rough undressed Musalmán masonry. Of carved Hindu stones among the most notable are the prettily carved pilasters on either side of the middle gateway. Passing round the space between the outer and inner walls on the east side in the outer face of the inner wall are many carved stones and pieces of Hindu pillars cut down into square slabs. On the masonry supports of the water-bag on the side of the pond is a snake stone or *nágoba* with two upright twined cobras, and opposite on the outer face of the inner wall is one of the inscribed stones and several stones with moulding and tracery. In the outer wall at the south-east corners are several engraved stones and two broken pillars on the top of a tower. In the inner wall is a Jain pillar and a fragment of an elephant frieze. In the south side the outer face of the outer wall has many engraved stones one near the middle of the south face with a double row of figures the top row carrying some one in a palanquin, the lower row of fighters. The Assyrian or honeysuckle pattern is carved on a stone a little to the west. On the outer face of the inner wall are also many engraved Hindu stones and on the west side in the inner face of the outer wall are stones with tracery and two old Hindu inscription stones, and on the outer face of the inner wall is a small undefaced stone with people worshipping the *ling*. In the inner wall on the south in the floor of the Hanumán tower close to the slab with writing is a stone with tracery and an effaced central ornament. In the west parapet of the tower is a stone with some unbroken figures and on the north parapet of the steps leading to the tower are some damaged well carved figures. Further on is a stone with two small elephants and on the face of one of the steps are cut a row of swans. In the south-west tower the lintel of the gate is a Hindu pillar and there are four more Hindu pillars in the centre of the tower. In the west side in the vaulted gun chamber, which has the stone with Arabic letters, are two short very rich pillars with clear cut chain star and other mouldings.

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repeatedly gave way. At last Bráhmans were consulted and said that the tower would never stand until a pregnant woman was buried alive under it. A Hindu, a Lingáyat Váni by caste, offered his brother's wife as a sacrifice and she was buried at the foot of the tower. In reward the Váni was made *pátil* of Sholápur and the office is still held by his descendants. After the woman was buried her ghost haunted the lake, uttered strange noises, and caused much fear and annoyance. To appease her spirit the *pátil*'s family offered sacrifices at her tomb, and once a year, on the first day of *Chaitra* in March-April, the women of the family or the *pátil* himself brings cocoanuts, oil, a robe or *sádi*, and a bodice for the woman and a little *dhotar* and a turban for the child. On that day a fair is held in her honour when people of all castes attend. The Musalmáns admit that this sacrifice was offered under Musalmán rule. They defend it by saying that it was arranged by the Hindu manager, and that the Musalmán minister could not help himself as he had promised his master to finish the fort within a certain time. A similar story is told of the Mahákáli or Mahángkáli tower in the centre of the north face of the inner wall. It has been noticed that the bowing figure to the right in entering the third or Mahákáli gateway is said to be an image of the goddess Mahákáli. The true story of this tower and image seems to be that like the Jacha tower its foundations gave way, and, according to the Bráhmans, the tower would never stand until a *munja* that is a thread-girt and unmarried Bráhman boy was buried alive under it. A Bráhman belonging to the Deshmukh family offered his son and was rewarded by a yearly grant of £1 10*s*. (Rs 15) which is still paid. Once a year on the bright first of *Chaitra* in March-April the Hindus come with dates, cocoanuts and betelnuts which are taken by the members of the Deshmukh family. The Bráhmans say that the bowing figure is an image of the boy and that the name of the tower is Mahákál or the Great Time or Destroyer and that it has been corrupted into Mahákáli by the common people.[1] The powder magazine, now empty, to the west of the inner entrance gate, is an almost perfect specimen of a Hindu temple turned into a mosque. Except by whitewash the pillars are unchanged and some of them are gracefully and richly carved. At the foot of the north wall between the inner entrance and magazine an opening leads to part of an old Hindu temple richly carved and apparently in place.

History.

The earliest trace of Sholápur would seem to be about the end of the fourteenth century when its fort appears to have been built.[2] In 1436, in the reign of Alá-ud-din Sháh Bahmani II. (1435-1457), the king's brother Muhammad, in the hope of making himself independent with the aid of the Vijaynagar king to whom he was sent to demand tribute, took Sholápur and other neighbouring places. In 1511 Zain Khán, the brother of Khwája Jahán of Paranda fort

[1] *Kál* the time spirit is one of the most dreaded of fiends. The same idea seems to be the cause of the great similarity in the European figures of time and death. It is to prevent *Kál* seizing the bride or bridegroom, that, at the wedding moment, rice is thrown, hands are clapped, music is played, and guns are fired.

[2] The Hemádpanti temple remains in the fort are older and appear to belong to the twelfth or thirteenth century.

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fifty miles to the north-west delivered Sholápur to the Bijápur regent Kamálkhán.[1] In 1523 after one of their numerous wars Ismáel of Bijápur and Burhán Nizám of Ahmadnagar met in the fort of Sholápur and agreed to peace.[2] In 1524 a quarrel led to a war between Bijápur and Ahmadnagar. Burhán Nizám Sháh secured the aid of Imád Sháh king of Berár and of Amir Berid regent of Bedar and the confederates marched with forty thousand men to besiege Sholápur and to occupy the ceded districts. The attempt failed and the confederate army was completely routed.[3] In 1542 Sholápur was taken by Burhán but next year restored to Bijápur. In 1551 Burhán Nizám, with the help of the Vijaynagar king Rám Rája, took Sholápur and strengthened it.[4] Some time after Ibráhim the Bijápur king made an attempt to take Sholápur but his army was defeated in a battle on the plains of Sholápur.[5] In 1562 Sholápur was given to Bijápur as part of Chánd Bibi's dowry.[6] In 1594 Burhán failed in an attempt on Sholápur under the walls of which his force was defeated.[7] In 1623 Malik Ambar collected a large army and bringing grain from Daulatabad laid siege to Sholápur and took it by storm.[8] In 1636 under a treaty between Bijápur and the Moghals the Nizám Sháhi dynasty came to an end and it was settled that the forts of Sholápur and Paranda with their dependent districts should be given to the Bijápur king Máhmud Adil Sháh (1626-1656).[9] In 1668 in accordance with the terms of a treaty between Áurangzeb and Ali Adil Sháh of Bijápur, Sholápur fort passed to the Moghals.[10] In 1686 when the final siege of Bijápur began Aurangzeb's camp was at Sholápur. In 1694 in one of their numerous raids the Maráthás led by one Rámchandrapant levied contributions as far as Sholápur. In 1723 on his throwing off his allegiance to the Moghal emperor Muhammad Sháh (1720-1748) the fort and town of Sholápur passed with Karmála and other portions of north and west Sholápur to the Nizám.[11] During the last Marátha war Sholápur fort and town surrendered to General Munro on 14th May 1818 after a siege of four days.[12]

SONÁRI.

Sonári, in the Nizám's country about two miles east of the Sholápur frontier, and about fifteen miles east of Karmála, with in 1881 a population of 651, is an important place of pilgrimage at the temple of Bhairavnáth. A fair attended by about 10,000 people from Sholápur, Poona, and Ahmadnagar is held in the last week of *Chaitra* or April-May. The inner part of Bhairavnáth's temple from the shrine to the spire is old and of unknown date. The stone-hall or *sabhámandap* in front is said to have been built about 1680 by the *pátils* of Devgaon village about ten miles from Sonári. The enclosing wall with rooms on its inner side were added by one of the Nimbálkars, and the timber work of the hall was made about 1830 by Khando Viththal Ṭákbháte a merchant of Kharda in Ahmadnagar.

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[1] Briggs' Ferishta, III. 36.
[2] Briggs' Ferishta, III. 216.
[3] Details are given above p. 280.
[4] Briggs' Ferishta, III. 104-105.
[5] Briggs' Ferishta, III. 105-107.
[6] Briggs' Ferishta, III. 125.
[7] Briggs' Ferishta, III. 286.
[8] Elliot and Dowson, VI. 416.
[9] Grant Duff's Maráthás, 52.
[10] Grant Duff's Maráthás, 128-129.
[11] Grant Duff's Maráthás, 220.
[12] Details of the siege are given above pp. 296-300.

While the Nimbálkars held Karmála in *jághir* the whole revenue of Sonári was alienated for the use of this temple. At present the temple holds an *inám* land assessed at £67 18*s*. (Rs. 679) of which it pays one-fourth as *nazrána*.

TÁKLI.

At **Ta'kli** about twelve miles south-west of Sholápur a Lingáyat was hanged in the village about seven years ago. The villagers afterwards saw visions which they thought were the Lingáyat's ghost. The villagers took a stone about two feet long, carried it where the four roads met and buried it, and on full-moons and new-moons give him all food especially what he likes to eat.[1]

TEMBHURNI.

Tembhurni, on the Poona-Sholápur road in the extreme south of the Karmála sub-division, about fifteen miles south-west of Bársi Road station on the Peninsula railway, is a market town of some importance, with in 1881 a population of 2432. The weekly market is held on Friday. The growth of Tembhurni dates from its grant in *inám* to Sadáshiv Mánkeshvar who built a fort now much out of repair and temples of Vithoba and Rám and a police station. It was held in *inám* for her life by the widow of Sadáshiv's adopted son Lakshmanráv who died in 1879. Tembhurni is noted as the first place where carts were made in Sholápur.[2] In 1827 Tembhurni had 1000 houses with twenty-two shops a watercourse and wells.[3]

VAIRÁG.

Vaira'g, on the Bársi-Sholápur road about sixteen miles south-east of Bársi, is an important trade centre, with in 1872 a population of 7282 and in 1881 of 5467. A weekly market is held on Wednesday. In 1827 Vairág had 1200 houses.[4] In 1840 Vairág had 1663 houses and 6831 people. The houses increased to 2163 and the population to 9032 in 1849 but fell to 1373 houses and 7282 people in 1872. The 1872 census returns showed 6175 Hindus 1104 Musalmáns and three Christians. Vairág was a place of considerable trade at the beginning of British rule. In 1840 Sir George Wingate found a considerable though much reduced transit trade at Vairág chiefly in groceries, betelnut, and pepper, of which about a thousand bullock-loads were yearly imported from Hubli in Dhárwár, Harihar in Maisur, and other southern marts. These were exported by Vairág merchants, chiefly Lingáyat Vánis, to the large marts of Mominabad, Nánder, and Vasvant in the Nizám's territories, and to many market towns in the Sholápur and Poona districts. Bársi and Sholápur had drawn away much of the Vairág trade, especially since 1820, and except in oil it had fallen to about one-fourth of the trade of Bársi.[5]

VALSANG.

Valsang, on the Sholápur-Akalkot road about fifteen miles south-east of Sholápur, is a market town of some importance, with in 1872 a population of 4179 and in 1881 of 3740. The weekly market is held on Wednesday. The town has a large dyeing and weaving industry, the yearly outturn being estimated at about £10,000 (Rs. 1,00,000). This estimate includes the manufacture of indigo

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[1] Mr. C. J. Kyte. [2] Bom. Gov. Sel. New Series, IV. 11.
[3] Clunes' Itinerary, 27. [4] Clunes' Itinerary, 66.
[5] Bom. Gov. Sel. New Series, IV. 331.

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and *surangi* dyes, the dyeing with them of cotton thread and cloth, and of a cheap quality of silk called *panjam*. Women's robes woven of this silk are well known in the Karnátak as *Valsangácha Bánd* and are worn by all classes except Bráhmans. The industry is carried on by Koshtis and Bangárs sometimes weaving and dyeing together and sometimes separate.

VÁPHLA.

Va'phla, about six miles south of Mádha, has a large slab (7′ × 3′) with a Devnágri inscription.

VARKUTE.

Varkute, about fourteen miles south-east of Karmála, has an old half-built temple with twenty-one sculptured slabs arranged along the wall. The slabs are in excellent order.

VELÁPUR.

Vela'pur, twenty miles north-west of Pandharpur, has a large Hemádpanti temple of Haranareshvar Mahádev. The temple has three inscriptions of four to seven lines, two dated 1300 and the third dated 1304 all in the reign of the ninth Devgiri Yádav king Rámchandra (1271 - 1310).[1] In his pursuit of the last Peshwa Bájiráv (1796 - 1817) in 1818 General Smith camped at Velápur on the 19th of February the day previous to the final battle of Ashta which was fought about twenty-five miles east of Velápur.[2]

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[1] The inscriptions have not been completely deciphered but in all the dates and Rámchandra's name are clear. All the inscriptions show a curious mixture of Sanskrit and Maráthi and give the name of one Devráv who appears to have repaired the temple Dr. Burgess' Lists, 71.

[2] Blacker's Marátha War Memoir, 249.

AKALKOT.[1]

Akalkot lies to the south-east of Sholápur. Besides Akalkot proper, the State has six villages in the Málsiras sub-division of Sholápur and the village of Kurla in the Khatáv sub-division of Sátára. It has 106 villages and an estimated area of 498 square miles, a population in 1881 of 58,040 or 116 to the square mile, and in 1882 a gross revenue of £23,500 (Rs. 2,35,000). Of 498 square miles, the total area of the State, 444 lie in Akalkot proper and fifty-four in the seven detached villages.

State.

AKALKOT.

Description.

Excluding the detached seven villages in Málsiras and Khatáv, Akalkot is bounded on the north by the Nizám's territory, on the east by the Patvardhan's and Nizám's territory, on the south by the Indi sub-division of Bijápur and the Nizám's territory, and on the west by the Sholápur sub-division.

Boundaries.

Akalkot is an open rolling plain about 1200 feet above sea level. Except near villages which have mango groves, it is extremely bare of trees.

Aspect.

Besides the Bhima which separates Akalkot from Indi and the Sina which for a few miles separates it from Sholápur in the north-west, the only river which runs through the State is the Bori, a feeder of the Bhima. The Bori enters the State in the north, and about ten miles lower is joined by the Harni. After a southerly course of about thirty miles it flows into the Bhima two miles west of Akalkot.

Rivers.

The water-supply is abundant, especially from wells which are numerous and eighteen to twenty feet deep. Except in the town of Akalkot where many wells are slightly brackish, the well water is excellent. Many large streams continue to run throughout the year. Except Akalkot which has a good sized reservoir, ponds are few and small.

Water.

Akalkot lies entirely within the limits of the Deccan trap. A line of high ground forming a water-shed crosses the State obliquely from north-west to south-east, and divides it into two nearly equal parts of different character. South-west of the water-shed is a waving plain of mixed soil, watered by the Sina and Bhima which together bound this corner of the territory, and by a large stream which running nearly south falls into the Bhima near the village of Hili. On the river bank the soil is chiefly black, in the rest the soil is mixed, but black predominates. Below the black soil is crumbled trap or *murum* and below the *murum* at about forty feet is the trap. North-east of the water-shed the country is watered by the Bori and the Harni flanked by low ranges of flat-topped hills. Though in parts so strong as to prevent cultivation, the hills have generally a surface of shallow black soil, overlying layers of

Geology.

[1] From materials supplied by Mr. C. E. G. Crawford, C. S.

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red *murum* with basalt boulders. Some of the high ground is covered with loose black stones which by keeping the moisture in the soil is said to aid tillage instead of checking it. Except good lime nodules or *kankar*, Akalkot is poor in mineral products. Even good clay fit to make baked bricks and tiles is not found.

Climate.

The hot season from mid-March to mid-June is probably the healthiest time of the year. The heat is seldom oppressive; a strong breeze from the west blows throughout a great part of the day, and the nights are generally cool and pleasant. Thunderstorms are not uncommon in April and May and cool the air for two or three days. To the middle of June the temperature ranges from 73° to 104°. The rainy season lasts from the middle of June to the middle of October, with a climate for the most part pleasant and cool, but becoming oppressive towards the middle of September. The close of the monsoon is the most unhealthy time of the year, when fever and ague, diarrhœa, and dysentery prevail. The cold season is very pleasant, the cold never being excessive. The sky is frequently overcast towards the middle of December, and a few showers fall, of the greatest value to *jvári* the staple cold weather crop. The prevailing winds from March to November are from the west and south-west, and from November to the end of February from the east, north-east, and north. Dysentery, diarrhœa, and fevers both remittent and intermittent, are the commonest diseases. Much guineaworm is caused by the lower classes wading to their knees in the wells when filling their water jars. At Akalkot this disease, which was terribly common, has been checked by building a wall round a chief well.

Rainfall.

The rainfall is scanty, uncertain, and variable. In 1855 it was 32½ inches and between 1866 and 1868 the average fell to twenty-three inches; since then the average has risen to between thirty and thirty-five inches.

Forests.

Akalkot has little forest land and few plantations. The only timber trees are *bábhuls* Acacia arabica and *nims* Azadirachta indica, which are barely enough to meet local demand. Other timber is imported, chiefly from Sholápur. Colonel Baumgartner planted a few teak and jack trees with success. In 1882, in forty-four villages about 20,000 acres have been set apart as forest reserves. The chief's garden at Akalkot has large groves of cocoa and areca palms and mango and other fruit trees.

Animals.

As the grazing lands or *kurans* are the private property of the chief, there is little hay, and other fodder, especially *kadbi* or millet stalks, is dear. This checks the breeding of cattle and sheep which are inferior both in size and quality. Wild animals, especially of the larger kinds, are almost unknown. There are no tigers and panthers; jackals and foxes are common, and wolves are occasionally found. In the chief's grazing lands antelopes are preserved, but are not numerous.

Birds.

Game birds are few. Bustard are rare; and in the chief's *kurans* a few florican are found during the rains. The painted or common partridge, quail, and even sandgrouse are rarely found in any quantity.

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People.

According to the 1881 census, Akalkot had a population of 58,040, of whom 50,448 (25,547 males and 24,901 females) or 86·92 per cent were Hindus, 7590 (3921 males and 3669 females) or 13·08 per cent Musalmáns, and two Christians. Among Hindus there are about 3000 Bráhmans, 2000 Vánis, 20,000 Lingáyats, 8000 Maráthás, 3000 Kolis, 5000 Dhangars, 2000 Pánchál, and 7000 Mhárs, Mángs, and Chámbhárs. The Musalmáns are mostly Sunnis. Of craftsmen there are about 9000 weavers and spinners. The weavers are chiefly Koshtis, Lingáyats, Panchams, and Sális, and the spinners are Lingáyats, Vánis, Maráthás, Kolis, Mhárs, and Musalmáns. Of other craftsmen carpenters, smiths, and shoemakers are only of local consequence.

Irrigation.

Land is more or less watered, chiefly from wells and sometimes by *budkis* or lifts near river banks. It is seldom watered by fair-weather dams and channels. Except when planted with sugarcane which yields only one crop, watered lands yield two crops, *sáli* rice as a *kharif* or early crop and *jvári* or other grain as a *rabi* or late crop.

Crops.

Of the early or *kharif* crops the chief are *bájri* spiked millet Penicillaria spicata, *tur* Cajanus indicus, *ambádi* hemp Hibiscus cannabinus, *kápus* cotton Gossypium herbaceum, and *erandi* castor-seed Ricinus communis. Of the late or *rabi* crops the staple is *jvári* Indian millet Sorghum vulgare. In the north the *kharif* and in the south and west and on the banks of the Bori the *rabi* crops yield the heaviest outturn.

Moneylending.

Moneylending is carried on in the same way as in Sholápur. The chief moneylenders are Gujarát Vánis and some Márwár Vánis and local Bráhmans. For a husbandman the rate of interest is heavy, as much as four per cent a month on personal security and two per cent on mortgages. There is no mint in the State, and the Imperial rupee is the current coin.

Trade.

The Great Indian Peninsula Railway runs north-west and south-east for eighteen miles. It has one station at Karabgaon, about seven miles south-west of Akalkot. The station is joined to Akalkot by a metalled road. In an ordinary year Karabgaon station has little traffic as it mostly goes to Sholápur by road. During the scarcity of 1871 and the famine of 1876 grain largely came to Karabgaon by rail. Besides the metalled road to Karábgaon station a made road runs north-west to Sholápur from Akalkot. The chief exports are *jvári* and cotton piecegoods. The chief imports are from Sholápur and the Nizám's territory wheat and pulse; from Sholápur, European cotton twist, salt, cocoanut oil, iron and copper ware, cotton piecegoods and silk, bangles, betelnuts, dates, and black pepper; from the Nizám's territory, indigo; from Bijápur clarified butter and native twist; and from Kalyán tanned hides. The former transit trade which the Vanjáris carried through Akalkot from Sholápur to Kulbarga, Ráichur, Kalyán, and other towns in the Nizám's territory has now passed by the railway.

Crafts.

Of crafts the chief is the weaving of country cloth, mostly women's robes, bodicecloths, shouldercloths, waistcloths, turbans, and coarse cloth or *khádi*. Of about 9000 persons connected with the weaving

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industry, about 2000 are weavers and the rest are spinners. There are about 1200 looms, which in a good year yield an outturn worth about £50,000 (Rs. 5 *lákhs*).

Land.

The State was surveyed between 1866 and 1871. According to this survey, excluding alienated and leased villages, the State has an area of 295,571 acres, of which about 93,800 acres of the worst land were lying waste in 1882-83. The average acre rate on arable land is about 1*s.* 6*d.* (12 *as.*). Since the introduction of the survey, a considerable area of land has been yearly thrown up, chiefly because under the chief's management husbandmen were allowed to take *bágáyat* or garden land only on the condition of taking a certain amount of *jiráyat* or dry-crop land, while under the survey husbandmen are free to take either. Of late the demand of land for tillage has increased.

Justice.

Justice is now administered in accordance with the principles of British law. The State has one *nyáyádhish's*, one mámlatdár's, and two mahálkaris' courts. The *nyáyádhish* has the powers of a district magistrate and decides civil suits of any value. The mámlatdár has the powers of a second class magistrate and the mahálkaris of a third class magistrate. Besides acting as magistrates, the mámlatdár and mahálkaris decide civil suits of not more than £50 (Rs. 500). The Political Agent has the powers of a Judge and Sessions Judge and his assistant in immediate charge of the State, of an Assistant Judge and Sessions Judge. The Governor in Council is the highest appellate court. Besides the *shibandi* police of forty-one men who are dressed and armed like the sepoys of a native infantry regiment, the State has the regular police of seventy-one men paid in cash, and a body of 268 village police paid partly in cash and partly by rent-free lands.

Revenue.

Of about £23,500 (Rs. 2,35,000), the gross revenue of the State in 1882-83, the land revenue amounted to £14,880 (Rs. 1,48,800) and the local fund cess to £1130 (Rs. 11,300).

Schools.

In 1882-83 the State had nineteen schools with an average attendance of 664 maintained at a yearly cost of about £490 (Rs. 4900).

Dispensary.

In 1871 a dispensary was started at Akalkot which is in charge of a hospital assistant. In 1882-83 at this dispensary 8940 patients were treated and 2620 persons were vaccinated.

Places.

Akalkot is the only town in the State with a population of about 8500. The town lies two miles west of the Bori river in a hollow commanded by a spur of higher ground surrounding the vale. It was once fortified by a wall and a ditch. The wall is much ruined and the ditch is partly filled. It has no large building. Near the town is a fine and well shaded garden belonging to the chief, which has groves of mango, cocoa-palm, betel-palm, and other fruit trees. Besides Akalkot the chief villages are Chapalgaon, Jeur, Karajgi, Mangrul, Nágansur, Tolnur, and Vágdari.

History.

The separate history of Akalkot does not begin until the early part of the eighteenth century. During the sixteenth century it was part of the debateable Sholápur district, which so often proved a cause of war between Bijápur and Ahmadnagar. In the beginning

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of the seventeenth century it was held by Ahmadnagar as at that time Malik Ambar's settlement was introduced into its villages. In 1707 after the death of the Emperor Aurangzeb, Sháhu Shiváji's grandson, who had been in confinement since his father Sambháji's death in 1689, was set free by Aurangzeb's successor Bahádur Sháh. On his return to the Deccan Sháhu encamped at Parád, a small village in the Shivri sub-division of Aurangabad. Here he was attacked by Sayáji, the headman of the village, who appears to have been a partisan of Tárábái the widow of Rájárám who was struggling with Sháhu for the Marátha headship. In the fight Sayáji was defeated and killed. His widow taking her three little boys, threw herself at Sháhu's feet and implored his forgiveness and protection. The kindhearted Sháhu, moved with pity, offered to take care of Ránoji the eldest of the children. The mother gladly agreed, and received from Sháhu the villages of Parád, Shivri, and Thána in *mokása inám*. Ránoji, who was a good-looking lad of about ten, soon won the favour of Sháhu. On the way to Sátára, the force was attacked by a band of highwaymen. The nominal command of the detachment employed to disperse this band was given to the boy Ránoji. They promptly dispersed the banditti and in reward for his first success Sháhu changed the child's name to Fattehsing. In 1712 Sháhu took Fattehsing into his family, and gave him the family surname of Bhonsle and the Akalkot state in hereditary *jágir*. Among other campaigns Fattehsing went on an expedition to Kolhápur in 1718, to Bandelkhand in 1730, to Bhágánagar in the Karnátak, and to Trichinápoli in the train of the *Pratinidhi* and Rághoji Bhonsle in 1818. In 1749 on the death of his patron Sháhu, Fattehsing retired to Akalkot, where he died in 1760. He had two wives Ahalyábái and Gujábái, who both became *satis* on his death. Fattehsing was succeeded by his nephew Sháháji, son of his brother Bábáji Lokhande, *pátil* of Parád, whom five years before his death with the Peshwa's sanction he had adopted. In 1760 on his death Sháháji was succeeded by his son Fattehsing also called Ábásáheb. A dispute between Fattehsing and his brother Tuljáji was settled by the cession to Tuljáji of the village of Kurla in the Khatáv sub-division in Sátára.[1] On the 3rd of July 1820 the Honourable East India Company entered into an agreement with Fattehsing restoring to him the estates which with the rest of the Sátára territories had come into the possession of the British Government. In 1822 Fattehsing died and was succeeded by his son Máloji. In 1828 Máloji died and was succeeded by his son Sháháji, who was eight years old. During the minority of Sháháji, the Rája of Sátára assumed the management of the State. In 1830, certain changes introduced by the Rája in 1829 led to a rising headed by Shankarráv *sardeshmukh* of Borgaon. To quell this rising a British force was sent from Sholápur to Akalkot. It met with severe resistance, and the rebels did not yield till the Resident at Sátára offered an amnesty. Inquiry showed that the people had received much

1 Kurla has a yearly revenue of about £423 (Rs. 4230) and is still (1884) held by Tuljáji's grandsons.

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provocation from the Rája of Sátára and a British officer Captain Jameson was appointed regent of the State during Sháháji's minority. In 1849, on the annexation of Sátára, the chief of Akalkot became a feudatory of the British Government. In 1857 Sháháji died and was succeeded by his son Máloji. In 1866 Máloji was deposed for misrule and died in 1870. Máloji left an infant son Sháháji, the present chief who was born in 1867. The chief of Akalkot, surnamed Bhonsle, is a Marátha by caste and ranks as a first class *sardár* of the Deccan.* He is entitled to no salute. He does not pay tribute, but in lieu of the contingent of horse stipulated in the agreement of 1820 pays a commuted yearly allowance to the British Government of £1459 4*s*. (Rs. 14,592). Since 1866 the State has been under British management. At present (1883) it is in charge of the assistant collector of Sholápur under the Collector of Sholápur as Political Agent

APPENDIX A.

THE following notes[1] on the birds of the district are contributed by Mr. J. Davidson, C. S.:-

2. OTOGYPS CALVUS. (*Scop.*)
This is the only true vulture resident in the district, and is fairly common, a pair being found for nearly every half dozen villages. Their nests are generally on high trees in the neighbourhood of villages and contain eggs from the end of December to the beginning of March.

4. BIS-GYPS PALLESCENS. (*Hume.*)
5. PSEUDOGYPS BENGALENSIS. (*Gmel.*)
Both these vultures are seldom seen but they must often cross the district though probably at a great height as one sometimes finds one or two of them in company with the otogyps feeding on any stray carcass that has escaped the Mhárs.

6. NEOPHRON GINGINIANUS. (*Latham.*)
Is common everywhere, breeding from February to April upon the roofs of temples and also upon trees when the roofs are not available.

11. FALCO JUGGER. (*Gray.*)
A permanent resident, fairly common through the dry part of the district, breeding from January to April.

16. FALCO CHIQUERA. (*Daud.*)
Much more common than F. jugger; a very noisy bird, breeding generally on mango trees in gardens from February to April.

17. CERCHNEIS TINNUNCULUS. (*Lin.*)
A common cold weather visitant.

18. CERCHNEIS NAUMANNI. (*Fleisch.*).
A large flock of a small kestrel, presumably this, was seen by the writer once in January; unfortunately none were shot and it may have been the eastern form C. pekinensis. (*Swinh.*)

23. ASTUR BADIUS. (*Gmel.*)
Common wherever there are gardens with mango trees, breeding in March and April.

24. ACCIPITER NISUS. (*Lin.*)
The English Sparrow Hawk, is a fairly common cold weather visitant.

27. AQUILA MOGILNIK. (*Gm.*)
The Imperial eagle is very rare; one immature specimen was shot in the rains.

28. AQUILA CLANGA. (*Pall.*)
Rare.

29. AQUILA VINDHIANA. (*Frankl.*)
The common eagle of the district, being very common everywhere but in the deep black soil part. Its nests generally built on low *bábhul* trees may be found with eggs depending on the season from the middle of September till the end of February.

31. HIERÆTUS PENNATUS. (*Gmel.*)
Is rare but may occasionally be found sitting on the banks of the rivers of the district. As it is little larger than a kite it is often passed over.

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[1] The marginal numbers on the left side correspond with those found in Captain Butler's Catalogue of the Birds of the southern portion of the Bombay Presidency (1880).

Appendix A.

BIRDS.

33. NISAETUS FASCIATUS. (*Vieill.*)
By no means uncommon in the district, breeding in January on high trees; the enormous size of the nest at once distinguishing its habitation from that of the 'Wokhab.'

38. CIRCAETUS GALLICUS. (*Gmel.*)
A not uncommon bird in the bare part of the district from September till March. It may easily be recognized from its white breast, huge eyes, and habit of hovering like a kestrel.

39. BIS-SPILORNIS MELANOTIS. (*Jerd.*)
A rare visitant.

45. BUTEO FEROX. (*S. G. Gmel.*)
Very rare; only one specimen having been obtained.

48. BUTASTUR TEESA. (*Frankl.*)
Formerly very common, but since the famine it is decidedly scarcer; it breeds in the end of March and beginning of April.

51. CIRCUS MACRURUS. (*S. G. Gmel.*)
Is very common from September till March and sometimes from the end of August.

54. CIRCUS ÆRUGINOSUS. (*Lin.*)
Also a not uncommon cold weather visitant.

55. HALIASTUR INDUS. (*Bodd.*)
Not common but found along the Bhima; breeds about March.

56. MILVUS GOVINDA. (*Sykes.*)
Common everywhere, breeding from September to March.

57. PERNIS PTILORHYNCHUS. (*Tem.*)
Not common in the district.

59. ELANUS CŒRULEUS. (*Desf.*)
Was formerly far from common. Since the scarcity is the commonest bird of prey in the district; half a dozen pairs are almost certain to be seen in any morning ride. No bird's nest is easier to find than this, as while building, with eggs or young the old birds are almost always flying round the tree containing the nest chasing away other birds of prey or crows and adding stick after stick to the nest long after the eggs are laid. In spite of all this care the nest, which is generally on a low *bábhul* tree near a water-course, is a mere platform of sticks. The birds seem to breed twice a year once in January and February and again in June and July.

60. STRIX JAVANICA. (*Gm.*)
Moderately common, breeding in January and February.

65. SYRNIUM OCELLATUM. (*Less.*)
Naturally rare as might be expected in such a treeless district as Sholápur, but found in several of the Bársi villages and also at Akalkot.

68. ASIO ACCIPITRINUS. (*Pall.*)
Very common in the cold weather among long grass, numbers being started in a beat for florican.

69. BUBO BENGALENSIS. (*Frankl.*)
Common along the rivers and water-courses; breeding in November and December in holes in banks.

74. SCOPS PENNATUS. (*Hodgs.*)
A small-eared owl identified as this is found occasionally all through the district.

76. CARINE BRAMA. (*Tem.*)
The "Punch and Judy Owl" is very common everywhere, breeding in hollow trees in February March and April.

81. NINOX LUGUBRIS. (*Tick.*)
Rare.

The small birds are fairly numerous in species but few in actual numbers, and many of the migrants merely pass through the district going and returning. The following have actually been observed:

82 HIRUNDO RUSTICA. (*Lin.*).
Common in the cold weather.

84. HIRUNDO FILIFERA. (*Steph.*)
Fairly common, breeding in the rains in wells.

85. HIRUNDO ERYTHROPYGIA. (*Sykes.*)
Common, breeding in old buildings everywhere.

86. HIRUNDO FLUVICOLA. (*Jerd.*)
Very local, the only breeding place known is under the railway bridge at the Motibág tank where there are generally some hundred nests, and eggs may almost always be found.

89. COTYLE SINENSIS. (*Gray.*)
Found along the rivers in the cold weather, occasionally breeds both then and in the hot weather.

90. PTYONOPROGNE CONCOLOR. (*Sykes.*)
Common, breeding twice a year frequently in the verandas of bungalows.

98. CYPSELLUS MELBA. (*Lin.*)
Has been noticed singly on one or two occasions in the end of the rains.

100. CYPSELLUS AFFINIS. (*Gray.*)
Abundant everywhere, breeding in the rains and probably at other seasons under almost every village gate.

102. CYPSELLUS BATASSIENSIS. (*Gray.*)
Naturally very rare but a flock of some twenty were continually flying round two toddy-palm trees near Karmála and probably they bred among the leaves but no one could climb the trees.

107. CAPRIMULGUS INDICUS. (*Lath.*)
Rare, but probably breeds.

112. CAPRIMULGUS ASIATICUS. (*Lath.*)
Also tolerably common in the barer parts. Breeds in June.

117. MEROPS VIRIDIS. (*Lin.*)
Very common everywhere, breeding in holes along the roadsides in April.

120. MEROPS PERSICUS. (*Pall.*)
A small flock seen near Pandharpur in October 1877.

123. CORACIAS INDICA. (*Lin.*)
Is very common from about the end of September till the hot weather when it leaves. It does not breed in the district.

129. HALCYON SMYRNENSIS. (*Lin.*)
Fairly common, breeding in banks and old wells, from April to June.

134. ALCEDO BENGALENSIS. (*Gmel.*)
Is not common in Sholápur. It probably does not breed in the district.

136. CERYLE RUDIS. (*Lin.*)
Is common along all the rivers, breeding through the rains or cold weather.

148. PALÆORNIS TORQUATUS. (*Bodd.*)
Swarms everywhere, breeding in holes in trees where they are to be found; when not obtainable, in holes in village walls and temples from November to February.

149. PALÆORNIS PURPUREUS. (*P. L. S. Mull.*)
Is common in the gardens during the rains but leaves the district at the beginning of the cold weather and does not return till the rains are well set in.

160. PICUS MAHRATTENSIS. (*Lath.*)
Not common, but among the *bábhul* trees along the rivers a few are always to be found at all seasons.

188. YUNX TORQUILLA. (*Lin.*)
The wryneck is common in the cold weather.

197. XANTHOLÆMA HÆMACEPHALA (*Mull.*)
Is rare in the district but is a permanent resident.

199. CUCULUS CANORUS. (*Lin.*).
Has been noticed in the beginning of the rains.

201. CUCULUS POLIOCEPHALUS. (*Lath.*)
Noticed in the cold weather and end of the rains.

203. CUCULUS MICROPTERUS. (*Gould.*)
Common in the rains.

Appendix A.

BIRDS.

212. COCCYSTES JACOBINUS. (*Bodd.*)
Common during the rains, and seen occasionally at other times. The writer took one of its eggs from a nest of Chatarrhæa caudata in September 1879.

214. EUDYNAMIS HONORATA. (*Lin.*).
The *koel* is common wherever there are gardens with mango trees, and the writer has taken its eggs (in one case two from one nest) from the nests of both C. splendens and C. macrorhynchus.

217. CENTROCOCCYX RUFIPENNIS. (*Ill.*)
This bird is fairly common and nests as a rule during the rains. The writer has however found nests in the cold weather.

232. CINNYRIS ZEYLONICA. (*Lin.*)
This honeysucker is very scarce in the district. It is fairly common in Pandharpur and Sángola and the writer has once or twice noticed it in Sholápur and Karmála, but it seems to shun the eastern parts of the district. It nests early in the rains, in the cold weather, and again in the hot.

234. CINNYRIS ASIATICA. (*Lath.*)
This is much commoner than the last and is found all over the district: it breeds as far as can be seen only once a year in May June and July.

254. UPUPA EPOPS. (*Lin.*)
Is a winter visitant and probably not uncommon.

255. UPUPA CEYLONENSIS. (*Reich.*)
A not uncommon resident, building in holes in village walls and *chávdis* in April and May.

256. LANIUS LAHTORA. (*Sykes.*)
This is the common shrike in Sholápur, and may be found everywhere. It breeds probably twice a year once in March and again from May to July.

257. LANIUS ERYTHRONOTUS. (*Vigors.*)
This shrike has been only noticed in Sholápur from September to February and even then is far from common. It certainly does not breed unless in Bársi.

260. LANIUS VITTATUS. (*Valence.*)
This shrike is common enough during the end of the rains and cold weather but the vast majority leave in February. A few however remain all the year and may perhaps breed.

268. VOLVOCIVORA SYKESI. (*Strickl.*)
Passes through the district in April and October. A few seen in the winter.

276. PERICROCOTUS PERIGRINUS. (*Lin.*)
Is a common bird among the gardens and breeds early in the rains, generally choosing a small *bábhul* or some milk-bush as the situation for its nest.

277. PERICROCOTUS ERYTHROPYGIUS (*Jerd.*)
A small flock of these were seen by the writer once in the Sángola sub-division.

278. BUCHANGA ATRA. (*Herm.*)
The king crow is common everywhere, breeding in May and June.

281. BUCHANGA CÆRULESCENS. (*Lin.*)
Once or twice noticed as a straggler in the cold weather.

288. MUSCIPETA PARADISI. (*Lin.*)
This bird passes through the district in the end of the rains and again about April; the migration is most probably from west to east and not north to south.

292. LEUCOCERCA AUREOLA. (*Vieill.*)

293. LEUCOCERCA LEUCOGASTER. (*Cuv.*)
Both these little fantails are found occasionally during the cold weather, but neither remains permanently.

297. ALSEONAX LATIROSTRIS. (*Raffi.*)
A cold weather visitant.

301. STOPORALA MELANOPS. (*Vigors.*)
Also a cold weather visitant.

305. CYORNIS TICKELLI. (*Blyth.*)
Occasionally found through the district at all seasons.

307. CYORNIS RUFICAUDUS. (*Swains.*)
One specimen only procured, so evidently a mere straggler.

323. BIS-ERYTHROSTERNA PARVA. (*Bechst.*)
Common in the cold weather; may often be found perched on one's tent ropes.

348. PITTA BRACHYURA. (*Lin.*)
This beautiful bird is not rare in April or October, but the writer has never seen it except in these months.

351. CYANOCINCLUS CYANUS. (*Lin.*)
Common during the cold weather.

353. PETROPHILA CINCLORHYNCHA. (*Vigors.*)
Is not uncommon in the end of the rains but does not seem to be found at any other time.

385. PYCTORIS SINENSIS. (*Gmel*)
Is not common in the district and the writer has never found its nest there.

436. ARGYA MALCOLMI. (*Sykes.*)
This is the common large babbler in Sholápur, and is fairly common; breeding all through the rains.

438. CHATARRHÆA CAUDATA. (*Dum.*)
Is very common and breeds at all seasons except the actual hot weather.

462. MOLPASTES HŒMORRHOUS. (*Gmel.*)
This is the common *bulbul* at Sholápur and breeds in the rains.

468. IORA TIPHIA. (*Lin.*)
This bird in the Zeylonica type is common and breeds in the rains generally in a milkbush hedge, but occasionally on small *bábhul* trees and at times in gardens.

470. ORIOLUS KUNDOO. (*Sykes.*)
Common, breeding in June and July.

475. COPSYCHUS SAULARIS. (*Lin.*)
Is a rare bird in the district and generally found singly. It does not seem to breed within the limits of the district.

479. THAMNOBIA FULICATA. (*Lin.*)
Is very common everywhere; the specimens however are hardly typical "fulicata," there being a brownish tinge on the back. It breeds abundantly about houses from April to July.

481. PRATINCOLA CAPRATA. (*Lin.*)
Moderately common but most of the birds leave the district in the hot weather. The only nest taken in Sholápur was in July.

483. PRATINCOLA INDICUS. (*Blyth.*)
Very common in winter.

497. RUTICILLA RUFIVENTRIS. (*Vieill.*)
Also common in the cold weather.

507. LARVIVORA SUPERCILIARIS. (*Jerd.*)
Not uncommon in the end of the rains and beginning of the cold weather.

530. ORTHOTOMUS SUTORIUS. (*Forst*)
The tailor bird is fairly common, breeding in the early rains.

534. PRINIA SOCIALIS. (*Sykes.*)
This tailor bird which however does not sew its nest into a leaf as an orthodox tailor bird ought to do, is not nearly so common as the last. It also breeds in the rains.

539. CISTICOLA CURSITANS. (*Frankl*)
Common in the grass *kurans* and generally on waste lands. It breeds in the rains.

543. DRYMŒCA INORNATA. (*Sykes.*)
This is the common plainly plumaged warbler, found everywhere in the district. August and September are the two months it breeds in and its nest is generally suspended from some low branch between two fields; its eggs, blue marked with claret patches and lines, are about the prettiest eggs ever known.

553. HYPOLAIS RAMA. (*Sykes.*)
Not uncommon.

581. SYLVIA JERDONI. (*Blyth.*)
Common in the cold weather.

Appendix A.

BIRDS.

589. MOTACILLA MADERASPATENSIS. (*Gm.*)
Common and a very familiar bird; a pair breeding every year in one of the boats in the boat-house on the Motibág tank. It generally breeds again during the end of the cold weather.

591. MOTACILLA DUKHUNENSIS. (*Sykes.*)
A winter visitant but not at all uncommon at that season.

593. BUDYTES CINEREOCAPILLA. (*Savi.*)

594. BUDYTES CITREOLA. (*Pallas.*)
Both birds are fairly common during the cold weather and latter end of the rains but are only winter migrants.

596. PIPASTES MACULATUS. (*Hodgs.*)
Rather rare, but noticed several times during the winter.

600. CORYDALLA RUFULA. (*Vieill.*)
Very common in the cold weather. Does not however as far as has been noticed ever remain and breed in this district.

660. CORVUS MACRORHYNCHUS. (*Wagler.*)
The large black crow is common everywhere, breeding generally in the end of the hot weather but sometimes at the very beginning of the rains. It is not generally as familiar as the gray crow but it occasionally builds on small trees in large towns in the same way.

663. CORVUS SPLENDENS. (*Vieill.*)
The gray crow is very common everywhere, breeding from May to July.

684. ACRIDOTHERES TRISTIS. (*Lin.*)
The common *maina* is plentiful everywhere and breeds in this district only during the end of the hot weather and the rains.

687. STURNIA PAGODARUM. (*Gmel.*)
The blackcrested starling is a rarish bird in the district, and although it has been seen nearly every month it does not seem to breed there.

690. PASTOR ROSEUS. (*Lin.*)
The *jvári* bird. This bird is very common from the end of the rains till the *jvári* fields are cut in February. The birds roost and spend the middle of the day in the *bábhul* groves along the water-courses and sally out from them into the *jvári* to which they do a great deal of damage. They are difficult to drive off if *bábhuls* are near to which they can fly for shelter, and this is one of the reasons why the plantation of such groves by the forest department is so unpopular in the Deccan.

694. PLOCEUS PHILIPPINUS. (*Lin.*)
The weaver bird is very common and its nests may be found hanging from the *bábhul* trees along almost all the water-courses and above old wells; the eggs are laid in July and August.

699. AMADINA PUNCTULATA. (*Lin.*)
Is very rare in the district. A pair was only noticed on one occasion and that was during the rains.

703. AMADINA MALABARICA. (*Lin.*)
Is excessively common, making its round grass nest at all seasons in the nearest thorny bush. The young cling to the nest long after they are able to fly.

706. PASSER INDICUS. (*Jerd. and Selby.*)
The Indian sparrow is as much a nuisance here as everywhere else.

711. GYMNORIS FLAVICOLLIS. (*Frankl.*)
Is decidedly a rare bird in the district. The writer obtained one nest on the banks of the Bhima in April 1877, and the bird has been seen on a few other occasions.

721. EUSPIZA MELANOCEPHALA. (*Scop.*)
Is a common winter visitant joining with the weaver birds in plundering the corn fields.

722. EUSPIZA LUTEOLA. (*Sparrm.*)
Noticed on one or two occasions but it is not nearly as common as the last.

756 MIRAFRA ERYTHROPTERA. (*Jerd*)
This lark is very common in the northern and western parts of the district but is found nearly everywhere It is one of the species that has increased in numbers since the scarcity It is a permanent resident and breeds. Its nests are found well concealed and very difficult to discover.

758 AMMOMANES PHŒNICURA. (*Frankl*)
The redtailed finchlark is the commonest lark in the ploughed fields, and may be seen everywhere Its nest is more like a robin's than a lark's and is placed on the sides of banks and tufts of grass.

760 PYRRHULAUDA GRISEA (*Scop.*)
The blackbreasted finchlark called erroneously by many sportsmen the ortolan, abounds everywhere and seems to breed at all seasons

765. SPIZALAUDA DEVA (*Sykes*)
This bird is very numerous but does not breed till the middle of the rains Its slight crest and reddish plumage at once distinguish it from any of the other Sholápur larks.

The Sholápur district, though a bare waterless country is fairly rich in waders, and there are a good many game birds, doves, and wild fowl. They include the following species:

773. CROCOPUS CHLORIGASTER. (*Blyth*)
The green pigeon is a very rare bird and the writer has only twice observed it, once in the Sholápur head-quarter station and again out in the Bársi sub-division.

788. COLUMBA INTERMEDIA (*Strickl*)
The ordinary wild pigeon is very common in the district, and simply swarms in the numerous wells in the Mádha and Sángola sub-divisions, and any number can be shot or snared for pigeon shooting in some places The villagers however dislike their being snared or netted and encourage them by building their wells with holes specially constructed for the pigeons to nest in.

794. TURTUR SENEGALENSIS (*Lin*)
This is the commonest dove of the district, feeding in the villages and along the roads, and breeding at all seasons Its favourite nestling place is a prickly pear bush but it is not particular.

795 TURTUR SURATENSIS (*Gmel*)
This dove needs a damper climate than Sholápur and is accordingly only found there during the rains. Even at that season it is very local

796 TURTUR RISORIUS. (*Lin*)
The large gray ringdove is common all through the district and breeds, probably at all seasons

797 TURTUR TRANQUEBARICUS. (*Herm.*)
This little dove though local is not uncommon. It appears however only to breed during the rains.

800. PTEROCLES FASCIATUS. (*Scop*)
The painted sand grouse is common in the Átpádi state on the borders of Sángola and is occasionally found in the Sángola sub-division itself. The writer has also noticed it in Karmála. It is probably found also in the east of Bársi.

802 PTEROCLES EXUSTUS (*Tem.*)
The common sand grouse is abundant everywhere in the district, breeding during the hot and cold weather as a rule. The young birds give capital sport in the rains, and are very good eating

803. PAVO CRISTATUS. (*Lin*)
There are no truly wild peafowl in the district, but there are numbers at Akalkot and at most of the villages in the Karmála sub-division where there is much garden land. They breed in September and October and appear to lay only three or four eggs in this district.

Appendix A.

BIRDS.

819. FRANCOLINUS PICTUS. (*Jerd. and Selby.*)
The painted partridge is fairly common in Bársi, Karmála, and the north and east of Sholápur, and the writer has once shot it in Sángola but in no other part of the district. It appears to breed only once a year in September.

822. ORTYGORNIS PONDICERIANUS. (*Gmel.*)
The gray partridge is much commoner than the painted and is generally distributed over the whole district. It appears to breed twice a year, once at some time between February and May and again in the rains.

827. PERDICULA ARGOONDA. (*Sykes.*)
The rock bush quail is very common all through the district and breeds in the rains and sometimes as late as November.

828. MICROPERDIX ERYTHRORHYNCHUS. (*Sykes.*)
The writer has never himself seen this bird but has heard of a specimen being found near Sholápur itself.

829. COTURNIX COMMUNIS. (*Bonn.*)
The gray quail though rather local is found in considerable number all through the district from September till April. It does not breed in the district.

830. COTURNIX COROMANDELICA. (*Gmel.*)
The rain quail is much commoner than its larger relative, and is found equally all over the district wherever there is shelter for it. It breeds abundantly among the *bájri* fields in the rains from August to November depending on the season.

832. TURNIX TAIGOOR. (*Sykes.*)
This quail is not common but is widely distributed and breeds also in the rains.

835. TURNIX DUSSUMIERI. (*Tem.*)
The little button quail is much more common and is really plentiful in the large grass *kurans*. It is very difficult to flush and this makes people think it rare. It also breeds in the rains.

836. EUPODOTIS EDWARDSI. (*Gray.*)
The Indian bustard is fairly common in Karmála and generally scattered through the other parts of the district. It is one of the birds that has appeared in greater numbers since the famine. It is a partial migrant coming to breed in the rains and mostly leaving in the hot weather.

839. SYPHEOTIDES AURITA. (*Latham.*)
The florican is found through the grass preserves of the district. Except in the Sholápur sub-division and Akalkot it is scarce, and even in these sub-divisions it appears to be diminishing in numbers. It breeds in the end of the rains, the young often not being hatched till the beginning of November. It ought therefore hardly to be shot before the first of December.

840. CURSORIUS COROMANDELICUS. (*Gmel.*)
This bird is common on all the bare waste land and among the ploughed fields. It lays its much streaked eggs on the bare ground in the hot weather.

842. GLAREOLA ORIENTALIS. (*Leach.*)
843. GLAREOLA LACTEA. (*Tem.*)
Both the swallow plovers are found though sparingly in the cold weather along the Bhima.

845. CHARADRIUS FULVUS. (*Gm.*)
The Indian golden plover is very rare, and the writer has only noticed odd birds on the banks of the Ekruk tank.

850. ÆGIALITIS JERDONI. (*Legge.*)
This is the common ringed plover found in pairs along all the water-courses. It breeds at all seasons except the rains but nests are very difficult to find.

852. CHETTUSIA GREGARIA. (*Pall.*)
A fairly common winter visitant.

855. LOBIVANELLUS INDICUS. (*Bodd.*)
The redwattled lapwing is common everywhere and breeds in the hot weather.

856. LOBIPLUVIA MALABARICA, (*Bodd.*)
The yellow-wattled lapwing, essentially a bird shunning cultivation, is less common but is fairly distributed over the district. It breeds on bare ground from May to July.

858. ÆSACUS RECURVIROSTRIS. (*Cuvier.*)
The big river plover is found among stones on the Bhima and Nira rivers but is very scarce. It probably breeds.

859. ÆDICNEMUS SCOLOPAX. (*S. G. Gmel.*)
The stone-plover is fairly common among scrub forest wherever that exists, and breeds in the hot weather in the district.

866. ANTHROPOIDES VIRGO. (*Lin.*)
The *kullum* of sportsmen is very plentiful in the district but appears more wary here than any place else the writer has been stationed in. Large flocks may be found on the banks of the Ekruk tank and they will there allow a sailing boat to pass within long shot if the sportsmen are concealed.

870. GALLINAGO STHENURA. (*Kühl.*)

871. GALLINAGO CŒLESTIS. (*Frenz.*)
Both these snipes are found in the district wherever there is suitable ground for them. Rice being hardly cultivated in the district and there being no marsh, the places where they are to be had are few in number. When the Ekruk tank was first made there was capital shooting for a year or two behind the dam. The leakage has however stopped and with it the snipe shooting. Eight or nine brace however are occasionally got in the water-course which runs through the Sholápur camp. A bag of snipe in the district generally contains both kinds in about equal proportion.

872. GALLINAGO GALLINULA. (*Lin.*)
The jack snipe is commoner than either of the others in this district as it is found along all the water-courses with grassy banks, but not in sufficient numbers to be worth pursuing for sport.

873. RHYNCHÆA BENGALENSIS. (*Lin.*)
Painted snipes are found here and there through the district; they are nowhere common; they probably breed.

877. NUMENIUS LINEATUS. (*Cuv.*)
The curlew is a rare winter visitant to Sholápur.

880. MACHETES PUGNAX. (*Lin.*)
The ruff is one of the earliest visitants to the district but is very local.

882. TRINGA SUBARQUATA (*Guld.*) CURLEW STINT.

884. TRINGA MINUTA (*Leisl.*) LITTLE STINT.

891. ACTITIS GLAREOLA (*Lin.*) SPOTTED SANDPIPER.

892. ACTITIS OCHROPUS (*Lin.*) GREEN SANDPIPER.

893. TRINGOIDES HYPOLEUCUS (*Lin.*) COMMON SANDPIPER.

894. TOTANUS GLOTTIS (*Lin.*) GREENSHANK.

895. TOTANUS STAGNATILIS (*Buhst.*) LITTLE GREENSHANK.

897. TOTANUS CALIDRIS (*Lin.*) REDSHANK.
All these sandpipers are found in more or less abundance during the cold weather, the commonest being perhaps the green and common sandpipers.

898. HIMANTOPUS CANDIDUS. (*Bonn.*)
The blackwinged stilt is fairly common in the cold weather, leaving however early in the season.

901. HYDROPHASIANUS CHIRURGUS. (*Scop.*)
Is a scarce bird but a few may generally be seen about the Moti tank. It is believed to breed.

902. PORPHYRIO POLIOCEPHALUS. (*Lath.*)
The purple coot is a rare visitant, but it is seen several times.

903. FULICA ATRA. (*Lin.*)
The common bald coot is plentiful during the cold weather on all the tanks. It does not breed in the district.

905. GALLINULA CHLOROPUS. (*Lin.*)
The water-hen is rare in the district; two or three pair breed every rains behind the dam of the Pandharpur tank.

Appendix. A.

BIRDS.

907. ERYTHRA PHÆNICURA. (*Penn.*)
The whitebreasted water-hen is more common, or at all events being much more noisy attracts greater notice. It also breeds in the rains.

909. PORZANA MARUETTA. (*Leach.*)
The spotted crake is not uncommon in the end of the rains and the cold weather wherever there is any moist cover for it.

915. LEPTOPTILUS ARGALUS. (*Lath.*)
This adjutant is very rare, but the writer has noticed it feeding with vultures on carrion several times.

917. XENORHYNCHUS ASIATICUS. (*Lath.*)
The writer has noticed this stork on one or two occasions.

918. CICONIA NIGRA. (*Lin.*)
The writer has noticed this stork as moderately common in the early winter along the Mán river but in no other part of the district.

920. DISSURA EPISCOPA. (*Bodd.*)
This stork is fairly common and is the only permanent resident among the storks. It breeds in December and January.

923. ARDEA CINEREA (*Lin.*) COMMON HERON.

924. ARDEA PURPUREA (*Lin.*) PURPLE HERON.
Both the herons are found in the district but the purple heron is much the scarcest. Neither breed in the district, though Ardea cinerea may always be found singly.

925. HERODIAS TORRA. (*Buch. Ham.*)

926. HERODIAS INTERMEDIA. (*Hass.*)

927. HERODIAS GARZETTA. (*Lin.*)
All three white egrets are found in the district in the cold weather. The garzetta remains and breeds in March and April.

929. BUBULCUS COROMANDUS. (*Bodd.*)
Is common in the district and breeds in several places in March April and May.

930. ARDEOLA GRAYI. (*Sykes.*)
This pond heron is the commonest of the family but leaves in the end of the hot weather.

931. BUTORIDES JAVANICA. (*Horsf.*)
The green bittern is rare in the district and the writer has never noticed it except in the cold weather. It does not appear to breed.

934. ARDETTA SINENSIS. (*Gmel.*)
A single specimen obtained.

937. NYCTICORAX GRISEUS. (*Lin.*)
This bird is moderately common but leaves the district for two or three months in the beginning of the rains.

938. TANTALUS LEUCOCEPHALUS. (*Gmelin.*)
Moderately common along the rivers and certainly used to breed near the Bhima, the tree however having been blown down, the birds deserted the place.

939. PLATALEA LEUCORODIA. (*Lin.*)
Fairly common; breeding in April and May.

940. ANASTOMUS OSCITANS. (*Bodd.*)
Not uncommon in the cold weather along a large river.

941. IBIS MELANOCEPHALA. (*Lath.*)
It is not at all uncommon all the cold weather but apparently leaves the district in the rains.

942. INOCOTIS PAPILLOSUS. (*Tem.*)
The king-curlew is common and breeds twice a year in the hot weather and the end of the rains.

943. FALCINELLUS IGNEUS. (*S. G. Gmel.*)
The glossy ibis is very rare and the writer has only seen it on one or two occasions.

944. PHÆNICOPTERUS ANTIQUORUM. (*Tem.*)
The flamingo is very rare but small flocks occasionally turn up in the cold weather.

950. SARCIDIORNIS MELANONOTUS. (*Penn.*)
The 'nukhta' is not common in the district but the writer has seen it once or twice in the cold weather.

951. NETTOPUS COROMANDELIANUS. (*Gmel.*)
Cotton teal are also rare. Three or four pairs stayed a week or two on the Moti tank in July 1874 but they were so much persecuted that they did not stay more.

952. DENDROCYGNA JAVANICA. (*Horsf.*)
The whistling teal is a very rare duck, one or two small flocks may be found on the head of the Ekruk tank in December and January, but as a rule they shun open country.

954. CASARCA RUTILA. (*Pall.*)
The ruddy shieldrake or brahmani duck is common on all the large rivers during the cold weather and frequently stays till April.

957. SPATULA CLYPEATA. (*Lin.*)
The shoveller is probably the earliest migratory duck (not teal) that appears at the end of the rains, and is found in pairs generally; as they cling to the rushy edges of the tanks, they are comparatively easy to shoot.

959. ANAS PŒCILORHYNCHA. (*Frost.*)
Is not a common duck in the district. It occurs occasionally in the rains, so probably is a permanent resident and breeds.

961. CHAULELASMUS STREPERUS. (*Lin.*)
This and the widgeon are the two commonest of the larger ducks. Immense flocks sometimes collect on the Bhima flying up the smaller rivers at night and returning in the morning. Three or more may generally be got by starting at daybreak and walking along the bed of one of these streams as they fly down at only a moderate height.

962. DAFILA ACUTA. (*Lin.*)
The pintail is not a common duck in Sholápur, but a few are always got.

963. MARECA PENELOPE. (*Lin.*)
Widgeon are very plentiful, and are often found in company with gadwall.

964. QUERQUEDULA CRECCA. (*Lin.*)
The greenwinged teal is the commonest by far of all the wild fowl. Enormous flocks haunt the Ekruk tank and smaller flocks are found wherever there is water for them.

965. QUERQUEDULA CIRCIA. (*Lin.*)
The bluewinged teal is less common than the greenwinged, but is generally found in company with it. It stays much later than any other of the migratory duck. The writer has frequently shot it late in April and once in May.

968. FULIGULA FERINA. (*Lin.*)
Is found on all the tanks but is rated uncommon on the whole.

969. FULIGULA NYROCA. (*Guld.*)
The white-eyed duck is also not at all common.

971. FULIGULA CRISTATA. (*Lin.*)
The tufted duck is common in the winter.

975. PODICEPS MINOR. (*Gmel.*)
The "dabchick" is common in the few tanks wherever there are reeds. It breeds in the rains.

983. STERNA ANGLICA. (*Mont.*)

984. HYDROCHELIDON HYBRIDA. (*Pall.*)
Both these terns are found occasionally along the rivers.

987. STERNA MELANOGASTRA. (*Tem.*)
This is the common tern in the district and a few pairs breed in the hot weather in the sand along the rivers.

995. RHYNCHOPS ALBICOLLIS. (*Swains.*)
A rare winter visitant.

1004. PELECANUS PHILIPPENSIS. (*Gmel.*)
A single pelican believed to be of this species was seen by the writer on the Pandharpur tank.

1007. PHALACROCORAX PYGMŒUS. (*Pall.*)
The little cormorant swarms in the cold weather in places along the Bhima. It does not appear however to remain and breed.

1008. PLOTUS MELANOGASTER. (*Penn.*)
The Indian snakebird is moderately common. The writer has seen it at all seasons but never seen a nest in the Sholápur district.

APPENDIX B.

SPECIAL FUNERAL RITES.

Appendix B.

SPECIAL FUNERAL RITES.

AMONG the high class Hindus special funeral rites are performed when a man is drowned, or when a man dies on an unlucky day, or when a Hindu dies an atheist a Christian or a Musalmán, or when a woman dies in pregnancy, monthly courses, or childbed. The most important of these special funeral rites is the ceremony called *Náráyanbali* literally offerings to Náráyan. The details are: The chief mourner sprinkles a plot of ground with cowdung and water, sets a low wooden stool on the plot, spreads rice on the stool, and on the rice puts a copper pot. In the pot he puts water, *sarvaushadhi* or Asparagus racemosus, and *pancharatna* or five jewels in practice generally an eight-anna piece, and filling a copper plate with rice sets it on the pot. He then takes a gold image of the god *Satyesh* or Náráyan, washes it with five nectars or *panchámrita* milk, curds, clarified butter, honey, and sugar, and sets it on the rice in the plate. He offers redpowder, turmeric, flowers, and sweet cakes or sugar, bows to the image, and prays to it to remove the sins of the dead. He then takes the image and puts it in a metal plate, and in another plate puts water with sesame, barley, sweet basil leaves, turmeric, and white earth. He takes a conch shell and dips it in the water of the second plate and pours the water on the image of Náráyan from the point of the conch. Next he places a silver image of Brahma in a plate and puts the plate on a pot and the pot on a heap of wheat. In the same way he places a gold image of Vishnu on a heap of gram, a copper image of Rudra on *mug* Phaseolus mungo, an iron image of Yama the god of death on *udid* Phaseolus radiatus, and a lead image of *preta* or the deceased on sesame. He calls on the four deities and the dead to come and live in the images and worships them in the same way as he worshipped the first image of Náráyan. Next the chief mourner performs the *práyaschitta hom* or atonement sacrifice. He raises a quadrangular mound of earth, sweeps it with sacred grass, sprinkles cowdung and water on it, draws lines on it with a *shruva* spoon made of mango leaves and *umbar* Ficus glomerata sticks, picks up with his thumb and ring-finger any small pebbles that may be on the mound, again sprinkles water, and kindles a sacred fire on it. He takes water in his right hand and says that he kindles the sacred fire called *vit* in order that the sin attaching to the dead, owing to his or her death having occurred on an unlucky day, or in water, or during her monthly sickness, or in pregnancy, or in childbed, or when he was a convert or an atheist, or on ground which was not sprinkled with cowdung and cow's urine, or which was not strewn with sacred grass sesame and basil leaves, may be removed and that he or she may not wander among the living but may go to heaven easily. He then throws the water on the ground. He puts to the north side of the sacred fire two blades of sacred grass and places over them two sacrificial vessels one called *pranitá* or the conductor the other called *prokshani* or the sprinkler. He takes the vessel called *pranitá* with his left hand, fills it with water with his right hand, and sets it in its former place. He sets three blades of sacred grass on each side of the altar and the following articles near the two vessels: *shruva* a spoon made of mango leaves and *umbar* sticks, *upayamanakusha* a knotted cluster of seven blades of sacred grass, *summarjanakusha* a knotted cluster of five

blades of sacred grass, *pavitridve* two rings of sacred grass joined together, *darbhástrayas* a knotted cluster of three blades of sacred grass, *ájyastháli* a vessel for clarified butter, and *charusthá li* a vessel for cooking rice. Having set these things in their proper places, he takes the *darbhástrayás* or knotted cluster of three blades of sacred grass and encircles it with the *pavitridve* or two sacred grass rings, and cutting off the ends of the *darbhástrayás* or cluster of three blades of sacred grass he throws the *darbhástrayás* and *pavitridve* to the north and places the bit he has cut off in the vessel called *prokshanipátra* or the sprinkler. He then pours the water from the vessel called *pranitá* into the vessel called *prokshani* and purifies all the sacrificial things by sprinkling the water on them. To the south of the sacred fire he places on the fire the vessel called *ájyastháli* filled with clarified butter and to the north he places the vessel called *charusthá li* filled with rice and water and gets the rice cooked there. He then takes a brand from the sacred fire and moves it in a circle round the altar, and purifies the *shruva* spoon made of mango leaves and *umbar* sticks, by heating it on the sacred fire and sprinkling water on it with sacred grass from the vessel called *prokshani*. He then takes down the vessels of rice and clarified butter which were kept on the altar and purifying them sets them in front of the sacred fire. He then holds the *upayamanakusha* or knotted cluster of seven blades of sacred grass in his left hand, and the *samidhastisras* or bundle of three sacrificial sticks in his right hand, and, touching his chest with the cluster of seven blades of sacred grass, throws the bundle of three sacrificial sticks into the sacred fire. Then he throws one after another one hundred and eighteen spoonfuls of clarified butter, sixteen handfuls of cooked rice, and one hundred and eight handfuls of sesame in the sacred fire. He worships his family priest and gives him a cow and money presents or *dakshiná*. Next the chief mourner performs the rites called the *Vaishnavádi* and *Panchadaivata shráddhás*. He spreads eleven plantain leaves in a line and places on them eleven knotted blades of sacred grass and on these blades eleven balls of rice for eleven deities Vishnu, Shiv, Yama the god of death, Som the moon, Havyaváhan the gods' offering-carrier, Kavyaváhan or the manes' offering-carrier, Mrityu or death, Rudra, Purusha, Preta or the deceased, and Náráyan. After worshipping these eleven balls with flowers, redpowder, and sweet basil leaves, he repeats eleven hymns or *mantrás* in praise of the eleven deities and pours water on the balls from the point of a conch shell and bows to them. He spreads five plantain leaves in a straight line and on them lays five knotted blades of sacred grass and on the blades sets five *pindás* or rice balls for Brahma, Vishnu, Rudra, Yama, and Preta, worships them with redpowder turmeric and flowers, burns frankincense, lights camphor, offers libations of water, and bows before them. He then worships the family priest and other Bráhmans and gives them cows, gold, silver, iron, umbrellas, and sesame. This ends the *Náráyanbali* ceremony.

APPENDIX C.

HOUSE CONSECRATION.[1]

Appendix C.
House Consecration.

THE Hindu ceremony for consecrating a new house is called *Vástu-shánti* or *Vástu*-quieting, Vástu being the Place Spirit or Genius Loci. It is believed that if the ceremony is performed in the month of *Bhádrapad* or September, a month in which the spirits of the dead are supposed to be specially powerful, a death or some other misfortune will happen in the family of the person who performs it. So also the months *Pausha* or December-January the month of the spirit Sankránt, *Chaitra* or April-May, and *Áshvin* or September-October are unlucky for a *Vástu*-quieting or house warming. In any other month but these a lucky day is chosen. On that day the house is decked with flowers and mango leaves and friends and relations are asked to the ceremony. The host and his wife bathe, dress in rich clothes, and sit on low wooden stools placed within lines of quartz powder. The family priest sits on a third stool in front of them and near him sit other Bráhmans called to aid in the ceremony. The host, taking water in his right hand, says 'I perform this ceremony called *Vástushánti* or Vástu-soothing that no evil may befall my family, and that in future I and my family may live happily in this newly built house.' He then throws the water on the ground. The family priest, in a winnowing fan takes parched rice and grains of mustard seed and scatters them about the house saying 'Let those *bhuts* or spirits who dwell in this plot of land depart, and let those spirits who trouble or stop our ceremony be destroyed by the command of the god Shiv.'[2] The priest then mixes cow's urine, cowdung, milk, curds, clarified butter, and water, and sprinkles the mixture about the house and about the yard. Next he consecrates the spot in which the host is sitting by sprinkling it with the same mixture and raises a quadrangular mound on the spot. At each corner of the mound a two feet long blackwood peg is driven into the ground and a cotton thread is passed round the pegs. The host offers curds, milk, pulse of *udid* Phaseolus radiatus, and parched grain at each peg and says 'Let the *nágás* or serpents go to the bottom of the earth, and let all the *lokapálás* or guardian spirits which prolong life and

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[1] Of the origin of Vástu-quieting the *Matsya* or fish *Purán* gives the following account: A giant named Andhak or Darkness grew so mischievous that Shiv attacked and killed him. In the fatigue of fighting Shiv perspired and from his sweat a terrible spirit sprang. The spirit was no sooner born than, excited by hunger, he began to drink the blood of the dead giant. Still his hunger was not appeased. The spirit prayed to Shiv that he might have the power of devouring anything in the world. Shiv granted the boon and the spirit spread havoc through the world and harassed both men and gods. The gods met, hurled the spirit to the earth, and sat on his body. The spirit begged the gods to make some provision for him promising if they did he would remain quiet and trouble no one. To provide for him, the gods ordained that whenever a new house or a well or a pond was finished offerings should be made to the spirit and that he would be at liberty to trouble those who would not make the proper offerings. From that time the spirit was called *Vástu* from the Sanskrit *vas* to dwell because they say the gods dwelt on his body.

[2] The Sanskrit text is: *Apasarpantu yé bhutá, té bhutá bhumi-sansthitás; yé bhutá vighnakartáras, té naśyantu Śivájñayá.*

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strength live in this dwelling'[1]. The host then traces a square of turmeric and water on the ground and in the square lays fire made of cowdung, and sets on the fire a vessel filled with clarified butter. When the butter is hot he takes the vessel in his hand and throws[2] parched rice, mustard seed, *udid* Phaseolus radiatus, and three spoonfuls of the clarified butter at each corner pillar of the house to the north, south, east, and west. He then spreads a white piece of cloth over the altar and dipping a golden or reed pen in a mixture of redpowder and water draws on it ten lines from east to west and ten from north to south, and, placing rice and betelnuts upon it, worships the cloth with redpowder and flowers. Next the host fills two copper pots with water, places them on the cloth, puts bent grass, precious stones, and copper or silver coins in them, encircles them with a cotton thread, and places on them two copper plates filled with rice. On the rice in the copper plate he places two golden images one of the Place Spirit *Vástu* and the other of *Dhruva* or the polar star and lays before them flowers, turmeric, and redpowder. After this he worships the *navagrihás* or nine planets and the *dashadikpálás* or ten quarter guardians and throws into the fire offerings of cooked rice, sesame, clarified butter, bent grass, sacred grass, *bel* or Ægle marmelos fruit, and pieces of blackwood, *pipal* Ficus religiosa, *palas* Butea frondosa, *shami* Prosopis spicegera, and *rui* Calotropis gigantea. After this cooked rice, curds, *udid*, and a lighted flour lamp are set on a plantain leaf and the whole is taken away and laid at a place where three roads meet as an offering to the spirits of the place. The host then takes a cocoanut, a plantain, a betelnut and leaves, flowers, and sesame, ties them together with a cotton thread, and he and his wife, standing together, throw the bundle into the fire and bow to it. This is called *purnáhuti* or the complete offering. The family priest then takes ashes from the fire and marks the brows of the host and his wife with them. A long red cotton thread is passed round the house, and ten flags of silk or paper are fixed in different parts of the house roof.[3] At the foundation pillar of the house which is called *muhurtamedha* or the lucky post, a pit about two feet deep is dug and filled with water. A little oil is poured on the water. If the oil on the surface of the water runs or takes the form of a tortoise it is believed that the house will last long and the owner will prosper, otherwise it is feared that some evil will happen to the owner or his family. An earthen box is then brought and filled with bent grass, sesame seed, curds, rice in husk, parched rice, seven kinds of corn, precious stones of five kinds, mustard seeds, lotus, *yakshakardam* or perfumed paste made of camphor agallochum and musk, *vála* or Andropogon muricatum, moss, *manasshila* or red sulphurate of arsenic, and *ashtagandha* or the mixture of eight scents. The golden image of Vástu is then placed in the box with its face down and the articles mentioned above are placed on its

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[1] The Sanskrit text is: *Viśantu bhûtalé nágás lokapálácha sarvatas, asmin grihé vasantvete áyurbalakarás sadá*

[2] According to the book rituals the parched rice, mustard seed, *udid*, and clarified butter ought to be placed under the pillars before they are fixed. In practice the grain and butter are generally sprinkled when the house is completed.

[3] The roof is the spirit haunt and the flag the spirit-scarer. So small flags are put on some Hindu graves and used in Hindu mind-rites. So pilgrims, ships, and armies have flags. The spirit of the dead Hindu sits like a bird on the roof for several days and is fed by milk. So the Burmese after a wedding throw stones on the roof to scare fiends. So the Greek saying, 'No roof is without its evil spirit.' The combination of the flag and the roof is shown in many houses in Bombay and Surat on whose roofs an anchor and a flag are painted.

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House Consecration.

back.[1] The box is closed and worshipped with flowers and redpowder. Nine earthen or copper pots are filled with water, copper or silver coins and betelnuts are put in them, and the host facing east pours water into the pit from the nine pots. He throws sandal-paste, flowers, and rice into the pit and bows to it. The box is then laid in the pit with the blowing of pipes and the beating of drums and the pit is closed with earth. If the earth is enough to fill the pit or if any earth remains after filling the pit it is a good omen; if the earth fails to fill the pit the omen is bad. After filling the pit the spot is cowdunged, worshipped with red-powder and flowers, and a lighted lamp is set on it. The wife of the host mixes turmeric in water and plunging her hands in the mixture strikes them against the doors of the house. The host does the same with his right hand only.[2] The Vástu-soothing ends with presents of clothes and money to Bráhmans and a feast to Bráhmans and friends and relations.

This house consecration is interesting for several reasons. Like exorcism, as its object is to drive away a spirit, it is one of the early rites. Two of the most dreaded of early spirits seem to have been the Place Spirit and the Time Spirit. The Time Spirit is Kál or Mahákál the Great Destroyer, Time and Death, as in Europe, being the same. It is from the fear that Kál will carry off the bride or the bridegroom that, at the wedding moment, grain is thrown over the bride and bridegroom, hands are clapped, music is played, and guns are fired. As every moment has its spirit so every plot of ground has its Place Spirit. Whoever builds a house trespasses on the domain of a Place Spirit, who, unless scared or pleased, will punish the trespasser either by shaking down his house or by killing or sickening some member of his family. The belief in the Place Spirit and the need of pleasing him is widespread. The Indian Musalmáns are not less careful than the Hindus to scare the Place Spirit. Before a new house is used priests are called and the Kurán is read and slips of paper with texts from the Kurán written on them are buried. The early Egyptians had a similar practice of placing under a stone papers with passages from the Book of the Dead (Tiele's Egyptian Religion, 23, 26). In Burma people are buried alive when a palace is finished (Shway Yoes The Burman, II. 207). In the Fiji islands when a chief's house is finished a slave is buried in each post-hole (Wallace's Australasia, 487). In Borneo when a chief makes a house it is sprinkled with human blood (Tylor's Primitive Culture, II. 382). In Madagascar human sacrifices are offered when the chief's palace is made (Sibree's Madagascar, 305). In Europe the Place Spirit is regarded with the same fear. The Germans think the first person who enters a new house or crosses a new bridge is doomed to be a victim to the Place Spirit (Grimm's Teutonic Mythology, III. 1021). The Picts bathed the foundations of towers in blood to please the Place Spirit (Scott's Border Minstrelsy, 414). According to one account the old Irish missionary St. Columbo buried St. Oran under the walls of St. Kilda church to please the Place Spirit (Ditto). In 1843 the people of Halle wished to have a child killed and buried under a new bridge to strengthen its foundations (Henderson's Folklore, 274). The feeling lives in the luck which attaches to an English house warming, in

[1] Burying with the face down is practised by some low tribes in Khándesh in the case of pregnant women and others who are specially likely to come back and plague the living. Mr. J. A. Baines, C. S.

[2] The handmark as on a *sati* stone or at a Musalmán wedding is a sign of luck. Musalmáns both Shiás and Sunnis worship an open hand.

Appendix C.

House Consecration.

the Scotch practice of drinking a health to the first fire, and in the French invitation Pendre la crémaillére to hang the cooking pot that is to attend the first cooking. The means taken to scare or to please the Place Spirit in Burmah, Borneo, Madagascar, and Scotland by a human sacrifice seem, till the introduction of British rule, to have been commonly practised in the Bombay Deccan. About 1190 when the Sátára fort was built by the Panhála kings, two Mhárs, a boy and a girl, were buried alive at the west gates as an offering to the place spirit. Under the Bedar kings (1347-1490) a village was granted to a man in reward for providing a man and a woman to be buried under one of the bastions of Purandhar fort in the Poona district which had several times fallen. The Sholápur headman owes his position to the grant, about the same time, of a pregnant woman to be buried alive under one of the eastern towers of the fort, and one of the Deshmukh family of Sholápur is still paid a yearly cash allowance which was originally made to an ancestor of his, in return for the gift of a youth to be buried under the great north Sholápur tower. About 1750 a Máng is said to have been buried under the foundations of the Peshwa's Shanvár palace in Poona. About 1790 a newly married pair were buried under the main entrance to Lohogad fort in Poona and the person, a Marátha, who provided the victims was rewarded by the headship of the village on the Lohogad terrace. Several other examples of human sacrifices occur in connection with the making of wells and ponds which, without the cement of human blood, refused to hold water. This worldwide dread of the Place Spirit suggests an explanation for the Freemason's rites at laying the foundation stone of a building. Like the Hindus Freemasons have a love for the old and preserve old practices by symbolic explanations. Under the foundation stone the Freemason lays grain oil and wine, some newspapers, and some coins. The oil they say is put under the stone because it is an emblem of abundance, the wine because it is an emblem of joy, and the grain because it is an emblem of plenty. The papers are put in to show what the literature of the time was like, and the coin to show who was then the king. That these explanations do not give the origin of the practices appears from the consideration that there is little wisdom or profit in putting health, joy, and plenty under a stone; that if the literature of the time is to be handed down, letters should be cut in stone or in metal, not printed on perishable paper, and that, if the date is to be handed down, it should be preserved by being engraven in some notable part of the building, not in a place which cannot be reached until every stone of the building has been overturned. The historical explanation of the Freemasons' foundation-laying rites seems to be that the object of all is to scare the Place Spirit. Oil, wine, and grain are among the greatest gladdeners supporters and healers and therefore the greatest scarers of disease hunger and bad spirits. Grain and oil are used in the Hindu Place Spirit-quieting and it is worthy of note that according to the books they should be buried at the foot of the house posts instead of as at present being strewn on the house floor. The early Egyptian and modern Musalmán practice of scaring the Place Spirit by burying under the foundation stones slips of paper with holy spirit-scaring texts suggests that the original newspaper was a spirit-scaring slip. The coin again seems put in with the same object as the coin was put into the dead Greek mouth or is tied to the hem of the Hindus' shroud and is used in the Hindu Vástu-Shánti and in exorcisms, that is to drive off spirits.

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